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THE CALCUTTA REVIEW

OCTOBER, 1944

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THE CALCUTTA REVIEW

OCTOBER, 1944

MANAGEMENT AND CONTROL OF BRITISH INDUSTRIES IN INDIA

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

(I)

A striking feature of the large scale industries established till recently in India is that they were generally started by individuals of foreign extraction on their own initiative. For instance, though the establishment of plantation industries like indigo and tea was encouraged by the East India Company, many of the European indigo planters as established their business independently.

As regards tea, we find that though the Assam Tea Company was the first of the tea concerns to be incorporated, there is ample evidence on record to show that, after the withdrawal, under the Charter Act of 1833, from the East India Company of the monopoly of the China-trade one of the most profitable items of which was the export of tea, many officials, army officers, medical men and other Europeans started tea gardens in India on an experimental basis and were successful and that, later, most of them commenced the growing of tea on a commercial scale though they had to face competition from larger and better organised joint-stock tea companies incorporated in England.

We are told by Watt on page 367 of his *Commercial Products of India* that all the pioneering work in the cultivation of coffee was done by Europeans. The predominance of Europeans in this particular plantation industry is evident from the fact that the ownership of the larger coffee plantations is generally in the hands of Europeans or European concerns.

The Government of India introduced rubber from Brazil about 1870 and the first plantation was established in Ceylon. The Maharajah of Travancore was responsible for its introduction into his State about 1900, whence it gradually spread to Cochin, Coorg and Malabar. But as Dr. Buchanan points out, here too the leadership in large scale planting was assumed mainly by Europeans and often by joint stock companies registered in London.

According to the Bengal District Gazetteer, Vol. XXIII, p. 128, the first person to undertake coal mining was one Mr. S. G. Heatley, Magistrate of Chota Nagpur. In 1774, he along with Mr. John Sumner obtained from Warren Hastings, the then Governor-General of Bengal, permission to mine coal in Pachete and Birbhum. They were later joined by one Mr. Redferne and secured the monopoly "to mine and sell coal in Bengal and its dependencies." By 1777, six coal mines were at work which produced 90 tons of coal but of very poor quality. This venture came to an end with the transfer of Mr. Heatley to another district.

At the suggestion of Warren Hastings, a mining engineer named Jones was sent to India by the East India Company in 1814 to investigate our coal resources. He took an advance from the Company and started coal mining on his own account at Raniganj. His death which followed soon after resulted in the taking over of his mine by Messrs. Alexander & Co., who had acted as guarantors. Its success led to the opening of several other coal mines at Raniganj. Last of all came the Bengal Coal Company, followed by the amalgamation of most of these concerns.

Modern mining was founded in South India by M. T. Lavelle, an Irish soldier, who commenced work on what are now the Kolar Gold Fields in 1871 and it is well known that this great mining industry in this particular part of India is completely in the hands of Europeans. The same thing may be said about the manganese, petroleum and many other mining industries.

The first jute mill in India was built in 1854 by Mr. George Acland, an Englishman who left the British Navy to settle in Ceylon whence he came to Bengal locating his factory at Rishra, near Serampore. The second mill started by Mr. George Henderson, a Scotchman, commenced both spinning and power-weaving from 1859.

The engineering industry originated with railway repairs in the workshops at Kharagpur, Jamalpur, Bombay, Lahore, etc. The Ordnance Factories of Government also played their part in its development. Then came workshops to meet the needs of the jute, tea, coal, cotton and other large scale industries as well as those of the Public Works Department in connection with its irrigation, building and bridge-making activities. Today the largest engineering enterprises in most manufacturing centres are controlled by non-Indians while, till very recently, what ship-building we had in India was also their monopoly.

The different industries controlled today by the British India Corporation of Cawnpore originated in the activities of Sir Alexander MacRobert of the Cawnpore Woollen Mills fame and of Mr. Albert Horsman of the Swadeshi Cotton Mills fame. The former came as chemist to Cooper Allen & Company engaged in tanning and the latter as a "spinning master." Today the British India Corporation represents the merging of a number of woollen and cotton mills and of tanneries and manufactories of leather goods.

(II)

The above facts have been laid before the reader to show that many of the plantations, mines and factory industries were originally started by individual Britons, who undertook their management and supplied their finances. Circumstances, however, tended to turn them into joint-stock companies. This generally happened when the founder had to retire and could not either find a purchaser or was desirous of retaining an interest in the business he had started. In such cases, the management went either to individuals, who had been trained up by the founder or, more generally, to an organisation specialising in this kind of work.

Management by individuals however honest and efficient was not, on experience, found quite satisfactory as occasionally these men had to return home on long leave for various personal reasons. There was also the problem of replacing them when they took service elsewhere or when they died. These hard realities encouraged the rise and popularity of the managing agency firms.

Europeans engaged in commerce and banking realised very soon that there were some factors which favoured the starting and location of industries in our motherland, such as its vast undeveloped resources, a large consuming population, an abundant supply of cheap and tractable labour and the absence of the fear of competition from within the country. The experience they had acquired and the contacts they had already established as traders were bound to be helpful in the new sphere they proposed to enter. Experts and technicians could be engaged to take charge of the actual operations while they could supervise the industries,

looking after the business side only. This explains why they gradually included the organisation of industries among their activities and also undertook the management of industries started by others which sought their services.

We have only to remember how firms like Messrs. Andrew Yule & Co., Messrs. Martin & Co., etc., which originally came to India as trading concerns, utilised the experience gathered in that capacity for the development of industries. Availing themselves of the services of experts for technical purposes, they developed tea gardens, coal mines, jute and flour mills, railway companies, engineering firms, etc.

(III)

Managing agency firms are partnerships or, more generally, private limited companies formed by a number of individuals with considerable business experience and strong financial resources. So far as the direct establishment of business enterprises by them is concerned, we find that they undertake the pioneering work which must, under all circumstances, precede the starting of new concerns and promote joint-stock companies. Managing agents also see to the supply of finance by acting as guarantors. This is necessary as, generally speaking, banks are not only unwilling to advance long term loans but are not prepared to provide credit for working capital for any except very limited periods. The managing agency firms not only provide finance themselves but, as guarantors whose financial reputation is established, secure the necessary capital from credit organisations. Loans are also advanced by them. In addition to subscribing themselves to the shares and debentures of the companies under their management, they assist in placing these securities on the market. Further, they undertake full responsibility for securing land, erecting buildings, purchasing and installing machinery, appointing the staff, purchasing the raw material, manufacturing it and marketing the products of their companies.

From the time that the managing agency system came into being, it has grown into a custom for nearly every one of them to control a number of concerns operating in widely different spheres of industry. Dr. P. S. Lokanathan on pages 48-49 of his *Industrial Organisation in India* has supplied a statement too long to be quoted here to which the attention of the reader is drawn to prove the trend towards the concentration of control of large numbers of industries under one managing agency firm. His remarks on this matter which occur on page 15 of his book are as follows :—

"From one industry they (managing agency firms) turned to another . . . because each line of business opened the way for another. Thus managing agents for jute mills started colliery concerns and found that the jute mills were good customers of their coal. Then again, when some of them floated boating and inland steamer companies, these latter were able to get their own jute mills and colliery companies and tea estates to send their goods by their line of steamers. It was thus a great thing for them to know that they had a market which was controlled by themselves and thus one line of activity led to another."

The above facts explain why the managing agency firms have been responsible for developing a miscellaneous range of industries as well as their popularity with the joint stock companies which are aware that their prosperity is more or less assured if they are managed by reputable firms of this type.

The multiple management of industrial enterprises rendered feasible by the concentration of control referred to just now secures co-ordination of activities, economies in the matter of sales, purchases and supervision and also in day-to-day administration. Further, it makes possible a certain amount of financial co-operation. In this way without any loss to their existence as separate entities, the different units under a single management are in a position to enjoy some of the advantages of a large-scale organisation. Small companies specially profit from this arrangement as they are thus enabled to extend their activities,

much beyond the limit which would be desirable for them if they had to depend exclusively on their own resources:

As managing a number of concerns engaged in different types of industries, the managing agents are in a position to increase their earnings from fees for office expenses, from management charges based on output, sales or profits and from the sale of goods to the companies controlled and, it must be admitted that, within limits, this concentration is beneficial and credit for it must go to the managing agency firms.

No fair-minded man can deny the value of the pioneering work done by European managing agency firms in the development of our industries as well as the success with which they nursed them at a time when credit organisations were even more reluctant than now to provide the necessary finances.

GOVERNMENT ELECTRIFICATION OF RUSSIA (GOELRO)—ITS ORIGIN, PRINCIPLES AND DEVELOPMENT

(Preliminary Note)

PROF. P. N. GHOSH, M.A., PH.D., SC.D.

Sir R. B. Ghose Professor of Applied Physics, University College of Science, Calcutta.

BEFORE the Great War of 1914-18, Russia was industrially and economically the most backward of the larger European countries. Industries were controlled by a handful of capitalists and in some of the essential industrial requirements German capital and German technical help were requisitioned to serve the country's needs. Seven years of uninterrupted disturbance in the country (1914-20) completely broke down the economic structure of Russia. It was in 1920 that the Union of Socialist Soviet Republics slowly evolved out of the chaos. Lenin was at the head of affairs and in his "Collected Works" he described how the entire fabric of the Government had been precipitated into this state.

A country covering one-sixth of the earth's surface and having extensive resources of its own, as ascertained from the survey during the Tsarist regime, was dependent for its metal requirements on outside sources. Agriculture could not progress for lack of implements, mining and metallurgical works could not run for dearth of equipments, industries would not function due to lack of power, dearth of technically qualified men and want of raw materials.

Long before the Revolution, Lenin had theoretically worked out the concept of electrification in his scientific work as a technique that is only capable of establishing social economy. Immediately after the October Revolution of 1918 when the country was suffering from civil war, Lenin requested the Academy of Sciences to begin the scientific and technical study of reorganising industry and effecting the economic recovery of Russia. He emphasised the necessity of paying special attention to the electrification of industry and transport and to the employment of electricity in agriculture.

In 1919 in a letter to G. M. Krzhizhanovsky, one of the most prominent theoreticians and advocates of planned electrification, Lenin outlined the fundamental principles underlying the programme for the electrification of Russia as the basis for building a planned economy for the country.

In February, 1920 the "State Planning Commission" for elaborating the plan for the Government Electrification of Russia (Goelro) was founded on Lenin's initiative. This commission, comprising some 200 of the most eminent scientists and engineers of the country, was headed by Krzhizhanovsky, and this fundamental work, the "*Goelro plan*," was completed by December, 1920. It was submitted to the Eighth All-Russia Congress of Soviets of December 22, 1920 and was approved by the latter.

This historic document, which underlies the economic construction of the country, is not only a project for the restoration and new construction of electric stations and electric transmission lines, but also presents a carefully worked out unified state plan for the restoration and reconstruction of national economy on the basis of advanced technique of electrification:

The commission laid down the formula generalising the trend of development in the following terms:

"The creation of Unified Electric Power System covering the whole country and including the production, transmission and consumption of energy on a single technically organised foundation. The industrial economy and electrification to be so planned that they are organically interrelated."

As regards the construction of an electric power basis for national economy, the Goelro plan comprised two parts, Programme "A" and Programme "B".

Programme "A" (to be completed in five years, i.e., by 1925) consisted of restoration of pre-war electric power economy, the extension and reconstruction of existing electric stations and the development of electric net works.

Programme "B" (to be completed in ten years, i.e., by 1930) consisted of provision for the construction of thirty new regional electric stations with a total capacity of 1,500,000 kw.

It comprised the following also:—

- (a) Fulllest utilisation of the local power resources as would be obtained from local coal available in each region, contrary to the practice prevailing in Tsarist Russia for running power stations on long-hauled fuel.
- (b) Association of electric power stations with large industrial combines in different regions.
- (c) Co-ordinated development in the utilisation of heat and power in thermal stations and utilisation of water resources, such as flood control, irrigation, river transport, water supply and maintenance of fisheries in the case of hydro-electric stations.
- (d) Concentration of generating plants in different regional stations. Interconnection of electrical systems by high voltage net-works. The size and parameters of all newly designed stations to be determined by their place in the planned regional power systems, and their inter-regional interconnection.

The Report dealt with the following aspects of Planning:—

1. Power Resources of U. S. S. R.
2. Electrical Equipment of the country.
3. Industrial Reconstruction of U. S. S. R. on the basis of Electrical Power.
4. Principles of Engineering Policy with reference to—
 - (a) Fuel Economy and Fuel Supply.
 - (b) Water Power Resources and their utilisation.
 - (c) Design of Thermal Stations and their principal problems.
 - (d) Design of Hydro-electric stations and their principal problems.

5. General Classification of Electric Power Systems and the problems and methods of study regarding the development of complex power systems.

The survey of the power resources was primarily conducted from data available from previous investigations during the Tsarist regime and from such data as were secured from the reports during the revolutionary period. They, however, felt that the data were insufficient and meagre in details. They recommended the division of the Soviet Union into eighteen regions and the establishment of a "Geological Exploration Board" to conduct a thorough and detailed survey of coal and mineral deposits and hydrological survey of all the waters in a given area, *viz.*, rivers, lakes, ponds, marshes, swamps, glaciers, ground waters and seas. The services of 10,000 geologists, mining engineers, hydraulic engineers were to be requisitioned for the purpose. They were to prepare a handbook indicating the location, distribution of the different items and to prepare maps and charts for the graphical representation of the various informations collected during the course of their investigation under the direction of the "Board." They were to work out the profiles of the rivers at important sites. A card catalogue was to be prepared for ready reference.

2. The survey of the "Electrical Equipment" was based on the data secured from the different power stations already established in the Union and on the analysis indicating the rate of their development. They laid down the general principles of the "Electricity Balance" as a factor of national economy. The equipment was found to be inadequate so far as the requirements of the country was concerned.

They recommended the formation of a "Chief Power Board" to work out the details of the different power stations to be established, with reference to the utilisation of power in its various aspects. The details would refer to the "quality indices" of these stations, their operating data, their utilisation or plant factor, and their load factor.

In order to carry on a thorough investigation of the different units of power equipment, they recommended the establishment of a "Power Institute" at Leningrad where theoretical investigation and practical examination of the equipments could be conducted. With this institute a "Fuel Research Laboratory" was to be associated to ascertain the different characteristics of coal and other fuel of the Union and their suitability for power production and industrial utilisation.

The third section of the report dealt with the "Industrial Reconstruction" of the Union. The industries were classified into two, *viz.*, the "Basic" which would produce the elements which are necessary for all other industries. They are "Fuel, Power, Mining, Metallurgical and Metals, Machines, Measuring Instruments Machine tools and Chemicals." The other groups of industries were such as supplied individual and collective requirement of the Union. Among this group they specified Textiles (primary processing of cotton, wool, silk and flax fibres), Building Materials and Wood Working (cement, lime, building brick, fire brick, tile, lumber, plywood), Ceramic Materials (of different categories), Heavy Chemicals, Organic Syntheses, Nitrogen Fertilisers, Paper and Paper Products, etc.

They recommended the establishment of a Central Board of Economic Statistics and Commission of Industries."

On the recommendation of the commission, the establishment of the following plants and combines were sanctioned. The organisations of these plants and combines were worked out by the Commission and their working plans were executed by the aforesaid Boards and Institutes. They are as follows :—

1. Iron and Steel plants at Zaporozhe, Krivoi Rog, Kuznetsk, Magnitogorsk and Azov.
2. Non-Ferrous Metal plants at Dnieper, Urals, Kazaksthan.

3. *Automobile plants at Moscow and Gorky*
4. *Tractor plants at Stalingrad, Kharkhov and Chelyabinsk.*
5. *Machinery plants at Leningrad, Kharkhov, Moscow, Kramatorsk and Sverdolvsk.*
6. *Electric Power plants and Electrosile plants at Leningrad, Kharkhov, Moscow and Combimet.*
7. *Chemical combines at Stalingorsk, Berezniki, Gorlovka, Voskresnesk, Aktyub.*
8. *Cotton Textile combines at Taskhent and Barnaul.*
9. *Meat Products combines at Moscow, Leningrad, Semipalatinsk.*

AGRARIAN DISCORD IN RANCHI

S. K. HALDAR, I.C.S. (Retired), RANCHI

FOR a period exceeding eight decades the agrarian question has been a thorn in the side of the Government in Chota Nagpur. The disaffected party whose outcry drew attention to it were the so-called Kols. The term Kol is applied loosely, and indiscriminately not only by ordinary men but in official documents, to the Mundas and Uraons of Ranchi who, though closely resembling each other in external appearance and in their mode of life, are essentially distinct races. The Mundas are closely allied to the Santals of the Bhagalpur Division, the Hos of Singbhum District, the Korwas of Jashpur State, and other tribal organisations. They are supposed to have come to the District of Ranchi before the Uraons, although very little is definitely known on the point. The Hos of Singbhum have somehow maintained their primitive tribal organization with some modifications to this day. They live under a separate administration, under a code of rules specially framed for the tract called Kolhan, where they live undisturbed by the ordinary Police system. Until recently the tract was placed in charge of a British or Anglo-Indian officer exercising both executive and judicial powers. The term Kol is applicable, properly, to the Mundarian tribesmen only, although in common parlance it is applied to Uraons as well as to Mundas.

The theory has been officially adopted, without proper authority, that the Mundas were the first to clear the jungles of Chota Nagpur and to bring it under the plough. It rests on evidence similar to that of the story about the Hebrews being the first human race to introduce civilization into the world. The Mundas reserve the term "man" (*horo*) to their own people to the exclusion of others, much as the Jews regard themselves as the exclusive race of superior men, as God's Chosen People. More recently the term "Adibasi" has been coined, to replace "Kol," which has bad savour. But this term too jumbles up the two tribes.

Troubles over certain lands had arisen between the tribesmen and their petty landlords, the Hindu and Moslem Jagirdars and Thikadars who held under the Raja in the later years of Company Rule. The country was formerly held by a semi-independent Hindu Ruling Chief who was known as the Raja of Khukhra. It was after 1765, when the country came under the more effective possession of the Company, that the position of the Chief was reduced to that of a landed proprietor; and eventually the estate of the Raja came under the Permanent Settlement of Lord Cornwallis. It would seem that owing to the nature and situation of the country the easy-going Moslem rulers of India had not obtained effective possession of the country. Towards the latter part of their ascendancy the

adventurous Mahratta horsemen periodically overran these tracts along with the western parts of Bengal proper and as a protective measure the Ruling Chief had to engage Hindu and Moslem mercenaries from outside. To these men the Chief made liberal grants of villages as rewards for their military service. Munda folk-songs were in existence about half a century ago containing references to these Bargi (Mahratta) incursions. There are references in Bengali nursery rhymes also to these "Bargi" visitations. A Marhatta Brahman family is even now in possession of several villages in the Chota Nagpur Raj Estate.

Whatever may have been the actual condition of Northern India in the palmy days of the Mughal Empire, the control of the Central Power had greatly weakened in its declining years, when many bold adventurers succeeded in setting up petty kingdoms or principalities in places remote from Delhi. These adventurers were mainly Mughals, Pathans, Hindu converts to Islam and, perhaps, a few Hindu Chhattris or Kshattriyas. Many of the petty ruling chiefs, though they professed Islam, assumed or retained the Hindu title of Rajah. These petty chiefs needed the military help of sturdy fighting-men, Hindu and Moslem, for the purpose of maintaining internal order and for protection against invaders like the Mahrattas and the Pindaris. It is by no means unlikely that the Singhs of Paikpara in Murshidabad were originally Chhatttri soldiers of fortune, introduced by the Nawabs of Murshidabad from the west. The present writer, when he was carrying on settlement duties under the Bengal Tenancy Act in Birbhum in 1889-92, found in the village Gamarkunda, in pargana Hukumapur, a colony of up-country Chhattris whose ancestors had been engaged as mercenaries by the Moslem Rajah of Nagar, now a ruined city.

In Ranchi the agrarian discord did not come to the notice of the British authorities until it came to a head after the Mutiny. The men on the spot came to regard the Kols as the weaker party and proceeded to devise means for their protection by giving them what they wanted. It appeared to them that the existing laws did not give the Kols adequate protection. The German missionaries appeared in 1845 as the saviours of the Kols. The official world had already adopted the theory that the Kols were the original people in possession, the Hindus being rank outsiders. There is really no evidence to show that the Mundas forestalled the Aryans in taking possession of Indian soil. The absence of reliable materials has given the enterprising German pastors an opportunity to compose a history of the Kols in a suitable manner. Mr. John Reid, I.C.S., has referred in his final report on the Survey and Settlement of Ranchi, 1902-10, to the fact that in the year 1857 the German missionaries had raised "a considerable following" and also to the fact that "several of the Christians had successfully asserted their rights in the courts before that year," so that with "the financial support of the European missionaries" and through other causes the converts began to be self-assertive and "an impression rapidly gained ground in consequence that to become Christians was the best means of successfully shaking off the oppression of the landlords." Mr. Reid further stated that after the Mutiny, when the British officers returned to Ranchi, an impression gained ground amongst the Kol converts that "they were as a class specially favoured by Government." Mr. Reid also stated that the German missionaries adopted the theory of the Kols being the original possessors of half the lands of their villages free of rent. He stated "As the claim to half the lands rent-free was evidently capable of indefinite expansion, it was a very convenient theory for adoption by the turbulent raiyats, who dreamt of recovering their ancient status through the agency of Christianity."

In thinking out a plan of action the zealous German evangelists ruled out the Civil Courts as a machinery through which their object could be attained. In matters concerning title to lands the Civil Courts, which are noted for their independence and efficiency, were the proper venue. But the Germans deliberately gave those Courts a wide berth, as they knew that their object could be best attained through the help of the Executive. They knew also that the help of the Legislature was within easy reach as it was dominated entirely by the

Executive. They carried on a vigorous agitation. On September 30, 1868, Colonel Dalton, the Commissioner of Chota Nagpur, reported to Government that the *Friend of India*, a missionary paper, had given currency to a statement contained in the report of the German Mission at Ranchi for 1867 that the Zamindars were practising great oppression on the Kols and were turning out those helpless people from their lands, that in more than sixty villages all the rice of the Native Christians had been cut by the Zamindars with impunity and that Native Christians had been punished and imprisoned by the courts, on false evidence, for cutting their own crops. Colonel Dalton inquired into these charges and was satisfied that they were not well-founded. But he found that legislative measures were necessary in the interests of public tranquillity. His recommendation was accepted by Sir William Grey, the Lieutenant-Governor, and the Government of India was requested to sanction the introduction of an Act in the local Council to provide for the settlement of the agrarian discord. The Government of India assented; and thus the Bengal Act II of 1869 for the survey and registration of the so-called Bhuinhari lands came into existence.

It would appear that in carrying out the provisions of the Act, regard was not paid to the fact that the entire Chota Nagpur Estate was Permanently Settled, that the proprietor was liable to pay revenue to Government for the entire Estate and that while provision was made for registration of the names of the successors and representatives of the original proprietor there was no room for any rival proprietor whose name is not recorded under the Land Registration Act. The authorities proceeded on the assumption that the claimants of Bhuinhari lands were peasant proprietors who had a hereditary and inalienable right to their Bhuinhari lands as against all comers, including the Proprietor of the Chota Nagpur Estate. While the claim of the Kols was vigorously supported by the Germans, the opposite side was overawed and remained inactive. The Raja himself maintained an attitude of indifference.

The Law of Limitation was altered by the new Act in favour of the Kols, who were enabled to apply for recovery of their rights if they could show that they held possession at any time within 20 years. This concession was not acquiesced in by the Kols. The Kols claimed to be the exclusive owners of all hills and jungles. (See para. 15 of the Government Resolution dated November 25, 1888, reviewing the final report on the operations under Act II B.C. of 1869).

The local authorities had their hands quite full while the proceedings under the Act were going on. Colonel Dalton, in passing orders on July 15, 1873 on a petition put in against the Special Commissioners who were carrying on the work by some Kol Christians headed by one named Nicodemus, said: "Nicodemus wishes the Limitation Clause in the Bhuinhari Act to be altered from 20 years to 100 years." Colonel Dalton thus concluded his order on the petition: "Finally, as the friend of the petitioners, I recommended them to give up the pursuit in which they have for years been engaged." The Deputy Commissioner of Lohardaga, Mr. A. W. B. Power, in his letter dated June 8, 1880, to the Commissioner, forwarding the final report of the operations under the Bhuinhari Act, wrote: "There were many circumstances calculated to render the task a difficult one. The example afforded by some successful combinations of Bhuinhars for taking forcible possession of lands, the encouragement given by the members of the German Lutheran Mission to the movement generally; the mere fact that a special law was being passed for their protection gave rise to the wildest hopes and expectations among the aborigines. They believed that the highest authorities would that all lands of which they or their ancestors had ever held possession should be restored to them."

It may be remembered that in introducing the Bhuinhari Bill in the Bengal Council on November 16, 1868, Mr. H. L. Dampier quoted the following statement of Colonel Dalton: "It has been commonly remarked that when matters came to issue between the 'simple Kol' and Zamindar or the foreign farmer the

Kol had no chance, and indeed he appeared to think so himself, for he seldom sought redress; but the Kols who embraced Christianity imbibed more independent notions, and in several instances successfully asserted their rights. From this the belief unfortunately spread through the district that when Kols go to court as Christians they are more uniformly successful than those who have not changed their religion." Colonel Dalton in a report to Government dated September 30, 1868, said: "The spirit fomented by the Native Christians has naturally given birth to a greater feeling of antagonism between the petty Zamindars and farmers on one side, and the peasant proprietors and rent-payers on the other, than previously existed." Colonel Dalton reported to Government on June 23, 1873: "The people for the most part are well content with the provisions of the Act; but a few Native converts of the Lutheran Mission endeavour to keep up agitation against it and spend much good money on very bad advice, which is easily obtained in Calcutta."

In June, 1875, the missionaries of the German Lutheran Church presented a memorial to Government complaining of the shocking way in which the Bhuinhari work was being conducted. In a minute recorded on this memorial the Lieutenant-Governor, Sir Richard Temple, wrote: "It contains passages or expressions which make me fear that perhaps the Kols, having embraced, or intending to embrace, Christianity, expect to have their rights (real or supposed) vindicated by their Christian pastors. It would almost be inferred from one passage in the memorial that in some instances they are dissatisfied with their change of religion, because they do not find that it leads to social advancement."

The *modus operandi* adopted by the German converts has been thus described by the First Special Commissioner, who is quoted in the Government Resolution of November 25, 1880: "No sooner are notices issued inviting Bhuinhars and Zamindars to file in their respective claims, then some men who profess to be Christian preachers, (whether in the regular employ of the Mission or not), go about the country and unsettle people's minds, raising vain hopes about the land question."

In June, 1875, the German Missionaries presented to Government a memorial against the work of the Special Commissioners and demanding certain privileges. In this they asked for British officers to replace the Indian Special Commissioners. The Lieutenant-Governor, Sir Richard Temple, recorded a Minute on this memorial. He rejected the proposal about employing British officers. Sir Richard also stated that "the benefits asked for by the memorialists so impressively on behalf of the Kols could be conceded in full only by depriving other classes, Hindoo and Mahomedan, of something which they now enjoy."

The activities of the agitators were noticed by Mr. W. LeF. Robinson, the Commissioner of the Division, in his letter, dated April 28, 1876 to Government. He said that it was true that in a part of the country, dealt with by one of the Special Commissioners, the Christian Bhuinhars "consider that the Tenures Act was made for their benefit, and in that view they generally give in such large and preposterous claims that it is difficult to get to their bottom without a protracted and diligent inquiry."

It is perfectly clear that the sole object of the German missionaries in espousing the cause of the Kols was to effect their salvation by drawing them into the Lutheran Church. In an official note dated, December 16, 1879, when the operations under the Bhuinhari Act were approaching conclusion, Mr. C. W. Bolton, I. C. S., Secretary to Government, stated that "the missionaries made no secret of the fact that their principal motive in stirring on behalf of the Kols was to preserve and expand the influence of their Mission with the people." Mr. (afterwards Sir) Edward A. Gait wrote in his Introduction to Rai Bahadur Sarat Chandra Roy's book on "The Mundas and their Country": "There is no doubt that the great success of the Christian Missions in obtaining converts is due largely to the secular benefits which the Mundas thus obtain. This is freely admitted by the missionaries themselves." Mr. Bolton has stated in the note

already quoted above that "the converts were solely actuated by the wish of strengthening themselves in their contest with the landlords; and, although, the majority of them may have had real grievances, there must have been many who sought admission among the Christians for the purpose of urging false or imaginary claims to holdings. Thus the movement against the landlords, though originally founded on fair demands, lost much of its reasonable character and the landlords became, in many cases, the really aggrieved parties." On the subject of the great success of missionary work among the Kols it was stated in the report on the Census of India, 1911, Vol. V, p. 220: "Another attraction is the hope of obtaining assistance from the missionaries in their difficulties and protection against the coercion of landlords. Keenly attached to their land and having few interests outside it, they believe that the missionary will stand by them in their agrarian disputes, and act as their legal advisers. It must not be imagined that the Christian missionaries hold out such offers as an inducement to the aboriginals to enrol themselves in the Christian ranks, but the knowledge that the missionaries do not regard their duties as confined to cure of souls but also see to the welfare of their flock has undoubtedly led to many conversions. To their credit, be it said, the missionaries have not failed in their trust, and the agrarian legislation, which is the Magna Charta of the aboriginal, is largely due to their influence."

The executive policy of placating the Kols was displayed in the Settlement proceedings under the Chota Nagpur Tenancy Act of 1908 (the Magna Charta of the Kols) concluded for Ranchi District in 1911. Mango trees admittedly owned by the Diku landlords were entered in the record of rights with a note to the effect that the fruits belonged to the village raiyats generally, who are Kols. As a matter of fact those trees had been planted and reared on their own lands by the landlords in spite of the depredations of stray cattle belonging to the Kols and without the co-operation of those people. Conferring the right to the fruits of those trees on the tenants to the exclusion of the landlords was purely arbitrary. It has led to bitterness. In 1912 a Brahman landlord in a certain village proposed, according to previous practice, to take the fruits of the mango trees on his own land. On coming to know of his intention, the Kols of the village held a consultation, and as a result, when the landlord (his family name was Tiwari) arrived with a few servants to pluck the fruits, the Kols in a body, numbering over 100 men armed with bamboo lathis, attacked the party. The servants took to their heels; but Tiwari, a man well stricken in years, stood his ground and was beaten to a jelly in a few minutes. The Police sent up more than 100 Kols on a charge of rioting with murder. All the accused Kols, with one voice, admitted having taken part in the consultation preceding the attack and each of them bragged that he had given Tiwari a blow. Mr. H. D. Kingsford, as the Sessions Judge, took a lenient view of the case and gave the men rather short terms of imprisonment. After the men had served imprisonment for a few months, the Lieutenant-Governor of Bihar and Orissa, Sir Charles Stuart Bayley, exercised his prerogative of mercy and released all the men. This was indeed an act of executive clemency!

Mr. (afterwards Sir) Charles Stevens, the Commissioner of Chota Nagpur, in a letter to Government dated November 19, 1887, wrote about the Bhuinhari operations: "It was admitted that, though those operations had been conducted with great patience and tact by able officers of Government, at an expense to the public of about 2½ lakhs of rupees, and though unquestionably, so far as they went, they must have been highly beneficial to all concerned, yet the perfect harmony and trust, which were hoped for were not attained. More than one reason was assigned for this at the time. The most important perhaps was that the ordinary *raihas* or rent-paying lands were not dealt with in consequence of the great expense which would have been involved. Another was the unreasonable and impracticable disposition of some of the so-called Christian Kols, who displayed in a remarkable degree the dogged obstinacy which

characterizes some of the aboriginal races of this province in all matters relating to land. The agitators gave considerable trouble to the Bhuinhari Commissioners, who found not a few of their claims to be utterly untenable; and while the work of the Commission was going on, they were supported by the members of the German Lutheran Mission. This support unquestionably confirmed the agitators in their claims and retained many of them in connection with the Church in expectation of receiving temporal, rather than spiritual, benefits. A very short time after the Bhuinhari proceedings had been brought to a close, a memorial was presented, as it was said at the time, 'from more than 1400' Native Christians of the Chota Nagpur Division. This was no less unreasonable in its terms than former petitions had been."

It was stated in the final report on the Bhuinhari work forwarded by the Deputy Commissioner of Lohardaga: "In 1845 the German Lutheran Evangelical Mission was established in Chota Nagpur, and it is well known that large numbers of Kols nominally embraced Christianity in the hope that all the best lands in the country would be decreed to them."

The Bhuinhari operations commenced in April, 1869, and terminated in March, 1880. During this time large quantities of land were decreed as privileged Bhuinhar lands of the Kols under the Act. These lands appertained to 2482 villages. The work was of an essentially judicial character; but it was entrusted to subordinate executive officers who worked under the orders and under the direct supervision of superior European executive officers. Chota Nagpur was what is called a Non-Regulation province and at the time we are speaking of a most of the European executive and judicial officers were military officers. Indian subordinates depended for their prospects in service upon the goodwill of their European superiors and were more concerned about carrying out the will of their bosses than about going to work on the lines of the principles of jurisprudence or of the provisions of the Indian Evidence Act. This was a great pull the Kols had over the Dikus. The Bhuinhari Act was a measure of appeasement for the satisfaction of the Kols; it cost the Government nearly Rs. 2,70,000. The money came from the general tax-payer, who had no voice in the matter.

When the Bhuinhari work was carried out, only two kinds of holdings were contemplated besides the ordinary rent-paying (Rajhas) holdings, viz., *Bhuinhari*, the privileged lands of the Kols and *Manjhihas*, the privileged lands of the Diku landlords. (See para. 7 of the Government Resolution dated November 25, 1880, reviewing the final report on the Bhuinhari operations.) The authorities took no account of the uncultivated (including uncultivable) waste lands which covered by far the greater part of the Estate and which really belonged to the proprietor of the Estate, which was included in the Permanent Settlement. They regarded the Kols as the rightful owners of those lands. This gave the Kols another great advantage over the opposite party. It left the way open to the Kols, after the conclusion of the Bhuinhari operations, to claim more privileged lands under the names of *Khuntkatti*, *Korkar*, *Bhut-kheta*, etc. It will appear from para. 8 of the Government Resolution already mentioned that the Government took the Bhuinhari lands as being "tenures" and as being "held by the supposed descendants of the original clearers of the soil." This was an arbitrary assumption. It ignored the fact that the Chota Nagpur Raj was a Permanently Settled Estate in which the proprietor was the presumptive owner of all wastelands.

What the German missionaries had failed to accomplish was carried out in 1908 through the influence of a German Catholic Father of the Society of Jesus when the Chota Nagpur Tenancy Act was passed by the Bengal Council. The Bhuinhari Act, which is to be credited to the German Lutherans, was only the thin end of the wedge. The Chota Nagpur Tenancy Act not only gave the Kols more privileged lands under the names of *Khunt-katti* and *Korkar*, etc., but it introduced provisions making it difficult for Dikus to take long leases or to buy

the privileged lands of the Kols, even when the Kols themselves felt the need of adopting such steps in their own interests and it placed the District Officer in the extraordinary position of a personal guardian of the Kols in the matter of the disposal of their lands.

The Diku and Turku (Moslem) landlords had, at the start, the advantage of better brains than the Kols; but at no time were they noted for a high degree of culture. But all the time, they held the tribesmen in rear on account of their superiority in numbers, and also for the solidarity possessed by them. They feared the Kols also because they knew that under the influence of their rice-beer (*diang*) they are apt to flare up and commit acts of violence. The arrival of the missionaries as their supporters gave the Kols a clear advantage over their opponents. The landlords, moreover had always been an improvident set of people, without education, and the majority of them led a squalid life. So notorious was their indebtedness that it was found advisable to protect their estates from sale by passing the Chota Nagpur Encumbered Estates Act in 1876, while the operations under the Bhuinhari Act were in progress. At the present day, in the matter of education, thanks to the noble work of the missionaries, the Kols score off the Dikus. The best proof of the utter helplessness of the Dikus will be found in the fact that while the missionaries have managed to induce the men-on-the-spot, and through them the Bengal Legislature, to frame as far as possible according to their own plan, the Chota Nagpur Tenancy Act, which Mr. E. A. Gait has so well described as the Magna Charta of the Kols, the landlords were unable even to invite the attention of the framers of that Act to the records of the agrarian agitation from the time of Colonel Dalton to that of Mr. C.C. Stevens. A perusal of those records would have disclosed the real character of those portions of the Act which were framed for the special benefit of the Kols. Although the weight of advantage is now decidedly in favour of the Kols, many educated Adibasis have not ceased to clamour for more special privileges. The fact is that the preoccupations of the "men-on-the-spot" of the period made it impossible for them to study previous records and placed them at the mercy of influential missionaries. They were thus led astray.

The German evangelists did the spade-work, but they left the Roman Catholic Church to reap the harvest. It is plain to all observers that at the present day the latter has completely overwhelmed the former in Chota Nagpur. There is no gainsaying the fact that after all that they have done and endured for the Kols, the Lutheran missionaries have failed to satisfy the greed for land which has marked the conduct of those tribesmen. Their own converts have been loudest in their denouncement of the actual results. The matter has been put in a nutshell by Mr. (now Sir) Maurice Hallett in his Gazetteer of the Ranchi District, where he says: "During the fifty years which have elapsed since the Mutiny, the history of the Ranchi district is one of agrarian discontent, culminating in the Sardari Larai and the Birsa Insurrection. It is also the history of the spread of Christianity."

Soon after the termination of the Bhuinhari work, in 1881, there came into existence a Kol Christian party calling themselves the "children of Mael" with a man who described himself as John the Baptist *redivivus* at their head and who set up his Munda Kingdom (Raj) at Doesa, the former seat of the Nagvansi Rajas. According to the Divisional Commissioner's letter of November 19, 1887, to Government, they assumed a religious authority and sent threatening letters to the Munsif of Lohardaga. The ringleaders were seized and punished. But the movement assumed considerable dimensions and gave much trouble. In 1895, Birsa, a convert of the German Mission, set himself up as the prophet of a new religion which, he gave out, had been revealed to him by God. This movement produced bloodshed and had a tragical termination. One tangible result of the Munda's change of religion is that he has adopted the distinction between Christian and Heathen in place of the old division of men as Horos and Dikus.

It is only proper that a sovereign authority having to rule over a variety of races should give special protection to weaker races and communities against the tyranny of stronger parties; but there is no warrant for blatant partisanship without adequate inquiry into rival claims. In Chota Nagpur the executive authorities did not go into the legal aspects of the agrarian discord and the case of the party opposed to the Kols was not placed before them properly. Thus, the true requirements of justice were not fulfilled. One of the greatest British rulers of India, Sir Charles Napier, declared a hundred years ago: "The final result of our Indian conquests no one can predict, but if we take the people by the hand we may count on ruling India for ages. Justice—rigid justice, even severe justice,—will work miracles. India is safe, if so held; but such deeds are done as make me wonder that we hold it a year."

THE THEORY OF INTERNATIONAL WAR AND PEACE

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[*A Short Sketch of The Three Past Principal Projects of Peace—
A Predominating Power, The Great Design of Henry IV
and The League of Nations*]

The Position of the Universe with reference to Motion and Rest. Perpetual Motion. Perpetual Motion is impossible in the material system. It is a consequence of the principle of the Conservation of Energy. If it were possible to secure perpetual motion by creating more energy and consequently more work than what was contemplated by Nature, the consequence would have been the production of either one and the same operation or an infinite series of variable operations passing from one state to another for all times putting a stop to the identity and the perpetuity of the present system and meaning clearly the destruction of the existing universe, which is beyond human power.

Perpetual Peace. Perpetual Peace is likewise impossible in the living world, as here also the principle of the Conservation of Energy comes in. If it were possible to secure perpetual peace which means the elimination of the creative energy of nature—the energy of a conservative system, the consequence would have been to bring the system to a stationary condition precluding the possibility of its identity and perpetuity and implying evidently the dissolution or the destruction of the present universe which is also an impossible idea.

Then again, in view of the mode or manner in which the two main partial systems have been calibred and coupled up together, the effect of the notion of endowing the material system with perpetual motion as well as of imbuing the living world with perpetual rest would be to create a vicious circle of transmutation from one system on to the other, involving the conception of the whole universe to have proceeded from out of nothing (which is contrary to any experience and is inconceivable—*Ex Nihilo Nihil fit*) and to have melted away again into the original background of

nothingness and so the very idea of perpetual motion as well as of perpetual rest in the systems involved is barred by the eternal existence of the visible Universe. The ever-lasting visible Universe is the apparent reason as to why the operations by which work can be converted into heat is not a completely reversible process.

Nature:—its Identity, Perpetuity and Consistency. We speak of Nature and we know that it is a conservative system which is kept together or maintained by a never-ceasing cycle of operations along with an unceasing change in its constituents but with the eternal existence of constancy in the relations of the different parts to the whole and to one another, maintaining their identities and perpetuities by the actions and the re-actions of the component parts. The evaporation of water from the surface of the Ocean by the heat of the sun and its course back again to the sea by condensation, the phenomena of the seasons and the tides with all their accompaniments, the cycles of the Sun, the Metonic and the Platonic cycles are well-known illustrations of the periodic character of the actions of nature which sustain the Universe, and it is only by these never-ceasing cycles of operations that an identical system could be carried on to perpetuity. Nature is uniform—it is consistent with itself. It will behave in the same way under similar circumstances, that is to say, if the conditions be similar, similar events would occur.

The Cause of a War. The cause of a war is very different from the circumstances which lead to it. Starting from the Graeco-Persian Wars fought in ancient times (499-478 B.C.) when the Ionic Greek Cities struggled for freedom from Persian domination and by which the Persian power in Greece was for ever destroyed, the Punic Wars (264-146 B.C.) between Rome and Rome's great rival Carthage (near Present Tunis) the centre of a great empire including the Mediterranean coast of Africa and the coast lands of Spain, Corsica and Sardinia, over the possession of Sicily, resulting in the complete destruction of Carthage by Scipio (*Delenda est Carthago*) and proceeding up the wars of the present times over a period of about 2500 years through more than two dozens of wars including the wars of Louis XIV and Napoleon Bonaparte and taking into account all the wars, which had taken place on the surface of the earth in ancient times, it would be observed that the cause of a war is the same in all the cases. It is the *Raja* along with its reaction—the *Tama* of the Hindu Philosophers—the Moloch of Milton's *Paradise Lost*. It is the immediate, invariable and unconditional antecedent in every case.

Raja, Tama and Sattva—The Three Principles. A drop of water is a part of the ocean. The living world of which man is but a part is only a part of the Universe. The predominating element in man (nay, in the whole living world) as created, is the attribute of *Raja*—passion, lust, greed, envy, jealousy, restlessness, craving for power, enterprise in worldly achievements. The re-action of *Raja* is *Tama*—darkness, delusion, want of consciousness, heedlessness, ruthlessness, which passing through the successive stages of its development leads to destruction. Day follows night. But day does not succeed night. The cause of day is something else, the presence of the sun. *Sattva*—purity, simplicity, freedom from duplicity, peace follows *Tama* but *Sattva* does not succeed *Tama*. The cause of *Sattva* is also something else—the awakening of the light of knowledge.

A group of ideas, passion, lust, greed, envy, jealousy, restlessness, craving for power, enterprise in worldly achievements is expressed

by *Raja*. The reaction of *Raja* is *Tama*—delusion, darkness, want of consciousness, heedlessness, ruthlessness. *Raja* and *Tama* are the opposite aspects of the same thing. They are the two sides of a picture corresponding to the action and reaction of Newton's Third Law of Motion. It is owing to the action of this attribute of *Raja* and consequently of *Tama* no one, an individual or a nation, would like to part with power unless and until forced by pressure of circumstances to do it. In India before the battle of Kurukshetra the party in possession of power asserted that he would not part with as much land as could be covered by the point of a needle without war. The War took place and the said party could not retain as much land as could be covered by the point of a needle. It is due to the action of this *Rāja* that Caius Julius Cæsar, (102-44 B.C.), one of the greatest men of antiquity, was in conflict with Pompey, resulting in the murder of the latter. It is the something that we see in every walk of life and that which that we are still seeing in all what is happening before our eyes at the present times.

Nature—Its Uniformity—The Elaboration of Peace Projects. Nature is uniform, that is to say, it has always the one and the same form, inasmuch as the three aspects of creation, destruction and preservation are eternal and never-changing. Destruction occupies the intermediate position between creation on one hand and preservation on the other. It is the destruction which stimulates the desire for creation so that the system can go on and it is the same destruction which gives an impulse to find out ways and means so that the system may be preserved. Destruction plays a unique part in the development of knowledge. It is the basis and the starting point in the evolution of all knowledge in so far as humanity is concerned, quite independently of time and place. It is the basis and the starting point in the evolution of peace out of war.

The recurrence of wars in this world of ours is nothing new. It has manifested itself in all ages and in all climes entailing in its train the horrors of destruction and it is the knowledge of these horrors of destruction that had reacted upon the master minds to seek for peace.

Europe was not an exception to this rule. This continent has been the breeding ground for wars for some centuries past but Nature had not been a silent spectator of the whole show. Nature had shown its uniformity by awakening the light of knowledge and stimulating the desire for the elaboration of peace-projects.

The Projects of Peace: Predominating Power—Dante, Postel, Grotius and Kant.—A Super States—An unnatural idea. It was about the middle of the 16th Century that a French soldier William Postel (1510-1581) put out a hypothesis for the installation of international peace. His hypothesis was that "the best hope of international comity lay in the rise of a preponderating power". Postel was not the original author of this view. Its originality lay with the Florentine Poet Dante (1265-1321) who held the view that "for the attainment of peace there must be one guiding or ruling power," but he did not say anything about the mode of operation of that power. The hypothesis, then, was only a hypothesis of agent only. In the absence of the hypothesis of collocation it was only an imperfect and incomplete hypothesis.

A predominating power means the highest or the uncontrollable power. An uncontrollable power and the idea of its control are absurd, inconceivable and self contradictory. It might be advanced as an argument

to meet one's own end, but it is contrary to the dictates of reason. The creator himself is in a critical condition. Postel was a "mystic of unstable mental equilibrium". Dante was a poet. "Both are of imagination all compact". More than 600 years have rolled on since Dante died in 1321, and the world has the experience at this long period before its eyes. To quote Lord Byron—"Dante sleeps afar".

"As the plan of the world" said Hugo Grotius "includes societies or states, all the political societies can and should move within the great human society". But the lawyer would have been disabused of his idea if he had only taken into account the enormous difference in religious beliefs and the tremendous difference between the countries and the conditions, under the influence of which the component parts of the great human society live and move and have their being. The doctrine of Hugo Grotius is in contravention of the functional disposition of the human Society. Kant, as is well known, repudiated the idea of a super state. The idea of a fre dominating power such as the sun is tenable in the material order of things.

The Great Design of Henry IV.—A Federation of States. The biggest peace project was put forward in the 16th Century. It was the Great Design of Henry IV. The provisions of the scheme are taken to be too well known to require reproduction here in full. The project or the scheme was after all a hypothesis devised and framed with the idea that the provisions contained in it would be capable of attracting the monarchs and laying the foundation stone for the attainment of an universal and perpetual international peace in Europe. The scheme contemplated the attainment of its object through voluntary transfer of power on the part of the Nation-States of Europe, so that "No single Power was to be left in a position to dominate Europe, still less to aspire to Universal Monarchy; Europe was to be a Federation of States, equal in status and, as far as possible, in power; the Government of the Federation was to be vested in a Senate which was to have at its disposal a common fund and an international force; the stronger would thus be restrained and the weaker protected, nor was any Great Power to be allowed in future to acquire extra-European colonies or dependencies."

Physically, mentally or morally all the Nation-States of Europe are not and cannot be at any time at the same stage of development. Some are weak, some are strong and some are stronger still. The scheme might have been an advantage to the weaker states but the very suggestion that "No single Power was to be left in a position to dominate Europe still, less to aspire to Universal Monarchy, nor was any Great Power to be allowed in the future to acquire extra-European colonies or dependencies" was clearly against the ideas of the stronger ones. Voluntary transfer of power or putting a restraint on one's own self, unless and until forced by pressure of circumstances, is an unnatural idea. It is unknown in the history of the world. Willing transfer of energy—both radiant and irradiant—for the growth and development of others is natural in the material system.

The suggestions that were made in the scheme for the voluntary transfer of power and for perpetual peace were not based on any observed facts. Further from what has been said above it is clear that the idea of perpetual peace is inconceivable. Logically, the scheme, therefore, could not have been accepted as a valid and legitimate hypothesis for the solution of the problem in question. The march of events in Europe during

the last 400 years has proved very clearly that the hypothesis was a wrong one. The Great Design of Henry IV needs one more passing remark. The condition of Europe in the 16th century was very different from what it was before. The events which culminated in the issue of the Edict of Nantes in 1598 by Henry IV of France (1553-1610) granting toleration to the Protestants and the conclusion of the treaty of Vervins with Spain in the same year are too well-known facts of history and need not be reproduced here in detail. Briefly speaking, Henry IV of France became a Roman Catholic in the year 1572 and succeeded to the throne of Navarre. In 1576, he escaped from Paris and placed himself at the head of the Huguenots. In 1587 he gained the battle of Coutras and in 1589 succeeded to the throne of France. But he again consented to abjure it in 1593. The drift of the events was to create a state within a state and thus to cause the political disruption of France.

Henry IV was a wise, generous and talented sovereign; but the question that now arises is what was the reason which led this exceptionally enlightened ruler to abdicate the throne of France. History tells us that his "religion proved an obstacle to his coronation." But history also tells us that his "abjuration was very disagreeable to the Protestants and did not prove quite satisfactory to the opposite party who doubted his sincerity." This evidently implies that the retention of the throne of France by Henry IV was considered desirable both by the Protestants and the Roman Catholics. The two statements of history would thus appear to be in conflict with each other and would lead one to think that the cause of abdication was something else. Whatever it may be, voluntary transfer of power is an unnatural idea, and so his proposal to "relinquish voluntarily and for ever all power of augmenting his own dominions, not only by conquest but by every other just and lawful means to convince men of his own complete disinterestedness," was not consistent with the real state of things. It is not in the renunciation of power, but in the maintenance of an all-permeating propriety in the adjustment of power and resistance that lasting world-peace is to be looked for. *Brihaspati* himself holds the sceptre in one of his four hands.

The League of Nations—A Super-State as well as a Federation of States. The great design of Henry IV was the progenitor of the League of Nations which came into being on the 10th of January, 1920, created by the Treaty of Versailles, following the First World War. The difference between the two was that the Design lacked the Court of International Justice while the League was without the International Force. It has been suggested that both the Design and the League would have been successful if the former had been provided with the court of International Justice and the latter with the International Military Establishment. But as both the Court of International Justice and the International Military Establishment contemplate transfer of power their addition to the respective machineries would have meant only a further restraint on the Nation-States of Europe. Putting a restraint on one's own self and the idea of supremacy are two different, inconsistent and diametrically opposite ideas and so had the Design been provided with the Court and the League with the Military Force, it is only reasonable to think that they would have remained in the same position and their fates would also have been the same as the world sees them now, for the success of an all-pervading, unnatural plan can only lead to the destruction of the universe. All the three projects are chimerical.

HINDU-MUSLIM PROBLEM

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COMMUNAL bitterness between Hindus and Muslims, the two major communities of India, has been intensified all over the country since the introduction of the Montagu-Chelmsford Reforms (1920). Some attribute this to democracy and content that India is not fit for the western type of government; others ascribe it to religion and are inclined to think that Hinduism and Islam are essentially antagonistic. But the real cause must be traced elsewhere. The great poet Akbar Illahabadi had found the fault long ago with the educational system. Says he :

“Communalism has at last invaded the domain of knowledge; and the efforts which had been made confidentially in the course of centuries in the past, out of regard for Hinduism and Hindus, to evolve a common language and culture have come to be grievously misunderstood; and as a result Hindi has fallen out with Urdu.”

After the Mutiny of 1857, the Indian educational system, more than anything else, readily underwent a radical change. It was modernized, but in the course of modernization it lost some of its beauties. Hitherto there was no communalism in education, but the educational system of the present day nurses communalism and encourages separatist tendencies.

One practical difficulty arising from the association of the educational system with creeds, sects, and communities is that questions and problems of education, particularly those of Indian History, tend to be viewed from a sectarian point of view. Things are viewed from a certain angle of vision, in the course of which or on account of which, facts cannot be dispassionately studied and merit cannot be properly appreciated. Hence the communal outlook in books of History.

This is not my personal view only. The Vishvavani (विश्ववाणी), a leading Hindi journal of Allahabad, which claims to echo the World's voice—Vishvavani literally means World's voice—tells of under the heading of इस देश पर मसलमानों के हमले (Muslim invasions of India) “that there is a profound distrust of each other these days in the minds of the Hindus and Muslims. It is deplorable that this distrust is particularly found in the educated classes.” “There are schools and colleges,” says the Rev. E. C. Dewick of Nagpur, “in which the teachers actually inculcate communal feelings instead of trying to check them. Educational institutions avowedly run on a communal basis are a real danger to India as a whole; and under present conditions such institutions are (it may be unwittingly) increasing the difficulty of India's communal problem.”

If education as an antidote against communal views is to be effective, it must be broadbased on communal unity and harmony. The syllabus at most of the Indian universities must needs be overhauled, and should be so drawn as to take full cognizance of the communal problem in the domain of education, of economics and of culture. Muslims must have opportunities of studying Hindu Philosophy, Hindi and Sanskrit; and Hindus should in their turn study Islam, Persian or Arabic.

The progress of education in India has been extremely slow for the past one hundred years. From a percentage of 4 or so in 1841 it has not been beyond ten per cent till the present day. And Education, if it is to be really beneficial, should not trickle down in small dozes; it must spread rapidly all over the country.

Education must also be improved with a view to creating better perspective for the communal problem. History must be taught in the world perspective and stress must be laid on the evolution of religious tolerance in India and her rich traditions of culture and eclecticism, with a view to removing many ill-balanced notions about the relations of communities in Medieval India.

It should be emphasized that the principle of *cujus regio ejus religio* (he who rules a country may settle its religion) which inspired the religious policy of the Tudor monarchs in England and of the German princes in the 17th Century found practically no place in the History of Medieval India. In 1392 A. D. Kans, a Hindu Zemindar, had seized the throne of Bengal. Raja Kans, though a Hindu, was accepted as the ruler by the Muslim officers of the army. His son Jaitmal called together all the officers of state and expressed a desire to embrace Islam, adding that if they would not acknowledge him as their sovereign when he became a Muslim, he was prepared to hand over the throne to his brother. His officers declared their readiness to accept him as their king without any reference to the religion he chose to adopt.

Efforts should also be made to bring about linguistic harmony. The bifurcation of languages must not continue and the idea of Hindi for the Hindus and Urdu for the Muslims must be discouraged, lest India should meet the fate of some of the Balkan countries.

As far as possible, no institutions whether academic or sportive should be allowed to run on communal lines. All schools, colleges, universities, sportive clubs and teams must be decommunalized, and there should be no longer any quadrangular and pentangular matches organized on communal basis.

Attempts should also be made to improve the general economic condition of different communities in India, particularly of the peasants and of Muslim and Hindu masses who run into debts and borrow at high rates of interest from the usurers. They must be freed from their embarrassments and should be saved from destruction—from the sale of their land and their belongings and from exploitation and starvation.

If this is done a Hindu-Muslim rapprochement will follow with as much certainty as the light of day follows the darkness of night. And Hindu-Muslim rapprochement, if effected, would prove the salvation of India.

The communal problem which now appears so thorny and formidable is, in fact, not insoluble. A cool examination of facts will bring to light the fact that Hindus and Muslims are bound together by the ties of ethnical and intellectual unity as well as by those of common linguistic and artistic traditions; and there is undoubtedly basic identity of economic interests among the various communities of India; and last but not least, religion does not stand in the way of communal peace and harmony. To this effect I quote a verse from the Holy Quran:—

Those who believe (in the Quran)
And those who follow Jewish Scriptures
And the Christians and the Sabians
And who believe in God
And the Last Day
And work Righteousness
Shall have their reward
With their Lord : on them
Shall be no fear, nor shall they grieve.

In this verse and by means of this verse the Quran sends forth a message of international peace and communal harmony, and emphasizes that Islam does not teach an exclusive doctrine and is not meant exclusively for one people. Islam existed before the preaching of Muhammed on this earth; and its principal teaching (submission to God's will) has been and will be the teaching of religion for all time and for all peoples.

Hostile and clever propaganda of every kind whether conducted in the Press or through books of History with a view to prejudicing the Hindus and Muslims against each other must not only be interdicted but severely dealt with. That is, communalism must be banished not only from the domain of Education and

Economics but also from that of History and Journalism. Books on Indian History must be revised and due emphasis must be laid on its economic and cultural aspects; and it must be made clear to all that the supposed antagonism between Islam and Hinduism is a fallacy. This is proved by a comparative study of the Gita and Quran. Lord Krishna is reported to have said about God: "He that pervades all is imperishable. No one can bring about the destruction of that indestructible one." Again he observes: "He is not born, nor doth He die: nor having been eternal doth He ever cease to be Unborn, Unchangeable, Eternal and Ancient. He is not slain when a body is cut."

It is interesting to note that some of the Quranic verses give exactly the same attributes of God. Says the Quran:

"Say, He is God, the one and only God, the Eternal Absolute. He begetteth not, nor is He begotten. And there is none like unto Him."

Again says Lord Krishna:

"Weapons cut him not, nor flames burn Him, nor waters wet Him, nor is He withered by winds. He is uncleavable, incombustible, nor subject to be wetted, nor to be withered away. He is for ever, all-pervading, stable, certain, eternal."

Continues Lord Krishna:

"He who seeth Me everywhere and seeth everything in Me, vanisheth never from My sight, nor do I ever disappear from his vision....."

There is nothing beyond Me, O Dhananjaya; on Me alone, all this creation is set even as series of pearls on a string."

The idea underlying these teachings of Lord Krishna's is reflected in the Quranic teachings versified beautifully by a poet:

The zephyr in the garden looks for Thee;
The nightingale (also) sings Thy praises.
Thou manifestest Thyself everywhere and in every colour;
I smell Thee whicsoever flower I smell.

God! there is no God but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who can intercede in His presence except as He permitteth. He knoweth what appeareth to His creatures as before, after or behind, nor shall they compass aught of His knowledge except as He willeth. His power doth extend over the heavens and the earth: and He feeleth no fatigue in guarding and preserving them, for He is the Most High, the Supreme in glory."

The Quran tells us how Islam mitigated the pre-Islamic custom of retaliation (S. II, 178) and prohibited war. War is permissible only in self-defence under well-defined limits (S. III 38-9). While war is discouraged, retaliation restrained and bloodshed forbidden, Islam promises salvation to all the righteous people and ordains religious toleration, "Let there be no compulsion in religion *في الدين لا كراهة*" is the Quranic injunction. In other words, compulsion is incompatible with religion, which is entirely a matter of faith and will; and the application of force would render these meaningless.

Round the World

Contemporary American Culture—

The American mind, capable of creating a mass-production society, also produced philosophers such as Emerson, Thoreau, William James and John Dewey. This apparent

The Assyrians are a very old race—going back to Pre-Historic and Proto-Historic times. They inhabit the Djebel Sinjar area of N. Syria and the Djezire. They belong to a Christian Sect and are under the orders of the Patriarchs of this sect. Perhaps like the Copts of Egypt the Assyrian Christians constitute one of the oldest Christian groups of the world.

Living as they do, side by side and yet divided by religious and racial differences, one would normally expect the Moslem Kurd and the Christian Assyrian to be always at loggerheads. In the Nineteenth Century there was bloodshed, but to-day these two groups have composed all their differences. They take part in each other's festivities. The Kurdish Chief rules the Assyrians in the absence of their Patriarch and, *vice versa*, the Assyrian Patriarch rules the Kurds in the absence of their Chief. Some travellers have even spoken of Kurdish marriage ceremonies being presided over by Assyrian Patriarchs. Such amity between two distinct racial and religious groups of the Near East is worthy of record.

India vis-a-vis the Monetary Conference—

Sir R. K. Shanmukham Chetty has returned to India from the U.S.A. and has given an account of the International Economic Conference at Bretton Woods. According to Sir Shanmukham this was the first of the great peace conferences as it undertook to tackle some of the problems, which the coming peace would force on the notice of the world. It had been thought necessary to tackle first the problems relating to international trade and finance. Sir Shanmukham also explained the constitution and functions of the International Monetary Fund and Bank and how the Indian delegates pressed in vain for the inclusion of sterling balances within the purview of the Fund and for a permanent seat on the executive committees of these bodies.

There is nothing surprising in all this; the Indian delegates should have known before they joined the Conference that this would happen and that India would only be asked to play a token part.

The Bengal Nagpur Railway—

On the 1st of October, 1944, the B.N.R. will become a State Railway. This Railway has had an interesting, even romantic, history.

The B.N.R. has its origins in the old Nagpur and Chhatrishgarh State Railway, which had for its engineer that famous pioneer Railwayman—Sir Charles Trevredyn Rashleigh Wynne—who afterwards planned and constructed most of the lines of the B.N.R. and ultimately became its Managing Director in London, which post he held till the time of his death.

The Bengal Nagpur Railway Co., Ltd. was formed in London on 23rd February, 1887. In the same year the Company acquired the management of the Nagpur and Chhatrishgarh State Railway. Thanks to the energetic policy of Sir T. R. Wynne, a network of light railways—of narrow (2 ft. 6 ins.) gauge lines—grew up in the Central Provinces all around the B.N.R. Main Line to Nagpur. The Railway definitely helped the development of the Central Provinces by linking places as far apart as, for instance, Nainpur and Chhindwara, Nagbhir and Nagpur, Chhindwara and Nagpur, Gondia and Jabulpore, Chanda Fort and Gondia, etc. The manganese and coal-bearing regions of the C. P. were greatly helped in their development by the B.N.R. A great feat of the B.N.R. in recent years was the opening of a Broad Gauge Trunk Line linking up Raipur in the C. P. with the Port of Vizagapatam (Madras Presidency) on the East Coast of India. This line is 330 miles in length and the building of it was indeed a remarkable feat of endurance. The line passes through some very wild and inhospitable country around and within Bastar State. In the early period of construction work many railwaymen lost their lives from Malaria in the fever-ridden jungles of the Bastar State and in those unhealthy regions where swamp, forest and hill meet in all sombreness at the foot of the Eastern Ghats. This trunk line—a veritable *tour-de-force* for the B.N.R. Administration—links Northern India: the Punjab, Delhi and the U.P., by a much shorter route than before with South India, and the goods of these parts and of the C.P. have now direct access to the ports of Southern India.

S. K. C.

Reviews and Notices of Books

Indian Agricultural Economics.—By A. D. Patel, with a Foreword by Sir T. Vijayaraghavacharya, K.B.E. Published by D. B. Taraporevala Sons & Co., Hornby Road, Bombay. Pp. 324. Price Rs. 6.

While some might be disposed to regard a work of this type as rather plodding in character and would prefer taking things on an all-India basis with the risks attendant on broad generalisations based on insufficient data, there can be little doubt that the scientific treatment of economic problems demands getting down to facts gathered by personal investigation into the conditions

found in the fundamental unit of our economic life—the village. It is a welcome sign of the times that some earnest students have conducted surveys of particular villages, as for instance the survey of two Deccan villages, Pimpal-Soudagar and Jategaon-Budrak by Dr. Mann, of some South Indian villages by Dr. Gilbert Slater, of three villages in Cochin State by Mr. T. K. Sankara Menon and Prof. Chapekar's intensive study of village Badlapur, to refer to some of them only, and also that in certain cases they have widened the ambit of their researches so as to include groups of villages—a work in which the Bombay economists appear to have taken the lead.

It is perhaps needless to add that the necessity of economic surveys over a larger area lies in the fact that if the aim of these investigations is the understanding of rural problems in their different aspects and the finding out of solutions for them, the village as a tiny and therefore not quite representative unit cannot present in their entirety and in proper perspective all the social and economic problems of a particular administrative or economic area. It is therefore that economists have betaken themselves to the intensive study of a number of villages in a well-organised unit such as a taluka or a subdivision where we can find a correct picture of the villager in all his activities. Such a study is the present one of Borsad taluka in Kaira district, Gujarat.

So far as Gujarat is concerned, we have two such studies in Dr. J. C. Kumarappa's survey of Matar taluka in North and Mr. J. B. Shukla's survey of Olpad taluka in South Gujarat. Our author selected this particular area because coming from an agricultural family himself, he is a native of Borsad taluka and as such familiar with the habits of the local rural folk and the conditions under which they carry on their work. Another reason is that Borsad taluka is situated in the centre of what is known as the Charotar area well-known for its productivity. It is also a fact known to those who, like the present reviewer, have visited this area that much of the prosperity of Borsad where the Civil Disobedience Movement of 1930-32 made its strongest appeal to the rural masses, is due to the intelligence and industrious habits of the Patidar community of peasant proprietors to which the author belongs and which owes the reputation it enjoys throughout Gujarat to the skill with which it carries on all agricultural operations. The section on irrigation which supplies information in regard to the expenditure incurred by Patidars for installing pumps, engines, etc., is sufficient to prove their progressive outlook. Next in importance is the less laborious Dharala community, generally tenants, with a lower standard of life.

Mr. Patil visited the areas about a dozen times in 1933-34 paying special attention to the conditions prevailing in the summer, the monsoon and the winter seasons, in the course of which he not only established personal contacts with agriculturists of the two principal castes but also those belonging to other and lower castes such as Dheds, Bhangis, Chamars, etc. Muslims and Christians, who form about four per cent of the population, were not ignored by Mr. Patel. He framed a questionnaire and has based his book on materials gathered from the answers received to the queries contained in it as well as on such information as he gathered from those who were interviewed by him. For purposes of his investigation, Mr. Patel selected 37 out of 91 villages in Borsad taluka, limiting his survey to 288 families belonging to different economic strata.

The author has placed before the reader illuminating descriptions of sanitation, housing conditions, illiteracy, the treatment of live stock, sub-division and fragmentation of holdings, the decay of village industries, the diseases generally prevalent and the toll they take of human life and other equally interesting matters. The impression the student of Indian rural economics forms after he has finished this book is that the results arrived at after an intensive study of a small unit like the Borsad taluka are generally true of agricultural India as a whole. Another thought which suggests itself is that there is after all some hope when we find a highly educated member of a predominantly agricultural community thinking earnestly about problems connected with agriculture instead of trying to get absorbed into one or other of the so-called learned professions.

H. C. MOOKERJEE

The Japanese Paradox.—By N. J. Nanporia. Published by Messrs. Thacker & Co., Ltd., Bombay. Pp. 136. Price Rs. 3-12-0.

The object of the book in the words of the author is to draw attention to the "cancerous poison of unrest and aggressiveness" and "the various influences which have moulded the Japanese character" so that when peace comes the Japanese masses may be saved from "the fascist maniacs into whose clutches they have temporarily fallen," tasks which, it must be admitted, have been successfully performed.

The chapters dealing with the position of women in Japan and with her art where the emphasis has been laid upon her speciality, lacquer work, do not seem to have much direct bearing on the work to which the book is devoted. The first of these removes most of the misconceptions the world has hitherto entertained about the status of the former while the latter gives, within less than thirty pages, a very readable account of Japanese art in general and of the lacquer work of Japan in particular.

The chapter analysing the Japanese character and mentality is the most important section of the book where the author who, one infers, has firsthand knowledge of Japan, explains how they are the results of Shintoism. The detailed analysis of Japan's national faith and its influence on every department of life, the shape it has given to the co-prosperity propaganda are both interesting and convincing. Mr. Nanporia's accounts of Kodo, Judo and Kendo as re-interpretations of Shintoism in different spheres, in the light of current events, are very interesting. The descriptions of the activities of secret societies and political assassinations of February, 1926, throw a flood of light on the Japanese mentality.

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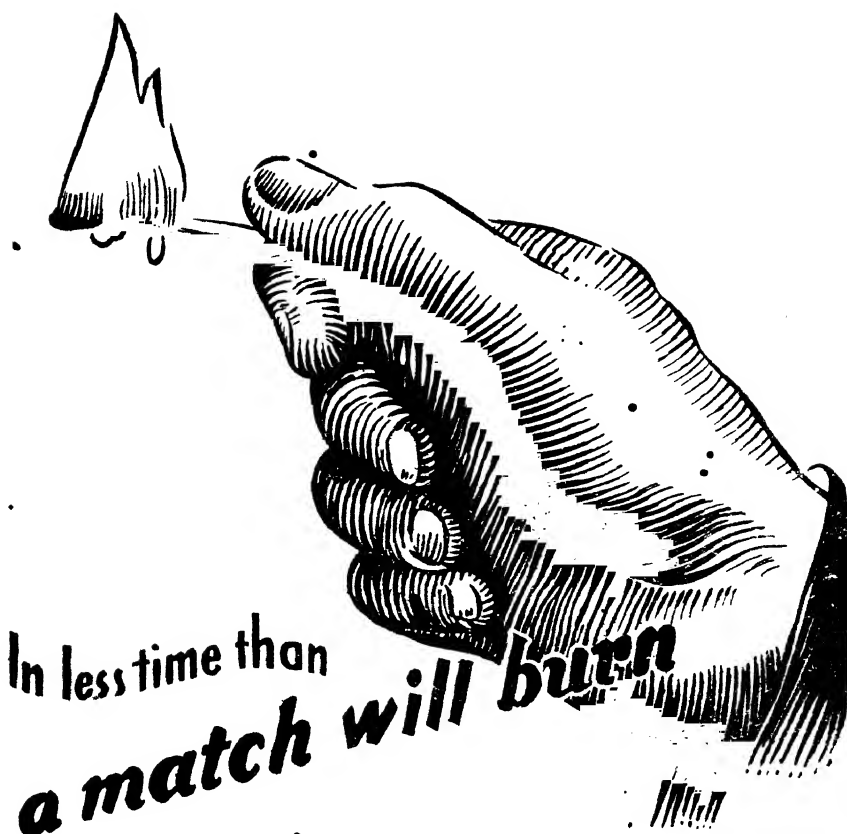
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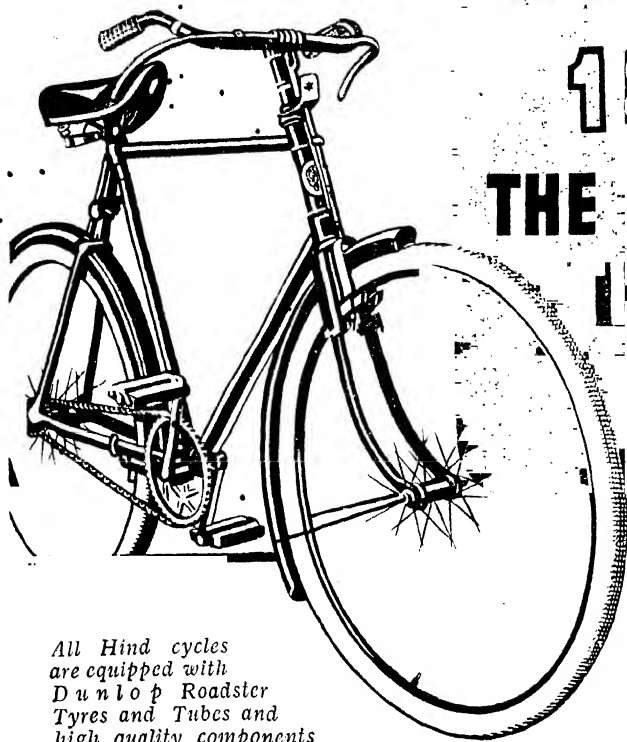
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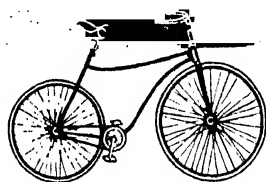
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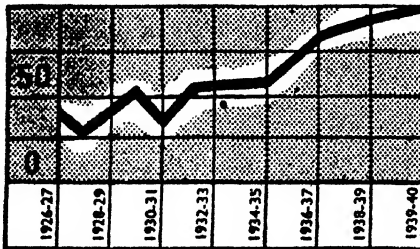
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NOVEMBER, 1944

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THE CALCUTTA REVIEW

NOVEMBER, 1944.

MANAGEMENT AND CONTROL OF BRITISH INDUSTRIES IN INDIA—II

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

(IV)

From what has been said above, it follows that at least in the early years of most industries organised by Britons, the managing agency firms had to undertake larger financial risks than others. These consisted in the money they invested in the shares ordinary, preference, and deferred, debentures, loans, guarantees, etc. The result was that they enjoyed the privilege of nominating one, two or even three directors on the Board of Directors who are practically irremovable. It has been maintained that this is fair as they hold a substantial part of the shares but in fact it is not always so. Apart from very rare exceptions, they never retain more than 50 per cent of the shares. Indeed, their holdings are generally very much less as is proved by the extracts from Mr. Pat Lovat's *Mirror of Investment* which appear on pages 41-43 of Dr. P. S. Lokanathan's *Industrial Organisation in India*, to which the reader is referred for detailed information on this point. With this information before us, we can hardly justify the excessive powers of nomination enjoyed by the managing agency firms.

This, however, is only part of the story. In order to satisfy legal requirements in regard to the representation of persons other than the managing agents on the Board of Directors, these firms have adopted the device of seeking the assistance of friends, drawn generally from their business associates, as directors who, in the language of an economist who has made a study of the managing agency system, "were perfectly aware that their continuance on the Board depended on their loyalty to the managing agents who had the power to choose their own friends."

Some objectionable results of this monopoly of power by the managing agency firms have been noticed and commented on by economists, Indian and non-Indian. Thus Dr. D. H. Buchanan on page 165 of his *Development of Capitalistic Enterprise in India* has referred to the helplessness of the directors as follows :

"The (managing) agents occupy such a dominating position that they usually formulate policies and carry them out while the Board of Directors merely gives assent to already accomplished facts."

V. S. Davar on page 28 of his *Business Organisation* refers to the 'evil consequences of having figureheads as directors when he points out that as they "are relieved of any responsibility for the enterprise, this is apt to result in a surprising and even culpable ignorance on their part."

This is underlined by Dr. P. S. Lokanathan on pages 332-333 of his *Industrial Organisation in India* where he refers to the utter failure of the managing agency system of administration "to train a band of new men for the task of directing industry. By reducing the directors to mere figureheads and by weakening their responsibilities, the system kills all incentive to learn and understand, and industry is not able to revitalise itself by drawing from the experience and talents of persons outside the ranks of the managing agents."

(V)

Something has been said previously about the limitations on the powers of the shareholders in regard to their choice of directors due to the rule under which the managing agents enjoy the privilege of nominating some directors and the almost universal practice of including a number of their men in the directorate. This would not have been resented if the managing agents had always held a majority of the shares. But this is not generally the case.

It is the rule with managing agency firms to part with some of their holdings, generally at a premium, after the prosperity of the concerns managed has been assured and the confidence of the public in their financial soundness acquired. One of the reasons of this is their desire to utilise the capital freed in this way to finance new enterprises. Another reason is that managing agents, in the language of Dr. Nabagopal Das, Ph.D. (Econ.) London, I.C.S. (*Industrial Enterprise in India*, p. 85) "have generally regarded their earnings from shares (as shareholders) as subordinate to their earnings in other capacities and in other fields of activity."

Whether these explanations are accepted or not, there can be no doubt regarding the gradual withdrawal of capital as is clear from what appears below. On page 187 of *Industrial Organisation in India*, Dr. P. S. Lokanathan has supplied two tabular statements to which the attention of the reader is specially drawn. In the first of these, concerned with the jute industry, he shows how eight European managing agency firms which control 33 mills hold shares varying from 1 to 38 per cent. In the second, dealing with coal mines, we find that six European managing agency firms controlling 47 coal mines hold shares varying from 17 to 44 per cent. In a few cases, however, the percentage of shares held is higher in one case being as high as 99 per cent where it seems the agency firm had not parted with its holdings as the work of development had not been completed and it was expecting very high prices when it had been finished. In the case of these managing agency firms controlling no less than 80 large-scale industries, the total number of men in whose names these shares are held is 15 only.

Experience extending over many years has shown that managing agency concerns are in a position to control the destinies and to lay down the policies of the concerns under their management as if they were their absolute masters so long as their holdings amount to about 25 to 30 per cent of the total number of shares. That this rule holds good even in England was pointed out years ago by H. Parkinson in his *Scientific Investment* where he has said that as the result of the scrutiny of ten prominent English concerns he found that the holders who were practically controlling them did not own even 33 per cent of the shares as also that in six among them "large holdings did not account for as much as one-fifth of the whole." On pages 87-88 of their *Modern Corporations and Private Property*, Messrs Berle and Means show how a small number of men "often with very small participation in ownership" in the form of shares "acquire the government of vast aggregations of capital" and that "where ownership is sufficiently subdivided, the management can thus become a self-perpetuating body even though its share in the ownership is negligible." In that connection, atten-

tion is drawn to the United States Steel Corporation with assets (on January 1, 1930) of two billion dollars where the directors collectively own 1.4 per cent of the shares and yet the economic power is wholly theirs. The British managing agency firms have taken advantage of this fact to ignore the right of the shareholders to influence the general policy of the concerns under their management.

(VI)

A more serious but not equally well-known method of ensuring their control over the concerns managed by the managing agency firms is that under which the shareholders are deprived of their voting strength by the issue of deferred shares with equal or multiple voting rights. In their memorandum on the Indian Companies Act (Amendment) Bill, 1936, the Bombay Shareholders' Association drew the attention of the British administration to a number of instances, reference to only one of which is made below.

One of the oldest and most influential European managing agency firms which, among other industries, controlled a large number of jute mills decided to increase the share capital from Rs. 37½ lakhs divided into 1,000 shares to Rs. 1½ crores divided into 39,920 ordinary shares of Rs. 375 each and 30,000 deferred shares of Re. 1 each, both classes carrying the same voting rights, viz., one vote per share. All the deferred shares were taken by the European managing agency firm. The balance sheet as at 31st, December, 1935, showed that 23,200 ordinary shares had been issued which meant that ordinary shareholders, consisting, it is said, of a large majority of Indians who had contributed Rs. 87 lakhs to the capital were entitled to 23,200 votes only as against 30,000 votes to which the European managing agency firm was entitled at the cost of contributing Rs. 30,000 to the capital of the company, enabling the latter to permanently control the undertaking.

The Bombay Shareholders' Association composed of Indians mentioned other instances where, under the shelter of the law, equal injustice had been done to shareholders. Every fair-minded man must admit that improprieties of this type, for at bottom they are nothing else, aimed at vesting perpetual control in a body of persons who have got a comparatively small stake in a concern constitute a serious infringement of "the golden rule of capitalism" that "where the risk lies control must lie."

V. S. Daver on page 28 of his "*Business Organisation*" was referring to this objectionable feature of the managing agency system when he said that it restricts "the free exercise of the voice of the shareholders in the management of the enterprise in which their savings are staked."

That with the help of devices such as the above, the meetings of shareholders are called only to get their formal sanction for policies laid down by the managing agency firms as also that they are denied opportunities of even discussing them is clear from an advertisement which appeared in the "*Statesman*" on the 15th June, 1927. On that date, a particular European managing agency firm advertised the half-yearly meetings of five large jute mills in five successive periods of five minutes each.

The natural result of a system which permits the managing agency firms to practically ignore the shareholders is that the latter have gradually tended to become more and more critical of any policy, good, bad or indifferent, followed by the managing agents and their creatures, the more or less ornamental directors.

It is conceded that the special clauses dealing with managing agents in the last Companies' Act have been framed in such a manner as to permit the continuance of the managing agency system but with reasonable safeguards and that under them flagrant abuse of power can be prevented provided the shareholders and their representatives, the directors, exercise a fair amount of control. But after everything is said and done, it is nevertheless a fact that by taking advantage of their financial indispensability, the managing agency firms can make all these checks largely, if not totally, ineffective.

(VII)

The extraordinary powers enjoyed by managing agency firms have made it possible for them to nominate the same directors for all the concerns under each of them. For instance, a particular old-fashioned European managing agency firm controls 12 coal mines. Four of these, established before the passing of the Indian Companies Act of 1913, carry on without Boards of Directors. The remaining eight companies have altogether eight directors. Among these two are on six boards, one on four, one on three, one on two and the remaining three on one board each. The same firm also manages jute mills which altogether have eight directors; one person is on all the eight boards, one on seven, one on six, one on five, one on two and three are each on one board.

Dr. P. S. Lokanathan has prepared a tabular statement based on the *Investors' India Year Book* for 1931 from which it appears that 50 jute mills have 92 directors and 72 coal companies 80 directors. Similar information concerning other industries controlled by European managing agency firms proves that the system in the language of Dr. Vera Anstey (*Economic Development in India*, p. 115) "favours the concentration of power in the hands of a relatively small number of business magnates."

This statement assumes greater importance when we remember that the investigations carried out by Asoke Mehta have shown that a group of managing agency firms with a capital of 150 crores controls about 500 large industrial concerns. The following short extract dealing with three large-scale profitable representative industries pioneered by Britons shows the extent of the control exercised by European managing agency firms.

"In jute, 53 mills (capital 18 crores) of the total hundred mills (capital 23 crores) in the country are controlled by seventeen managing agents. Four of them control 30 mills. Of 247 coal companies (capital: Rs. 10,45,00,000) the 60 (largest and most prosperous) companies (capital: Rs. 6,38,00,000) are controlled by eighteen firms, four of them controlling 31 companies. In tea, 117 companies are controlled by seventeen firms five of which control 74 tea companies."

Mehta also shows that altogether there are 2,000 directorships in these 500 important industrial concerns. These 2,000 directorships are held by 850 individuals. Among these, 780 individuals hold 1,000 directorships and 70 individuals 1,000 directorships. Among the latter again, 10 men hold 300 directorships.

It is only fair to add that a small number among these 850 men are Indians, who have, of late, been included among the directors of foreign concerns. This, however, does not imply that they have any effective voice in influencing their policy so long as the control lies with the European management. This is proved by what we find in *Indian Tariff Board: Paper and Pulp Industries*, 1932, p. 455 where we are told that the few Indians nominated to the Boards of Directors of industries under British managing agency firms become "stock" directors in all sorts of concerns.

What has to be emphasised for the purposes of the present discussion is that so far as the control of industries organised by Europeans and the policy to be followed by them are concerned, the ultimate decision lies neither with the shareholders, nor with the directors nor even the managing agency firms but with the handful of people who are dominating the last. The inference we are entitled to draw from these undeniable facts is that just as these men are responsible for the prosperity of the industries, they are also equally answerable for their policies. It is they who dictate and influence them through the managing agencies of which they are the most prominent and influential members.

PLANNING INDIA'S NATIONAL RESOURCES

E. A. GUTKIND, DR. ING., LONDON

THE planning of the national resources of India is a task that should inspire everyone. However, enthusiasm alone is a bad guide if it is not accompanied by the three other imponderables of courage, imagination and knowledge. So far no country has had a chance to be rebuilt in a spirit combining all these qualities into one creative attempt to reshape the environment of its inhabitants by a peaceful revolution which makes use of the vast amount of experience piled up by Science and Technology during the last hundred years. The transformation of India from a mainly agricultural to an industrialized country need not result in an Industrial Revolution of the old order. Nor is there any justification for assuming that there will be an "Industrial Revolution" at all, inspite of the fact that India has got to pass through this transitional stage like other countries have done before her. This notion derives from the past. It neglects entirely the most important factor. It does not even hint at the rôle of man in this process; and rightly so, from the narrow standpoint of the time of the original Industrial Revolution the ascendancy of the machines was tantamount to the descent of millions into a deep valley where unhappiness and wretched conditions were reigning. As a matter of fact the former Industrial Revolutions were directed against man because industrial progress, adoration of quantitative achievements, *laissez-faire* individualism, and the profit motive were regarded as the all-powerful guides to success. India's situation offers great opportunities to embark on a totally different course avoiding the anti-human tendencies of a transitional period. Her large area and the great percentage of her agricultural population provide a wide field of activity especially because her population as a whole is vastly superior in numbers to that of any other country at the time of its Industrial Revolution. At the first glance these facts may appear to be drawbacks, but I do not think that they need be put down on the debit side. This again would be an expression of the palaeotechnic spirit and amount to a declaration of bankruptcy. India has all trump cards available—men, materials and brains. She can open a new chapter in human history if her post-war reconstruction is subordinated to the social needs of man and if her industrialization proceeds according to this principle, and to nothing else. The national resources of India do not consist of the raw materials alone; nor are they the sole products of those of man's activities which centre around the land and the water. They include also the human values which are enshrined in the millions working in the villages and towns—and these values in many cases still latent to-day should be made apparent so that they can play their full rôle in the years to come.

- The following is a very condensed selection of the main principles of *physical* reconstruction as they are taking shape in the mind of advanced town planners and architects. Even to hint at the problems of cultural reconstruction would go far beyond the scope of this article. I shall be glad if Indian readers will accept the suggestions put forward in the following paragraphs as a small contribution towards the solution of the problems which they will have to face after the war and the preparation for which should be energetically begun immediately. These suggestions are not meant as a gift to somebody in need. India will make her own decisions and evolve her own methods of dealing with post-war reconstruction. But it may be of some interest to my Indian friends to get some information on the experience gained in the international field of town and country planning and on the main trends which are emerging as promising ways of an environment revolution. That this information is imparted without attachment to any particular course other than that of Man is from my point of view quite natural if a sincere response is expected to a sincere desire to be of some use.

The transformation of environment must be *planned*, that is, to say the necessary re-adaptation must be based on a long term policy conceived and effected on a large scale. This is the first and imperative demand. Piecemeal

velopment is useless; still more it is dangerous because it increases the antagonism between different areas. To define planning in a few words: it is a procedure of anticipation, selection and co-ordination as opposed to the haphazard methods of *laissez-faire*. However, let us not make the mistake of attempting to "plan" Man. The real and the only scope of planning activities is in the systematic reshaping of man's *physical* environment unless totalitarian ends and means are regarded as desirable methods and results. Physical planning includes of course the ample provision of all institutions, which widen the opportunity for cultural and social activities such as buildings for educational and social purposes of all kinds. They should be developed all over the country, covering it with a "cultural grid." This will be an especially important factor of the revitalisation of the countryside, which should be brought to the same level of potential improvement as the towns with their diversity of cultural opportunities. That these opportunities should be open to all men alike on the same basis is evident.

The second trend is the redistribution of population and industry through centralization and dispersal. This procedure includes many problems of a highly intricate complexity. There is first the main question—from what places shall all people be evacuated and to what areas shall this spill-over be directed? The answer to the first part is relatively easy; the overcrowded rural and urban districts are the obvious "evacuation" areas. This thinning out of the population will lead to a loosening up of the physical structure of the places concerned and thus produce an internal decentralization. This process will result in the development of a continuous park system covering especially those parts which are to be freed of buildings. The answer to the second question is more difficult, rather it needs more elaborate and preparatory investigations. The "reception" areas are, generally speaking, in the first instance those where there is still a relatively thin population in relation to the area as a whole and also in relation to the density of population in individual places. To induce people to move to other communities without providing work at the same time would be criminal. Therefore, industries have either to be newly developed or to be transferred from other districts, which are to be thinned out. As regards agriculture, the introduction of mechanization—a change that bound to come—will need very careful handling. It touches one of the vital problems of Indian life. It will deprive many people of their accustomed ways of living and of their work. It will decrease the number of agriculturists but it need not decrease the number of people living in the countryside. This plus population must be able to find work in those industries which will be brought to the countryside and in the great number of those enterprises which are ancillary to agriculture and can be built up on agricultural raw materials. The obvious conclusion to be drawn from this set of facts is the need for a balanced combination of industrial and agricultural work. This can best be done in the form of part-time work by the same persons; it will result in a greater diversity of interests and of the socio-economic structure of the whole community. This is a very much discussed problem. But we seem to approach a more definite attitude towards its solution, *i.e.*, in favour of decentralizing industry over the countryside without destroying the underlying rural structure. Positive results have been gained in this respect in the U. S. A. and the U. S. S. R. and it would appear that at long last the advocacy of this solution by a great number of advanced thinkers in various countries will become a reality. To what places shall industries be introduced and what categories of industry shall be selected? The yardstick should be the social setting of the places which are to receive new industries or where existing ones are to be enlarged. Except the extracting and offending industries such as chemical plants and those which are fixed for reasons of transport and distribution, there are not many which are not mobile, because the use of electricity as power supply makes the location of industry almost fully independent. On the other hand it is obviously of no use to develop an electric grid if the places of consumption and the amount of electricity to be consumed are not known beforehand in full detail. The location of industry

must be made subject to the social setting of the community, as has been demanded above. What does this mean in practice? It means that the number and categories of industry must provide a social and economic pattern that is diversified and balanced at the same time. A certain standard may be indicated by the suggestion that no more than about 20 to 25% of the population should be dependent on one industry only. This is essential as it eliminates, at least to a certain degree, economic insecurity in the wake of fluctuations on the market. Another aspect of this problem concerns the cyclic changes of the demand of labour as they result from seasonal work. This again demands a diversified structure of industry so that work for all can be provided all the year round. Especially in this connection part-time work in agriculture and industry will be a very useful addition to the stabilization of the labour market.

The third instrument in the process of replanning the environment is the integration of large scale and small scale plans in space and time. In the past "planning" started from the bottom, detail being added to detail, without a unifying conception of the whole. We cannot go on proceeding in this way. We must start planning simultaneously at both ends, from the top, *i.e.*, on a national scale, and from the bottom, *i.e.*, on a local scale. Our deplorable modesty which was satisfied by the mere amassing of details and the realization of detailed schemes is the main cause of the amorphous state of the towns all over the world and also of the conditions in rural districts, where people have to live below the level of the subsistence minimum. Large scale planning is the expression of a clear conception of the intended changes for a large area and of the allocation of the different functions, which make up the functional life of man, to different places. In other words the tetrachord of housing, working, recreating and distributing must produce a full harmony all over the country if the key-note, *i.e.*, the personal life, shall come out in full clarity. Planning on a national scale or even on the scale of a state or a region is a new discipline. But we are fortunate to have a few examples of outstanding achievements. The U. S. S. R. is one, and the other one is the work of the Tennessee Valley Authority in the U. S. A. The results are very significant. In this connection it is sufficient to point out the balanced structure of whole regions, which can be brought about only by a large scale procedure of spatial zoning and functional spotting.

The three factors mentioned above touch only a fraction of the problems involved in the reconstruction of the whole country; and in the case of India these are especially complex. However, nothing venture, nothing gain. Theory is essential as a preliminary stage of planning just as surveys have to precede it. I want to suggest some practical possibilities which should be explored immediately, and if accepted as a reasonable beginning, should be worked out in detail. I am convinced that nothing helps more towards concrete achievements than to concentrate on definite tasks. I suggest therefore some test schemes which shall ultimately be effected. Do build your "T. V. A." Do prepare it now, as a symbol of India's determination to present to the world once more the precious gift of the alertness of mind and spirit which she has shown so often in the past.

Two or more Model Towns each for, say, 50000 to 100000 people should be designed down to the last detail. But do make their buildings and their whole appearance conform to the most advanced principles of architecture and town-planning. To give an idea of what modern town planners and architects mean only this hint may suffice: The layout and the buildings must be dominated by a clear functionalism the beauty of which is a thousandfold more convincing and inspiring than all the tawdry imitations of old Indian or European second rate buildings and town plans. Make one of these Model Towns the seat of a School of Planning where the young men and women will be trained in the arts of architecture, planning and social sciences so as to take an active part in the reshaping of their country. These towns will be in themselves objects of an immeasurable value; they will be living examples of instruction, they will provide a testing ground for the apprentices of planning. But they will provide also new

homes, new work places, new kinds of recreation, and first of all a new type of social intercourse for its inhabitants. They will be an integral part of a region fulfilling definite functions for their hinterland. Thus the second scheme becomes an essential part of the first one : it is the replanning of a region that should complement the planning of a Model Town. The third scheme should be a plan for one of the states, *i.e.*, for its whole area. These three schemes should be prepared now during the war. The usual objections that this cannot be done now are meaningless for they are only the expression of timidity and a lack of vision. Nor should there be any side-tracking of the real issues. What should be done now is the preparation of, *i.e.*, the investigation of these possibilities including the necessary surveys, the designing of the towns and the conception of the broad outlines of the other schemes. All this is possible if a determined and concerted effort is made by a few enlightened people. All these schemes together form a unity inasmuch as they are complementing each other. If they are prepared and held ready in time they will offer useful opportunities of providing constructive work when the boom of war-time employment ends.

I am aware that the foregoing attempt to outline a few of the problems is very incomplete. But it does not pretend to be more than a review of some of the trends which seem to be destined to play an important rôle in the revolution of environment which we will be witnessing after the war. If this review finds actively interested readers, it will have served its purpose.

PRIMITIVE ECONOMICS*

NABENDU DATTA-MAJUMDER

THERE is some vagueness about the meaning of the terms "primitive tribes or peoples," and "primitive economics." At the outset an attempt will be made to define these two terms as far as possible.

Primitive peoples or communities are those who have a low or simple level of technological development, and no writing. Most anthropologists agree on these two points. In primitive societies, according to Firth, the tools used are non-metallic, or metals are used only sparingly, and never in any complex mechanical system; and the culture is ordinarily a non-literate one.¹ According to Herskovits, the word "primitive" is synonymous with "non-historic" or "non-literate."²

It should be borne in mind that the above index is not strictly scientific, but convenient for rough classification. To mention some of the difficulties, among the technologically advanced peoples of India and China there are vast masses without any literacy whatsoever. On the other hand, there are technologically primitive peoples who are beginning to read and write. In the course of a tour in the Khasi Hills in Assam, the writer visited a school, run by a Hindu missionary of the 'Ram Krishna Mission' (a Hindu Missionary Organisation founded by Swami Vivekananda), where Khasi boys and girls were learning the three R's. Christian missionaries have introduced writing in the Khasi language. Of these two cases, I would exclude the former from, and include the latter within, the category of primitive peoples. Because the

* Read at a meeting of the Bengali Institute of Economics.

Raymond Firth, *Primitive Polynesian Economy*, London, 1939, p. 6.

M. J. Herskovits, *The Economic Life of Primitive Peoples*, New York, 1940, p. 4.

former, though completely illiterate, are influenced by a highly advanced and complex ideological structure as that of Hindu and Chinese civilizations; whereas the latter, though beginning to read and write, have not yet grown out of the ideology of their tribal culture. Barring such borderline cases, the criterion adopted here would be fairly satisfactory for distinguishing the primitive peoples of the world.

Next I would consider the meaning of the term *primitive economics*. The science of economics, as we know it today, is primarily a product of the capitalist mode of production. Consequently, it concentrates almost entirely on the advanced capitalist societies. To Adam Smith political economy (or economics) was a broad study of all forces contributing to national wealth. In Ricardo the attention was focussed on the problem of value and distribution. Marshall also laid emphasis on an exposition of value and distribution.

Marshall defines economics as "a study of mankind in the ordinary business of life; it examines that part of individual and social action which is most closely connected with the attainment and with the use of the material requisites of well-being."³ But then he narrows down the scope of economics by saying that economic laws are those social laws which relate to branches of conduct in which the strength of the motive chiefly concerned can be measured by a money price.⁴ This restriction excludes all non-money economies from the operation of economic laws. Benoy Kumar Sarkar adopts this orthodox view of economics when he emphatically says, "Economics is nothing but the analysis of value—value in its diverse forms, value statical as well as value dynamic. Where there is no analysis of value, there is no science of economics."⁵

A critical tendency against the usual practice of orthodox economists to restrict the scope of economics is being increasingly obvious. Radhakamal Mookerjee has drawn attention to the necessity of formulating the principles of economics afresh "in view of the world-wide movement in economic ideals and policy." He has attempted a re-orientation of economics in order to place it on broader foundations.⁶ Till recently economics covered only a section of mankind, and even then emphasised only a few aspects at the expense of others. But modern trends in economics hold out the promise of vastly expanding its scope, and raising it to the level of a true and exact science capable of reaching laws as universal as those of mathematics and mechanics. For instance, in distinguishing between the content and the form of economic behaviour Knight takes a big step forward. He says, "There are no laws regarding the content of economic behaviour, but there are laws universally valid as to its form. We cannot tell what particular goods any person will desire, but we can be sure that within limits he will prefer more of any good to less, and that there will be limits beyond which the opposite will be true."⁷ He makes it clear that the general laws of economics are not "institutional," though they work in an institutional setting, and upon institutional material. It is in the sense of such general laws that we can speak of a science of economics, a science which may be applied to all forms of human society—capitalist, socialist, feudal or primitive.

Economic behaviour, according to Knight, covers all behaviour which involves the adaptation of means to ends and the "economizing" of means in order to maximize ends, and is practically synonymous with rational behaviour. In this sense economics would be an all-inclusive science. Knight divides this vast field of want-satisfaction or rational behaviour into a number of headings which he calls elementary factors: (1) "The wants to be satisfied, (2) the

³ Alfred Marshall, *Principles of Economics*, 8th Edition, London, 1930, p. 1.

⁴ *Op. cit.*, p. 33.

⁵ Benoy Kumar Sarkar, *Villages and Towns as Social Patterns*, Calcutta, 1941, p. 664.

⁶ Radhakamal Mookerjee, *Principles of Comparative Economics*, London, 1921.

⁷ F. H. Knight, "The Limitations of Scientific Method in Economics." *The Trend of Economics*, edited by R. G. Tugwell, New York, 1924, p. 256.

goods, uses or services of goods, and human services, which satisfy them, (3) intermediate goods in a complicated sequence back to (4) ultimate resources, on which the production of goods depends, (5) a series of technological processes of conversion, and (6) a human organization for carrying out these processes. This human organization again is twofold, including (6a) the internal organization of productive units or enterprises, which belongs rather to the field of technology than to the other phase which is (6b) the social organization of production and distribution in the large."⁸

Theoretical economics, as the term is generally used, is concerned almost exclusively with the very last of the above factors, *i.e.*, the social organization of production and distribution. Thus, of the three main elements in economic life, wants, resources and organization, economic theory, in practice, deals directly with one aspect of the organization, and only incidentally with the other elements. This is the usual but narrower view of economics. In this paper I shall adopt the broader view as expressed by Knight. Firth also construes economics in a wider sense when he defines it as "the study of that broad sphere of human activity concerned with resources, their limitations and uses, and the organization whereby they are brought in a rational way into relation with human wants."⁹ This definition takes into account all the elementary factors mentioned by Knight.

Now we are in a position to enter into a discussion of primitive economics. Gras suggests the term 'economic anthropology' by which he means "the study of the ways in which primitive peoples obtained a living."¹⁰ But whatever term one chooses to use, primitive economics or economic anthropology, the substance is the same, and that is a scientific study of the economic life of primitive peoples. In other words, primitive economics means a scientific study of economic behaviour in primitive communities, of the three elements in their economic life, *i.e.*, wants, resources and the organization of resources to satisfy wants. These three elements constitute the content of primitive economics, and Firth emphasises this point when he says, "We wish to know what are the wants current in a primitive society, how are they determined, and the reasons for choice between them; what are the resources available, their degree of scarcity, the system of selection and control of them; the organization by which these means are brought into relation with the ends desired, and the scheme of values on which the people rely in taking their decisions."¹¹

Let us now consider what primitive economics is not. To the earlier anthropologists, primitive economics was merely a description of the arts and crafts, *i.e.*, of technology. It should be made clear that technology is not primitive economics, though, being a given factor in the process of production, it has a definite place here. The more recent anthropologists, on the other hand, in their economic studies of primitive peoples, have put undue emphasis on the rituals connected with economic activities. Herskovits observes, "If for the earlier students economics was technology, for these later ones it is garden magic and gift exchange."¹² He puts Malinowski, Firth, Richards and others in this latter category. But Firth, while recognising that economic values are closely interwoven with the whole texture of society, is fully conscious of the fact that primitive economics is not magic. He says, "Primitive economics exists as a field for study, and cannot be dismissed as simply a by-product of magic."¹³

Another point, that should be borne in mind in this connection is that primitive economics is not the study of isolated individuals eking out an

⁸ F. H. Knight, "The Limitations of Scientific Method in Economics." *The Trend of Economics*, edited by R. G. Tugwell, New York, 1924, pp. 260-1.

⁹ Raymond Firth, *Primitive Polynesian Economy*, London, 1939, pp. 3-4.

¹⁰ N. S. B. Gras, "Anthropology and Economics." *The Social Sciences and their Interrelations*, edited by W. F. Ogburn and A. A. Goldenweiser, New York, 1927.

¹¹ Raymond Firth, *Primitive Polynesian Economy*, London, 1939, p. 5.

¹² M. J. Herskovits, *The Economic Life of Primitive Peoples*, New York, 1940, p. 38.

¹³ Raymond Firth, *Primitive Polynesian Economy*, London, 1939, p. 9.

existence somehow or other, and that it is not confined to the providing of food alone. It is a social science, and as such, studies individuals as members of a community and endeavours to understand the organization of the economic life of the community in question, that is, the organization of production, exchange, distribution and consumption. Thurnwald emphasises the social character of the science when he says, "Economics is concerned not merely with the direction of the instincts, with the plans and calculations of the individual, it is a social affair, dealing with different men as parts of a piece of interlocking machinery."¹⁴

Carl Bücher, in his "Industrial Evolution," holds the view that primitive peoples have no economy, and are in a 'pre-economic stage of development.' He puts the lower primitive peoples, *e.g.*, the Veddas, and Bushmen, in the stage of individual search for food and the higher ones, *e.g.*, Papuans and Polynesians, in that of self-sufficient household economy. Malinowski refutes this point of view, and says that Bücher's conclusions are a failure, not owing to imperfect reasoning or method, but rather to the defective material on which they are formed.¹⁵ It is true that there is no national economy in savage societies, for, as Bücher himself admits, "National economy is the product of a development extending over thousands of years, and is not older than the modern state."¹⁶ But there is many a step between the national economy and the supposed pre-economic stage. There is not a single living primitive people that is characterised by the complete absence of economic organization. Looking at the primitive world we find "a state of affairs where production, exchange and consumption are socially organised and regulated by custom, and where a special system of traditional economic values governs their activities and spurs them on to efforts."¹⁷ Malinowski suggests the term 'tribal economy' for this state of affairs. Gras also opposes Bücher's idea of a pre-economic search for food on the ground that the description applies to no peoples of whom there is adequate information.¹⁸

There is no way to prove today if there was ever a pre-economic stage in the process of human development. The attempt to exemplify this stage by any definite, living people is wholly untenable. For, even the lowest of the existing primitive peoples is the product of a long process of evolution, in the course of which the pre-economic stage has, if ever there was any, long been left behind. As Bücher himself admits, "aboriginal man in actual existence can nowhere now be found."¹⁹ At best it can be said that it is yet a mere hypothesis, there being no scientific evidence to prove it. For, all the living primitive tribes which have come within our knowledge have some sort of economy or other.

Though anthropologists often speak of 'primitive economics,' the term should not be construed to mean that there is a unitary system common to all primitive peoples, that the same mode of production, the same kind of the organization of production, exchange, distribution and consumption prevails throughout the primitive world. The actual type of economy found among a particular tribe will depend on the natural environment, the level of technological development, and the tradition of that tribe. The concept underlying the term 'primitive economics' is of a very general kind covering divergent economies, *e.g.*, hunting, fishing, pastoralism, agriculture, and various combinations of them.

One of the most important disciplines in economic history is the search for a filial or developmental sequence. The general development of the economic life

¹⁴ R. Thurnwald, *Economics in Primitive Communities*, Oxford University Press, 1932, pp. xi-xii.

¹⁵ B. Malinowski, "The Primitive Economics of the Trobriand Islanders." *The Economic Journal*, Vol. XXXI, London, 1921.

¹⁶ Carl Bücher, *Industrial Evolution*, translated by S. M. Wickett, London, 1901, p. 88.

¹⁷ B. Malinowski, "The Primitive Economics of the Trobriand Islanders." *The Economic Journal* Vol. XXXI, London, 1921.

¹⁸ N. S. B. Gras, "Anthropology and Economics." *The Social Sciences and their Interrelations*, edited by W. F. Ogburn, and A. A. Goldenweiser, New York, 1927.

¹⁹ Carl Bücher, *Industrial Evolution*, translated by S. M. Wickett, London, 1901, p. 1.

of mankind does indicate progressive change, inspite of retrogressions or duplications here and there. A study of this development reveals forms or stages through which mankind has passed.

The meaning of the term 'stage' requires some explanation. A stage is not a period or an exact segment of time sequence. An economic stage occurs at different times in different countries. This is true in historical as well as pre-historic times. The palæolithic stage of human development occurred at different times in different parts of the world. The capitalist stage came much earlier in England than in Germany. An economic stage is not a clear-cut section of development. It does not come into being abruptly. Gras rightly points out that in social evolution, as in biological and physical evolution, change occurs gradually; one condition comes in to threaten, then to rival, and finally to supplant the old. The factory stage is born within the wholesale handicraft stage as a socially competitive condition. The new method first rivals, then threatens, and finally out-distances the old one.²⁰

The concept of economic stages can be traced back as far as the 8th century B.C., when Hesiod spoke of the golden, silver, bronze, heroic, and iron ages. The classical formulation of the development of human economic life through the hunting, pastoral, and agricultural stages, which has played such a great part in economic as well as anthropological literature, was the work of neither economists nor anthropologists, but of Dicaerchus, a man of shrewd observation and strong common sense, who lived in the 4th century B.C. Varro accepted these three stages in the 1st century B.C. More recent scholars like Adam Smith, Condorcet (1793), Storch, List (1841), Niebor (1900), Vinogradoff (1905), and Hobhouse, Wheeler, and Ginsberg (1915) have accepted these stages in some form or other.

In the 19th century there began to arise criticism against these classical stages, based on the method of production, which gradually gathered momentum and finally exploded the whole theory. According to Humboldt, the South American aborigines had not passed through the stage of pasturing. According to Gerland (1874), plant culture preceded animal culture. H. Ling Roth (1886) held that pastoralism was not necessarily followed by agriculture. Petri (1890) opined that the Japanese and the Polynesians had never been nomads at all. Edward Hahn (1891) insisted that after hunting came not pasturing but *Hackbau* or hoe-culture, then the domestication of animals, which was followed by *Ackerbau* or agriculture proper. Bos (1897) also held that hoe-culture preceded pasturing. Pumpelly (1908) asserted the precedence of agriculture to the domestication of animals in pre-historic Transcaspia.²¹

In view of the above criticisms against the classical unilinear scheme of economic development, attempts have been made by some to classify economic stages on other criteria. A few of these classifications may be mentioned here.

Bücher divides the whole course of economic development from the standpoint of the relation between the production and the consumption of goods, i.e., the length of the route which the goods traverse in passing from producer to consumer, into three stages:

"(1) Stage of independent domestic economy (production solely for one's own needs, absence of exchange), at which goods are consumed where they are produced.

(2) The stage of town economy (custom production, the stage of direct exchange), at which the goods pass directly from the producer to the consumer.

(3) The stage of national economy (wholesale production, the stage of the circulation of goods), at which the goods must ordinarily pass through many hands before they reach the consumer."²²

²⁰ N. S. B. Gras, "Stages in Economic History." *Journal of Economic and Business History*, Vol. II, No. 3, pp. 396-7.

²¹ N. S. B. Gras, *An Introduction to Economic History*, New York and London, 1922, p. 44.

²² Carl Bücher, *Industrial Evolution*, translated by S. M. Wickett, London, 1901, p. 89.

Gras objects to Bücher's stages on the ground that man has been familiar with the exchange of goods in one form or another from the earliest times of which any knowledge is obtainable, and maintains that there is no foundation whatsoever for independent domestic economy as an economic stage.²³

Gras thinks that any useful scheme of stages must be significant for production, and at the same time related to distribution and consumption. He tries to find a synthesis of the old generalizations and the new discoveries of anthropological material and suggests the following stages of general economic development:

"Collectional economy (hunting, fishing, grubbing and so forth), cultural nomadic economy (pasturing or planting or *both*), settled village economy (developing a true agriculture), town economy, and metropolitan economy."²⁴

Herskovits credits Gras's classification with the following advantages:

(i) It is not evolutionary in its approach.

(ii) It vindicates the position of those who regard primitive folk as representing cultures antecedent to our own.

(iii) It differentiates between types of economies in different parts of the world.²⁵

In view of the great volume of criticisms against the three classical stages of hunting, pasturing, and agriculture, and the serious difficulties involved in discovering the main stages in the general economic development of mankind in the prehistoric past, some anthropologists have abandoned the idea altogether, and fallen back on economic types, thereby dodging the issue. For instance, Forde says, "Peoples do not live at economic stages. They possess economics; and again we do not find single and exclusive economies but combinations of them. Development is not in one direction along a single line, and some economies have played almost no part in the historical growth of particular cultures."²⁶ He mentions five essential economies—collecting, hunting, fishing, cultivation and stock-raising. They are not mutually exclusive categories. The adoption of one does not imply or necessitate the complete abandonment of another. In practice, they may be found in various combinations. Herskovits shares this view and considers this classification highly satisfactory.

There is much truth in what Forde says. His remarks are true of particular tribes at particular periods. But this does not preclude the theoretical necessity of finding the principal landmarks or stages through which the economic life of mankind in general has passed. Forde is thinking in terms of the 'particular,' whereas the concept of stages refers to the 'general.' The explanation of the term 'stage,' given earlier in this paper, would make it clear that this concept transcends particular periods, tribes or regions, and covers within its broad general view the whole of mankind and the whole of human economic development throughout prehistory and history. Researches, if scientifically and persistently carried out, are bound to reveal, sooner or later, the principal economic stages (in the above sense) through which mankind has passed. During the historical period of man there has been the development of at least three indisputable economic stages, *e.g.*, feudal, capitalist and socialist economies. If past attempts to discover the principal economic stages in the prehistory of man have not proved completely successful, there is no reason why such attempts should not yield satisfactory results in the future. The increasing perfection of anthropological methods, together with the ever-widening discoveries of archaeology, has put anthropologists in a much more favourable position to solve the problem of economic genesis in the prehistory of man.

²³ N. S. B. Gras, "Anthropology and Economics." *The Social Sciences and their Interrelations*, edited by W. F. Ogburn and A. A. Goldenweiser, New York, 1927.

²⁴ *Op. cit.*

²⁵ M. J. Herskovits, *The Economic Life of Primitive Peoples*, New York, 1940, p. 65.

²⁶ C. Daryll Forde, *Habitat, Economy and Society*, London, 1934, p. 461.

THE BENGAL FAMINE

HEMENDRA PRASAD GHOSH

Editor, Dainik Basumatī

"FAMINE is India's speciality. Elsewhere famines are small inconsequential incidents. In India, they are devastating cataclysms; in the one case they annihilate hundreds, in the other, millions."—Mark Twain.

If the famine of 1770 has been described as a blot on the escutcheon of British Rule in India, the famine which appeared in Bengal in 1943 must be regarded as a thick coat of tar on that escutcheon, as it appeared after British rule in India has been left unhampered to do its work for just a little less than two centuries and British statesmen and politicians have proclaimed with pride that—due to their work in the "Peasant Empire"—famines, "which had often appeared with the periodicity of climatic changes, have become things of the past. What is more, the heavy toll taken by this famine has been possible even after the success achieved by Lord Northbrook's administration in combating a famine in which the determined action of Government had been so successful that though famine had affected 20 millions of people in a greater or less degree "the deaths from starvation were so few compared to the many millions concerned, that practically there had been no loss of life."

The success of Lord Northbrook's famine campaign was due mainly to the fact that at that time India had at the helm of her affairs one who on receipt of the intimation that famine was likely to make its appearance in Bengal wrote to the Secretary of State for India, "Your grace will see . . . the importance of taking the distress in time and Her Majesty's Government may rely upon the Government of India not shrinking from using every available means, at any cost, to prevent, so far as they can, any loss of the lives of her Majesty's subjects in consequence of the calamity which now threatens Bengal,"—one who gathered round himself a band of efficient officers who felt that "they would be impeached if any failure were to occur (in relief operations), or if life should be lost through any shortcomings of theirs." No wonder when the work was over even a carping critic like the 'Times' wrote, "The Lieutenant-Governor of Bengal may take all credit to himself for hard work faithfully done, and so may district and famine officers, while to Lord Northbrook will belong the high honour of commanding in one of the purest and noblest campaigns ever fought in India." The secret of Lord Northbrook's success lay in the fact that in the work of saving human lives he considered that everything else must pale into insignificance before that work and all objections, hesitations and difficulties must appear mean and vain.

In combating the famine of 1943 the Governments—both Central and Provincial—not only had the experience of former famine campaigns but what is equally important, an extension of Railways in India. Sir Henry Cunningham, who was a prominent member of the Indian Famine Commission of 1879-80 said, in his book 'British India and its Rulers', that "the question whether there shall ever again exist in any part of India that dreadful state of things when food is not available at any price, or those scarcely less dreadful conditions when the price is practically prohibitory to all but the wealthy is entirely one of railway construction." The ten thousand miles of railway then considered essential has long since been made, and the time has come when air transport has come to stay. It may not be out of place to mention here that during the famine of 1873-74 when security of transport required it, it was decided to construct a temporary railway from the Ganges to one of the points where distress threatened most and the railway from Chaampta Ghat to Darbhanga was commenced on the 23rd February and the first train ran through on the 17th April—53 miles constructed in 53 days.

What is more, there had been practically no failure of crop in Bengal on a considerable scale.

Mr. N. R. Sarker, speaking at a meeting held at Firpo's Restaurant on May 15, 1942, in furtherance of the "Grow More Food Movement" in Bengal, did not hesitate to state:

"Coming now to the position of Bengal in respect of principal food products, you are no doubt aware that Bengal is normally a deficit province. As regards the most important food grain of the province, namely, rice, the annual deficit which had to be made up by import from outside in normal times was about 64,000 tons, *i.e.*, about 19½ lakh maunds. Compared to Bengal's total production of rice which is fairly about the level of 80 lakh tons, this deficit would appear inconsiderable In respect of the most important food grain of this province, *i.e.*, rice, the position of Bengal in the present year is much stronger than it has ever been in the recent past. Normally the cultivation of rice in Bengal extends over 2 crores 10 lakhs of acres, which is the actual average for the period 1927-28 to 1936-37. In 1941-42, however, it was up to about 2 crores 35 lakhs of acres, as a result of the Government of Bengal's decision to restrict the production of jute. This increased average in 1941-42 gave a surplus yield of 13½ lakh tons, *i.e.*, about 3 crores 54 lakhs maunds of rice. If this rate of production could be maintained, the monsoon permitting, not only would Bengal be self-sufficient in respect of rice, but she would also be in a position to give some help in meeting the deficiency which sister provinces would experience owing to the cessation of import from Burma."

If as an official—a Member of the Viceroy's Executive Council—Mr. Sarker was not indulging in terminological inexactitudes or pernicious platitudes, his speech must be interpreted as showing that the future was flashed with the radiance of a beautiful dawn beckoning us all into a greater and brighter light than had ever yet shone on the province. What is more, this hope was given at a time when owing to the stoppage of imports of rice from Burma the pinch of high price was being felt by the poor in Bengal, and the Provincial Government had already issued as many as three *communiqués* every one of which must now be regarded as a farrago of fact and fiction issued by men who were hoping against hope. The first of these were issued on the 3rd June, 1941, in which the reply that was given to the "regular clamour in the Press" reminded one of the advice given to the famished—wait and be quiet. It was admitted that the rise in the price of rice was "mainly due to shortage of yield and to falling off in the imports from Burma due to lack of shipping space as a result of the war situation." But people were kept in the dark regarding any attempt on the part of the Government to save the people by arranging to secure supplies from Burma which was then a part of the British Empire and had not been converted into an enemy country. And as Maharajahdhiraj Badadur Uday Chand Mahatap showed in his Note, in the year 1940-41 in the Burdwan Division alone 1,13,973 mds. of rice went to prepare intoxicant (*pachai*) for the people! The next *communiqué* was issued on the 3rd July, 1941. In it an assurance was given that owing to discussions with local shippers it was expected "that the import position will be improved in the near future"—so the public need not apprehend any scarcity of rice. It was in this *communiqué* that the ominous admission was made that "the price of rice in Burma has undergone a steady increase owing to heavy buying by Japan" This in itself ought to have been considered to be a tocsin of alarm; for surely Japan was not making heavy purchases to prepare compost as the Bengal Government have done with the huge stocks left to rot in the Botanical Gardens near Calcutta at a time when perishing people were scrambling with dogs to secure a few morsels of rice from the dust-bins of Calcutta. But the placid slumber of the Governments—both Central and Provincial—was not disturbed by disquieting dreams of the danger that was already looming large and which appeared suddenly to them as did the "cannon's opening roar" to the revellers in Belgium's capital on the night before the fateful battle of Waterloo.

The third *communiqué* was issued in quick succession on the 2nd August, 1941, in which it was stated how the Government of Burma had placed an embargo on the exports of rice from Akyab to Chittagong.

In all the *communiqués*, as also in Mr. Sarker's speech, attempt was made to impress upon the people the well-known fact that Bengal was not self-sufficient in the matter of rice. It could not be otherwise for various reasons. In the first place, irrigation had been sadly—almost criminally—neglected in the province; in the second, the fertility of the soil had steadily decreased and steps had not been taken to restore it though it is not unknown that what a man gets out of his land depends upon what he puts into it. In the third place, serious encroachments have been made upon land in which rice was grown before. We give a few instances :

(1) The cultivation of tea in Assam had been merely experimental prior to 1838. It was in that year that the first commercial sample of Indian grown tea weighing 488 lbs. was forwarded to England, the import duty on tea in England being at that time 2s. 1d. per pound.

(2) In 1837 the agricultural product of jute was limited to supplying the wants of a small hand-loom industry.

(3) In 1832 the first record of the exportation of linseed occurs when 10 bushels were shipped from Calcutta, the cultivation of this crop having been entirely brought into existence by the foreign demand.

And the acreage under these crops in Bengal have now been extended to—

Tea	...	...	201,200
Jute	...	...	2,132,000
Linseed	...	...	155,000.

Thus about 24 lakhs of acres of land in Bengal are now growing these three crops. No one will say that a pre-eminently agricultural country which, like the United States of America, must get its capital for the establishment of industries other than the universal but insecure industry of agriculture which is often a gamble in rain, should not grow cash crops like jute and linseed and tea. But when the cultivation of such crops encroaches upon the land on which food-grains had been grown before or makes it necessary to bring under the plough less fertile, *i.e.*, economically less profitable, land for food-grains, science must be sought to increase the yield of crops. Unfortunately for Bengal the Government have done nothing of the kind. Intensive agriculture is unknown here as also the marvel of more than one crop a year on the same land.

Even the huge waste due to insect and other pests has not been prevented by such means as have been adopted in Europe and America. It has been estimated that in respect of rice alone in India the loss arising from wastage was little less than Rs. 3 crores in pre-war times. Official enquiries show that allowing for the different conditions prevailing in different areas, it is roughly estimated that about 75,000 tons of paddy and 100,000 tons of rice are lost annually through weevil attack. Besides weevil damage, rats and other vermin do damage to paddy and rice stored in godowns and it is reckoned that about 70,000 tons of paddy and 55,000 tons of rice are lost through depredations of vermin. "Considering all losses together," it is stated, "about 1 per cent. of the Indian rice crop or in other words rice valued at over 300 lakhs of rupees is wasted every year through weevil infestation, damp and vermin attack." The depredation caused by insect pests on food-grain would be evident from the fact that the insects are prolific breeders. A pair of one variety of these insects for example, starting operations in March, will, by the end of October, pass through six generations and will have 400 children, 80,000 grandchildren, 16,000,000, great-grandchildren, 3,200,000,000 grandchildren in the fifth and 128,000,000,000 grandchildren in the sixth generation. Who is responsible for this criminal neglect and callous waste of food? Not certainly the *ryot* who is spending as much on storage as lies within his means. Is there any country in the world which year after year allows the loss of Rs. 3 crores in rice and Rs. 10 crores in paddy every year by its failure to provide for storage?

No wonder the people suffer from chronic starvation. As the genial author of 'Twenty-one Days in India' wrote years back, "Famine is the horizon of the Indian villager; insufficient food is the foreground and this is the more extraordinary since the villager is surrounded by a dreamland of plenty Amid . . . easeful and luscious splendour the villager labours and starves."

And no wonder the hope expressed by a Member of the Viceroy's Executive Council was doomed to disappointment. The monsoon of 1942 was far from disappointing. True, a tidal wave and a storm swept over parts of two districts of Bengal but their devastating effects, though terrible, were only locally felt and were not such as could plunge the whole province into a famine which has been responsible for the death of millions due to starvation.

Hardly had a year elapsed from the time when high hopes about Bengal being able to help destitute provinces with rice were held out, when the following appeared in the "Sylhet Chronicle":

"For over months now, a huge number of hungry, famished, homeless people—men, women and children—are pouring into the district, presumably from the bombed and famine-stricken areas of South Eastern Bengal. Of them all, many have already perished: some in railway carriages, some in station yards, some under big trees and some in deserted insanitary houses, where they are seen to take shelter at night. Begging seems to be their only profession, their famished skeleton bodies being unfit for any sort of physical labour. Enquiries reveal that most of the people were better off *Grihasthas* And yet it appears that Assam, Bengal and even the Central Government do not think it their duty to provide food for those people who have been rendered homeless and penniless for no fault of their own."

A week later "an esteemed friend" wrote to the paper:

"You have done an excellent service . . . by drawing the attention of Government . . . to the existence, within our district, of a considerable body of starving, famished vagrants from the famine-stricken areas, mostly of Tippera and Noakhali. But the picture you have drawn of their condition does not seem to cover a tenth of their total miseries. You were correct when you said that many had already perished; and indeed they are fortunate in that death has relieved them of their miseries. But the condition of those on the border-land between the living and the dead is all the more terrible; the depleted food-supply of this district being unable to sustain them, these people have been forced to sell their beloved children for a nominal price. Some of the minor boys had even been forcibly taken away by *goondas* Living in the open certainly offers chances of promiscuity. And if my information is correct some of the minor girls among these vagrants are being forced to illicit connection"

What a picture!

And how did the Governments of Bengal and Assam behave in the matter? "Upon a hue and cry being raised in the Press, all available hordes of starving and dying vagrants from North-Eastern Bengal were, it is reported, packed like living loads into Railway wagons and repatriated to their homeless homes."

Did not the Government of Bengal adopt an almost similar method in repatriating destitutes from Calcutta—applying force and declaring that the application of force was not unjustifiable?

There was, according to the statistics of the Government, enough food—enough and to spare as a Member of Government had said—to feed the people and there was ample scope to increase the food supply if only the Government had been careful, vigilant and intelligent. But the Government only tried to hide the truth and, like the ostrich, which when pursued by the hunter foolishly considers itself safe by digging its head in the desert sands, considered that by suppressing the truth about the sufferings they could escape their effects. The result was that the Government failed to do their duty and the people starved

and died. The denial policy was responsible for aggravating the situation and the outside world was kept in ignorance about the grim ordeal of the people of Bengal because of a famine which was not the result of the caprice of the clouds but was man-made.

An analysis of the causes of the terrible famine in Bengal would go to show how it was the result of the action of man. We can summarise the causes as follows :

(1) In Bengal we had an unsympathetic head of the province who declined to consult the collective wisdom of his Ministers—one of whom resigned in disgust. A man who hoped to muddle through somehow and used the war—which had spread to the East resulting in the fall of “invincible” Singapore and the loss of Burma to the British—to justify his autocratic action, was at the helm of affairs in Bengal. He had not the experience and efficiency to anticipate things nor the courage to view them in their proper perspective and realise the poignant possibilities.

It was a masterpiece of melancholy meanness to bring about the downfall of a Ministry which enjoyed the confidence of the Legislature, and replace it by one consisting of men without vision who have tried to make up by sound and fury what they lack in efficiency and reasoning and whose one achievement has been the bluff and bluster they have indulged in regarding the food situation in the province.

(2) In the Centre we had a Governor-General whose Cabinet descended to that depth of degradation where newspaper correspondents are not allowed to send out exact news and true accounts of a famine in the country. And no wonder the more impatient among the people expressed their resentment of that Cabinet by arranging a procession of donkeys in the streets of his capital. He declined to take the advice tendered by eminent men like Sir N. N. Sircar and Kunwar Sir Jagadish Prasad, who had been Members of his Executive Council, to visit Bengal, make quick decisions and take prompt action. On the 29th August, 1943, these two gentlemen issued a joint memorandum in which they exposed the hollowness of the statements of the Bengal Ministers and said :

“A large number of famished men, women and children are migrating to Calcutta from the interior in search of food. It is a common sight to find emaciated people, some in the last stages of exhaustion, lying on the pavements without any shelter. Over 60,000 of such persons are resorting to Free Kitchens daily. Dead bodies are picked up daily from the streets. We have no information as to the number of reported deaths from starvation in the districts, but according to fairly reliable reports, cases of death exceed many thousands in such districts as Noakhali and Midnapur. This is highly probable, as in Calcutta alone 763 collapsed bodies were removed between August 16 and August 21, followed by large numbers of cases on each subsequent day. This does not include cases of death, 25 to 50, on each day in the month of August, 1943.”

After visiting one of the East Bengal Districts, Sir Jagadish Prasad issued a statement on the 10th September, 1943, in which he wrote as follows :

“At one of the kitchens in Faridpur I noticed a man lapping up food like a dog. I saw abandoned children in the last stages of emaciation ; men and women who had been without food for so long that they could now be fed only under strict medical supervision. Dead bodies are being daily picked up and also those who had fallen by the wayside through sheer exhaustion. A man after vainly wandering for food collapsed on the door-steps of the Collector's Court Room. As the body was being removed, a woman huddled in a corner pushed out a bundle and cried ‘take that also.’ It was her dead child. At a kitchen a woman had been walking every day more than a dozen miles to and from her home to take gruel to her sick and famished husband.”

Even such descriptions failed to create any impression on Lord Linlithgow, who cleverly compounded with his conscience by thinking that the responsibility for providing food for the famished was not the Central Government's.

(3) A heartless Secretary of State for India was established in the India Office who denied his responsibility and gave to the House of Commons figures which were absolutely unreliable and created an impression in India which is that his ideas of responsibility militate against humanity.

(4) In Bengal the people were at the mercy of a Ministry created by a Governor who is no more—a Ministry which evidently thought that mere *communiqué* could combat a famine. We give below a few samples of their utterances made at a time when they knew full well that “the cupboard was empty.”

On being appointed Chief Minister, Sir Nazimuddin said at a tea party held on the 5th May, 1943:

“The food problem was of the utmost importance and their success would depend on their successfully solving the question of cheaper rice and cheaper ‘atta’ for the masses. Practically in the districts of Bengal rice was selling at prices between Rs. 35/- and Rs. 40/- a maund. ‘Can you imagine what this means when you know the average income of a poor middle class Bengalee family is Rs. 30/- to Rs. 40/- a month and the labourer’s income is Rs. 18/- per month? For these people to buy rice at such high prices is almost an impossible task. How they are living God alone knows.”

On the 8th May, 1943, Mr. Suhrawardy said at a Press Conference:

“Though there was no surplus and certain difficulties were being encountered due to hoarding and profiteering, there was, in fact, a sufficiency of food-grains for the people of Bengal.”

On the 17th May, 1943, there was a meeting at the foot of the Monument on Calcutta Maidan where (1) Sir Nazimuddin referred to the serious rice situation in the Province and expressed the hope that with the co-operation of the people of Bengal the new Ministry would be able to solve the problem. He pleaded for time, and (2) Mr. T. C. Goswami said that he believed that the hard days through which the people were passing on account of the soaring prices would not last more than two or three weeks.

No wonder they did not consider it necessary to collect figures of death due to starvation, and have not made necessary arrangements for the medical treatment of the people suffering from diseases due to starvation and malnutrition.

Who will be able to give reliable figures of death due to the famine in Bengal?

Miscellany

BENOY KUMAR SARKAR

THE DHARMA-ADHARMA COMPLEX

Individual progress, social progress or world progress is a series of the following complexes, whose beginnings are unknown:

- 1.→(1) Adharma×Dharma→(2) Adharma×Dharma→(3) Adharma×Dharma→.
- 2.→(1) Sensate×Ideational→(2) Sensate×Ideational→(3) Sensate×Ideational→.
- 3.→(1) Intellect×Soul→(2) Intellect×Soul→(3) Intellect×Soul→.

According to the scheme formulated above there is something undesirable, e.g., *adharma*, *sensate* or *intellect*, at the very start, and it is omnipresent. Those who wish to find fault with culture are sure to get some condemnable feature at every stage. There is no immaculate stage, phase or epoch in social and cultural dynamics. The *adharma* of stage No. 2 is not likely to be identical in form or substance with the *adharma* of stage No. 1 or stage No. 3. Similarly the ideational of stage No. 3 is different from that of stage No. 1 as well as that of stage No. 2. At every stage there is something desirable too. But the presence of the undesirable creates the discontent, unrest and pessimism.

Even in the heyday of adult sensatatism and materialism long prayers are addressed in churches to the Holy Virgin for help in throwing back the enemy. If such statements from the Middle Ages can be interpreted as evidences of theocracy, faith in God and the other world, some

sort of ideationism or idealism, the present epoch should also be credited with certain doses of theocratic-ideationalistic complex. Participation in the "Divine Absolute"—the cry for the *Bodhisattva* or the *Yugavatara*—may be taken to be equally manifest in the modern as in any medieval epochs.

In the *Mahabharata*-stories King Duryodhana was not a hundred per cent scoundrel nor was King Yudhishthira a totalitarian saint. Yudhishthira was a liar too and Duryodhana also a perfectly honourable gentleman. The normal human personality is furnished by the Duryodhana-Yudhishthira complex.

LESS SIN BUT LESS WORK

In the affairs of daily life as in international relations the world is normally acculturated to the honesty-duplicity configuration. The amalgamation of treachery or perfidy with generosity is never found to be unusual or shocking. The saint-scoundrel complex is a perfectly familiar psycho-social reality. That the virtue-vice complex is an innate phenomenon in individual relations is suggested in the analysis of corruption and bribery as social processes given by von Wiese. He is of opinion that the exploitation of public interests for private purposes by nepotism and other forms of corruption ought to be punished and combated by every means. But he is quite conscious that the totalitarian abolition of private interests may lead to the *entgegengesetzte Gefahr* (the exactly antithetic danger), namely, apathy and indifference in regard to social, i.e., public affairs. "We should never depend too much on the strength of charm which morality exercises on the human soul." In case all private interests are weeded out and "if we expect that the institution will flourish from the consciousness of purity we shall perhaps only make the experience that *zwar weniger gesünder, aber auch weniger geleistet wird* (less sin is committed but also less work done)." This psychology of sin eternally bound up with work, immorality with morality, is in keeping with the theory of the composite personality maintained in this study.

The categories *dharma* and *adharma* may convey moral evaluations. In that case,—in order to avoid moralisings of any sort,—we may employ the categories *sat* (reality) and *a-sat* (unreality). These are, however, likely to be treated as somewhat metaphysical. Perhaps *satya* (truth) and *a-satya* (untruth) may appear to a certain extent dispassionate, logical or scientific; *vidya* (knowledge) and *a-vidya* (ignorance) may likewise do so. But it is good to observe that virtually each one of these categories has metaphysical, moral and spiritual associations.

Round the World

Czechoslovakia*—

History.—Since its first Kings of the Premysliden Dynasty, the lands of the Czech crown formed an independent state, a Free Sovereign Member of the Holy Roman Empire. The Czech King was one of the seven electors of the Holy Roman Emperor and was often elected as such.

Czech historians such as Palacky, Denis, Count Lutzow and lately Prof. Krofta and Prof. Seton-Watson, do not say that there was any historical event of special importance in the year 1527 in the countries under the Czech crown as some historians have erroneously stated. Czech independence was lost on 8th November, 1620, in the Battle of White Mountain against Ferdinand II of Habsburg. The Czechs lost their independence but they never ceased to resist the Habsburg rule, and their continued struggle ultimately bore fruit in the year 1918 in their independence and in the formation of the Czechoslovak Republic.

Minorities.—Those who have studied the Czechoslovak minority question and its settlement within the framework of the Czechoslovak Republic, and even the enemies of the Republic, agree in one thing, that there was not a second state in the world where the minorities enjoyed so much freedom and scope for national and cultural development as in the Czechoslovak Republic. A mere glance at the school statistics will prove this fact :

	Total	Czecho- slovak	Ruthenian	German	Hungarian	Polish & others
Superior schools ...	16	12	1	3	...	...
Secondary schools ...	358	255	10	83	7	3
Special schools :						
Agricultural ...	264	204	3	52	2	3
Commercial ...	103	67	1	27	2	6
Technical ...	276	170	3	89	1	13
Elementary schools	20,913	13,758	680	4,428	854	443
Other special secondary schools	3,117*	2,264	106	614	69	86
Schools total ...	24,147	16,730	754	5,296	935	554

* The above note has been very kindly communicated to us by Mr. Jan Baros, Czechoslovak Press Representative and member of the *Ceskoslovenský Spolek* (Czechoslovak Society).—Ed., Cal. Rev.

Total students: 2,820,698, of whom girls were 1,333,735 or 47·3%.

Present-Day.—Dr. Eduard Benes is the President of the legally, still existing Republic of Czechoslovakia, constitutionally elected by the lawful representatives of the Czechoslovak people and unanimously recognised by all Czechoslovaks as their leader and head of the state. In 1909, he married Miss Hana Vlakova, who had been his fellow-student. Dr. Benes is no relation of the late President Masaryk.

He and the Czechoslovak Government, temporarily in London, have been recognised as the *de jure* Government by all the Allied Nations, most of the neutral states and by all the Czechoslovaks within the boundaries of Czechoslovakia as well as abroad.

All the members of the Czechoslovak Republic are united as never before behind their President and their Government in London. The resistance within the country and the deeds of the Czechoslovak armies and Air Force in Britain, in the United States and in Russia, and the unanimous support of the Czechoslovaks all over the world prove this fact beyond doubt. To think of competition between Hacha and President Benes is absurd.

The Russo-Czechoslovak Treaty of 12th December, 1943, in which the signature of Poland is expected to be added in the near future, is legally binding and is the echo of the wishes of the Czechoslovak people, in perfect harmony with the aims and desires of all other allied nations.

The Free Czechoslovak Republic, whose liberation is a matter of the next few months, if not weeks, will have its place in the future Family of Nations as a 'Democratic', Progressive, Independent nation. There is no doubt that the Czechoslovak people in the future, same as in the past, will build up and defend all those values that raise humanity, that subscribe towards the betterment, happiness and peace of mankind, that make life worth living.

Resurgent Hellas—

The Greeks have always been a most politically-minded race. They talk politics and they dream politics. In Antiquity the *Agora* in Athens was the scene of animated discussions. In much the same way the Modern Greeks in the years preceding 1940 used to show forth their natural vivacity while taking their evening strolls in the most fashionable and politically-conscious of all the squares of Athens, the *OMONIA*. The *Omonia* had a bandstand but the citizens used to pay no attention to the melodious sentimentalism of Puccini and the epic grandeur of Wagner; they had their own way of amusing themselves—they would walk arm-in-arm, vehemently discussing current politics and gesticulating in the free night air of Athens. In the vicinity of the *Omonia* were the ministries and that famous *rendezvous* of diplomats, the *Senodochion* (Hotel) *Megalo Bretania* (Great Britain).

Fate has treated the Greeks shabbily throughout their long history—especially in the Middle Ages and in our own times. In the Middle Ages they were for a long period under Venetian domination. The ruins of Venetian castles and fortresses in the neighbourhood of Athens—at Daphne and Eleusis—are witnesses to the 'Pax Venetica.' The Ottoman Turks succeeded to the overlordship of the Morea. Turkish mosques still rear their minarets over the tobacco-fields of Thracia, in the vicinity of Kavalla, Zante, Seres and Dramas. The foothills of the Rhodope Mountains, the valleys of the three beautiful rivers—the Strumitza, the Maritza and the Vardar—provided many a blood-stained battlefield.

Independent Greece, during a century, was rocked by domestic torments—by political intrigues and faction struggles. In the last Great War she suffered bitterly. The short-sighted Eleutherios Venizelos widened the antipathy and antagonism between Greeks and Turks, which resulted in the stern expulsion of the Greek forces from the Izmir (Smyrna) District of Asia Minor. The years which followed were unhappy ones. The draconian regimes of Kondyllis and Metaxas lay heavy on the minds and bodies of the people. In this war the Greeks have shown their mettle against Italy. The battlefields of Koritza, Jannina and Lake Ochrida bear witness that the spirit of Thermopylae and Marathon is still alive. The brutal hardships of the German occupation when the people were forced to feed on rats, cats and street dogs did not succeed in breaking the spirit of the people. Their sufferings were beyond human endurance, as we know from accounts in the Turkish newspapers, but the spirit which had moved the soldier Kolokotronis and the patriot-intellectual Ypsilanti (the Father of Modern Greek Literature) more than a century ago, also stimulated the *partisan* groups—the E. A. M. and the E. L. A. S.—and their leaders. Greece is at last liberated by the arms of the United Nations and by the fervent patriotism of her people. The new Prime Minister, M. Papandreou, is a sane and level-headed person and Greece under his guidance can look forward to a period of recuperation. The spirit is there and the people are willing. *Zito Hellas! Long Live Greece!*

Education in the Philippines—

The Philippine public school system was inaugurated in 1901 and from its very beginnings the Filipino people themselves have paid for their schools from their own hard-earned revenues. According to an article by C. P. Romulo in the July 12, 1944 issue of the 'Far Eastern Survey' published by the American Council, Institute of Pacific Relations, from P. 3,817,429 expended for school purposes in 1900, grants given by the Philippine Government had risen in 1941 to P. 37,417,948. This figure represents monies appropriated by the insular or national government alone. Provincial, municipal and chartered city governments also made appropriations for the support of their local schools. Certainly a very creditable achievement.

Wendell Willkie—

By the untimely death of Mr. Wendell Willkie the world has lost a statesman possessing great breadth of vision and a humanist whose universal outlook on world problems stood in refreshing contrast to the racial prejudices and parochialism displayed by some other statesmen and leaders.

Wendell Willkie was born in February, 1892. After graduating from Indiana University, he became a lawyer. He was also head of the Commonwealth Corporation Public Utility Co. but was never a conventional "Big Business" man or a tool of financial magnates. Four years ago he was selected Republican candidate in the Presidential election.

In 1942 he toured the Middle East, Russia and China as President Roosevelt's Special Representative. The outcome of this tour is his book "One World." This book is characterised by a remarkable candour, almost all the passages in it bearing witness to the lofty ideals of its author. Wendell Willkie's ideas and utterances were always in support of the down-trodden millions in Colonial Asia; he hated exploitation and the unashamed arrogance of the rulers of colonial countries.

Turkey : "Halk-Evi"—

29th October was Turkish National Day—the 21st Anniversary of the establishment of the Republic. It is befitting in this connection to say a few things about the "Peoples' Institutes" or "*Halk-Evi*," which are performing such a useful service for the people of Turkey and which have played an important rôle in Turkey's national regeneration. The Press in India has so far ignored this type of Turkish institution.

The older generation of Turkish historians and scholars were more concerned with dynastic history, i.e., with the political narratives and family intrigues of the Ottoman Emperors, than with the social and economic life of the Turks in Anatolia. Education in the Old Turkey did not concern itself with the masses. The masses were, therefore, in many ways helpless and ignorant.

To-day the situation is different; the *Halk-Evleri* (plural of '*Halk-Evi*') in each Vilayet in Turkey form centres of education and enlightenment for the people. Groups of villages are adscripted to each *Halk-Evi*. In these institutes the people are made to feel thoroughly at home; it is their own club, so to speak, or more than that, their own house. Literally *Halk-Evi* means "The People's House." Maps and exhibits of Turkish regional, cultural and social life are kept in these institutes. Popular lectures on various aspects of Turkish life are held nightly. Radio sets are provided so that the rural people may listen to Government broadcasts on educational and social reform. Weather forecasts, bulletins of agricultural prices or of interest to farmers, are also issued. The mass literacy campaign of the Turkish Government only became possible through the *Halk-Evi*. The youth of the country, the students, are brought into close contact with the rural masses through the *Halk-Evi*, as the Government has made it incumbent upon them to devote a part of their vacations to rural uplift.

Halk-Evleri are also formed as cultural associations by Turkish groups residing outside Turkey. A *Halk-Evi*, for instance, was established in London in 1941.

Thus these institutions are monuments to the genius of the Turkish race and represent a solid and constructive achievement towards the betterment of the lot of the bulk of its people.

A New Daily in Calcutta—

We extend a cordial welcome to our youngest contemporary, "The Nationalist," which made its debut on 26th October.

S. K. C.

Reviews and Notices of Books

Marching Millions.—By Cyril Modak. Published by Kitab Mahal, Allahabad. Pp. 202. Price Rs. 2-8.

Mr. Cyril Modak, author of "Indian Gateway to Poetry," "India's Destiny," etc., created a flutter in the community to which he belongs by "India's Challenge to Christians" in which he expressed what some among his co-religionists regarded as unorthodox views. In the book under review, he appears to have made further progress as regards not only the entertainment but the advocacy of what many would consider ultra-radical views. Really, however, his bark is worse than his bite. Holding that "the times are out of joint," he has indulged in incisive attacks on organised religion sparing not even the one to which he has so long professed allegiance. These have been brilliantly executed though it is correct to assume that, on the whole, he has little to add to what has already been said on the subject. Here he has laid under contribution

the results of his intensive study of standard authors on such subjects as philosophy, sociology, history, economics and anthropology, utilising telling quotations for them to support his views. While it is more than probable that this attitude may not find the approval of those who either through conviction or on account of their conservative outlook would prefer the continuance of the present system, there is nothing to show that the author is so irreligious, irreverent or constitutionally incapable of appreciating the manifold benefits flowing from the existing order.

Mr. Modak, at one time an ardent believer in and an enthusiastic advocate of the Gandhian programme, has, in faithful pursuance of the light he has recently received, revealed the courage of his convictions by criticising its weaknesses where he has seen them. But at the same time he has given full credit to Mahatma Gandhi for the very valuable services rendered by him to India.

Valuable as a piece of self-revelation, the book shows the fundamentally honest nature of the writer who, one infers from a study of it, must have parted company with his former master after a good deal of heart searching and probably with great reluctance. Nonetheless, the fact that he has done so undoubtedly proves his sterling honesty which has prompted him to discuss what he considers his duty to his countrymen. One feels that here we have a man strongly emotional by nature who yet does not allow himself to be guided by anything except what he conceives to be the truth. This search after truth is the most outstanding characteristic of the book under review. Added attractions are felicity of expression and a brilliant style with an easy flow.

Convinced like most thinking people that the evolutionary forces demand a new orientation, Mr. Modak has advocated socialism of the country's resources for the betterment of the living conditions of our masses as part of an all-world movement towards a more equitable distribution of educational and economic opportunities.

The reviewer feels little hesitation in expressing the view that while many may lift up their hands in horror at both the contents of the book and the way in which they have been given expression to, the majority—and specially those who are young and who would prefer to see the world altered and that within a measurable period,—will welcome it as voicing their opinions, probably in a manner which most of them are incapable.

The author is to be congratulated on the excellence of his work; the publishers are also entitled to full credit for its admirable get-up and moderate price.

Prohibition.—By C. Rajagopalachari. Published by Kamala Prachuralayam, 157, Broadway, Madras. Pp. 56. Price As. 12 only.

This is a revised and enlarged edition of Sree Rajagopalachari's well-known book on prohibition which was reviewed years ago in the columns of this periodical. Instead of utilising the condemnation of intemperance common to all religions, a pitfall always yawning for the unwary, the author has relied on the conclusions of science and common sense as regards the health and economic injuries caused by it. Nor has he omitted to give a crushing answer to those who hesitate to introduce prohibition for fear of its repercussions on the public revenue. Probably the most interesting part of this concise and yet very solid book will be found in the arguments with the help of which the writer meets various popular objections against the abolition of intemperance through legislation.

The last chapter in which there is a short yet full account of the working of prohibition in Madras is a striking one, revealing as it does the benefits reaped by the masses through its introduction. Under orders from the Governor, prohibition has been recently withdrawn. It is regrettable that this should have happened though the people of Madras are continuing to pay certain taxes to make up for the loss caused by its adoption.

The Food Problem in Peace and War.—By U. N. Ghosh, M.A., Ph.D. Published by Minerva Book Shop, Lahore. Pp. 22. Price As 8 only.

In this booklet the author examines our food problem to which attention had been drawn by some far-sighted Indian economists before the present war. These had emphasised our insufficiency in this vital matter and had suggested ways of meeting it. The loss of Burma by cutting off our imports of rice has made us realise its urgency. After dealing with the war-time aspect of the problem, the difficulties under which are after all temporary, Dr. Ghosh discusses its peace-time and therefore permanent aspect. His solution is "the insurance of a regular minimum income and employment" and as increase of employment on land is limited, he stands for "exploitation of the industrial possibilities and potentialities" of India.

It is a thought-provoking book worth the attention of all interested in what is after all the most urgent of our problems.

Half an Hour with Japan.—By Laipat Rai Nair, M.A., Head of the History Department, Dyal Singh College, Lahore. Published by Institute of Current Affairs, 1, Lytton Road, Lahore. Pp. 40. Price As. 10 only.

This pamphlet, obviously written and published under pressure, gives in outline all those factors the combined effect of which has turned Japan into a predatory nation. We are also told how Japan has over-reached herself in her present venture.

The Farmer : His Welfare and Wealth.—By M. G. Bhagat, M.A., Ph.D., with a Foreword by Dewan Bahadur Sir T. Viayaraghavacharya, K.B.E., Prime Minister, Udaipur State, and Ex-Vice-Chairman of Imperial Council of Agricultural Research, New Delhi. Published by Co-Operators' Book Depot, Fort, Bombay. Pp. 303. 1943.

It appears that when the author as an employee of the Bombay Provincial Co-operative Bank was conducting his investigations into the financial position of members of the primary Co-

operative societies in the Bhiwandi taluka of Thana district, he was struck by the fact that the economic condition of all agriculturists was identical irrespective of the caste to which they belonged. This fact which had forced itself into his attention led to an investigation into their economic condition which lasted from 1936 to 1940. An account of the painstaking way in which the materials for the book under review was collected is given in the Preface and is also clear from the Questionnaires which appear at the end of the book. It also appears that it was accepted as a Ph.D. thesis by the Bombay University.

It is admitted that the villages, specially those situated in out-of-the-way rural areas with defective communications, constitute the smallest economic unit. We have a number of studies of individual villages in different parts of India by Dr. Gilbert Slater, S. Giansingh, Dr. H. H. Mann, V. G. Ranade, T. K. Sankara Menon, etc., all of which have undoubtedly added to our knowledge of Indian rural life. But today the entirely self-sufficient village is rarely seen. The economic problems of a self-contained unit consisting of a number of villages with similar problems which yet differ in certain directions, cannot be appreciated unless they are studied as a whole. This explains why the author has taken up the study of a taluka.

Such studies, so far as Gujerat is concerned, have been made previously, among which may be mentioned Dr. J. C. Kumarappa's survey of Matar taluka, Shukla's Of Olpad taluka and Patil's Of Borsad taluka. In this book we have a survey of the Bhiwandi taluka in Thana district in North Konkan which the author says is the first of such surveys in the Marathi-speaking areas. This taluka includes 203 villages with a population of practically 83,000 souls. The technique adopted was that known as sample survey in the course of which 760 families residing in 45 villages were selected at random for purposes of investigation.

After giving a general idea of the taluka, the author discusses such problems as vital statistics, population, size of holdings, the average outturn of the crop and its value, subsidiary industries, agricultural indebtedness and its remedy, the co-operative credit movement, and budgets of 527 families belonging to three economic strata, etc. The last chapter but one devoted to a description of certain aspects of agricultural life makes clear the fact that, from the economic standpoint, the difficulties Indian agriculturists have to face, no matter in what particular part of India they live, are practically identical.

In the very last chapter, Dr. Bhagat ascribes the difficulties faced by the agriculturists to "economic, intellectual and physical" poverty and suggests co-operation as its remedy. He holds—and here he is right—that this should include both credit and non-credit multi-purpose societies and concludes with the dictum that "if co-operation fails, there fails the last hope of rural India."

It is certain that while the reader who hurries through the book and who expects something very striking and out of the common may be disappointed, there is no doubt that, in the language of Sir T. Vijayaraghavacharya, the book is "a fascinating study."

H. C. MOOKERJEE

Hungry Bengal.—By Prof. T. K. Dutt, author of *Plain Talks to Britain*. Published by Indian Printing Works, Kacheri Road, Lahore. Pp. 161. Price Rs. 3-4.

In the first ninety-five pages of this book, Prof. Dutt gives his readers a general idea of Bengal, the part played in its agriculture by the monsoon, its occasionally injurious effects, the good and the bad qualities of Bengalis, their unsatisfactory diet, their indifference to the laws of health, the ravages of malaria and other epidemic diseases, their intellectual gifts and charitable disposition, the causes of terrorism and the benefits conferred on the province by the British administration. A man with apparently strong convictions and very definite ideas on religion, philosophy and sociology, the author criticises the Hinduism of today with its superstitious practices, the unpractical character of Indian philosophy and the various defects of Bengali and Indian life such as child marriage, as well as the bigotry of the priesthood, etc.

The impression left on the reviewer is that many of these remarks would have carried greater weight if they had been more moderate in tone. Similarly, the praises bestowed on Bengalis would probably have come with more grace from a non-Bengali. Even if this section is regarded as constituting a necessary background for the professed theme of the book, it could very well have been compressed with great advantage.

In the next few chapters, Prof. Dutt discusses the causes of the recent famine in Bengal and puts the responsibility for it on Whitehall, the Government of India and the Provincial Government which was unable to foresee its approach and was so inefficient that it could not check hoarding, profiteering and corruption. No small part of the difficulty was due to inflation. Extensive quotations from the statements of eminent public men and from influential periodicals, etc., have been laid under contribution in support of those views.

In the concluding chapter, the threefold task of the present Viceroy, the combating of the famine, the winning of the war and the ending of the political deadlock, which the author believes constitute at bottom one problem, is referred to in some detail.

S. C. SEN

Ourselfes

INDIAN SCIENTIFIC MISSION TO THE UNITED KINGDOM

The personnel of this Mission consists of the following Scientists from the Science College, University of Calcutta : Prof. Meghnad Saha, F.R.S., Dr. J. N. Mukherjee, C.B.E., D.Sc. and Prof. S. K. Mitra, D.Sc. They have been recently conducted around Scientific establishments in London and Cambridge. From Great Britain the Scientists will proceed to America.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. T. 690

I.A. AND I.Sc. EXAMINATIONS, 1946

HINDI (Vernacular)

Intermediate Hindi Selections (Published by the Calcutta University, 1942 Edn.). Pieces to be read :—

Prose

Pandit Balkrishna Bhatta	...	...	Ansu
Pratap Narain Misra	...	...	Suchal Siksha
Madhab Prasad Misra	...	...	Rachila
Gopalram Galwari	...	...	Riddhi Aur Siddhi
Balmukund Gupta	...	...	Ek Durasa
Mahabir Prasad Dwivedi	...	...	Kabi Aur Kabita
Kesab Prasad Sinha	...	...	Apattiyon Ka Parbat
Syamsundar Das	...	...	Samej Aur Sahitya
Raja Seoprasad	...	...	Raja Bhojka Swapna
Purusottamdas Tandan	...	...	Vishmastami
Biswambharnath Sarma, 'Kausik'	...	...	Tai
Subhadra Kumari Chauhan	...	...	Holi
Sia Ramswaran Gupta	...	...	Manusi

Poetry

Kabir	...	...	Kabir Ki Sakhiyan
Surdas	...	...	Surdas Ke Pad
Tulsidas	...	...	Ajodhya Kanda
Rabim	...	...	Rabim-Ratnabali
Rasakhan	...	...	Rasakhan
Biharilal	...	...	Biharika Dohs
Bharatendu Harishchandra	...	...	Ganga Aur Jamuna
Ayodhya Singh Upadhyay ('Harioudh')	...	...	Jasoda Bilap
Rai Debiprasad ('Purna')	...	...	Basanta Aur Barsa
Satyanarayan ('Kabiratna')	...	...	Bhramar Dut
Sumitra Nandan ('Pant')	...	...	Balapan
Mohadebi Barma	...	...	Ve-din.

SENATE HOUSE : }
The 5th July, 1944. }

J. CHAKRAVORTI,
Registrar.

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta.

Notification No. C/233/Aff.

It is hereby notified for general information that under Section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the Session 1944-45, the Nowgong College, Assam, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Assamese (Vernacular), Sanskrit, Persian, History, Elements

of Civics and Economics, Logic, and Mathematics to the I.A. standard with permission to present candidates for the examination in those subjects from the year 1946 and not earlier.

SENATE, HOUSE : }
The 28th July, 1944. }

J. CHAKRAVORTI,
Registrar.

University of Calcutta

NOTICE R. 11

It is hereby notified for general information that the following Regulations for the Teachers' Training Certificate Examination (Art Appreciation) to be inserted at the end of Chapter XL-C, have been sanctioned by Government :—

(1) That the proposed Regulations for the Teachers' Training Certificate Examination (Art Appreciation), as shown in the pamphlet already circulated on the subject, be adopted and inserted at the end of Chapter XL-C (p. 448 of the Regulations, Ed. of 1941).

(2) That in Chapter XL-C of the Regulations (p. 440, Ed. of 1941), the following be inserted after "C. Examination for the Teachers' Training Certificate (Geography)" :—

"D.—Examination for the Teachers' Training Certificate (Art Appreciation)."

Note.—Immediate effect will be given to the above Regulations.

SENATE HOUSE : }
The 28th August, 1944. }

J. CHAKRAVORTI,
Registrar.

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Senate House, the 1st September 1944

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

D. E. Hettiaratchi—

Title of the thesis—The History of the Vowels in Sinhalese.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Council of Post-Graduate Teaching in Arts, University of Calcutta

NOTIFICATION

In view of the fact that Nicholson's and Thornten du Pre's book on Arabic prescribed for Paper VIII (Iranian Branch) is not available, the following pieces from the Calcutta University I. A. Arabic Selections (Latest Edition) be set instead for the M.A. Examination in the subject for the years 1945 and 1946 :—

1. From among selections from Quran, Sura Raad, pp. 1-5, Tatra, pp. 6-10, Qaf., pp. 21-23, an-Najm, pp. 24-25.
2. Hikayat 1, 3, 8, 9, 14, 15, 16 and 17.
3. Kalila wa Damna, pp. 48-49.
4. Historical pieces, pp. 128-30, 148-50.

ASUTOSH BUILDING : }
The 6th September, 1944. }

S. N. MITRA,
Secretary.

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Senate House, the 7th September, 1944

NOTICE

The undermentioned candidates are admitted to the Degree of Doctor of Science. The subjects of the theses submitted by them and approved by the Boards of Examiners are also stated below :—

1. Sailendramohan Mukhopadhyay—
Title of the thesis—(i) Studies in Monocyclic Sesquiterpenes.
(ii) Synthetical Experiments in Sterols and Bile acids.
(iii) On Resin Acids.
2. Narayanchandra Gangopadhyay—
Title of the thesis—Synthetical Investigations in Terpenes and Hydrophenanthrenes.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTICE

The next Matriculation, I.A., I.Sc., B.A., B.Sc., L.T., B.T. and B. Com. Examinations will commence on the following dates. The last dates for the submission of applications and fees to the University for admission to the examinations are also given below against each :—

Examination	Date of Commencement	Last Date of Submission of Applications and Fees
1. I.A. and I.Sc.	Wednesday, 14th February, 1945	Monday, 8th January, 1945
2. Matriculation	Monday, 12th March, 1945	Monday, 15th January, 1945
3. B.A. and B.Sc.	Wednesday, 21st March 1945	Tuesday, 13th February 1945
4. L.T. and B.T.	Monday 16th April, 1945	Monday, 5th March 1945
5. B. Com.	Monday, 7th May, 1945	Saturday, 24th March, 1945

N. B.—Applications and fees must be submitted together. A Delay fee of Rs. 5 will be charged for each application received after the last date.

SENATE HOUSE :

The 16th September, 1944.

* A. P. DASGUPTA,

Controller of Examinations (Offg.).

University of Calcutta

The following Emergency Regulations regarding admission of certain candidates to the Final M.B. Examination were adopted by the Senate on the 9th September, 1944 :—

The following new Chapter XLVI-B has been inserted after Chapter XLVI-A of the Regulations :—

CHAPTER XLVI-B

The following classes of candidates will be permitted to appear at the Final M.B. Examination as non-collegiate students during the period of the war and three years thereafter on their fulfilling the conditions stated below :—

1. (a) A candidate who holds a License or a Diploma granted by an Examining Body in British India (other than the Universities), registrable under any of the Provincial Medical Council Acts and who has also passed the Matriculation Examination of the University or an Examination equivalent thereto or the Cambridge School Certificate Examination provided that such a certificate shows that the candidate has passed at one and the same Examination in the following subjects :—

- (i) English Language or Literature
- (ii) Mathematics (Elementary or Additional)
- (iii) A language other than English

(iv) Any other subject (except Religious Knowledge) mentioned in Groups I, II and III of the syllabus for such School Certificate Examination.

(v) A candidate who has held a Commission as a Medical Officer in His Majesty's Indian Army and applies for facilities for appearing at the M.B. Examination within 3 years after demobilisation, may be exempted from the operation of Section 1 of Chapter XLIV of the Regulations prescribing the preliminary qualifications regarding general education, if, previous to commencing the study of medicine for the acquisition of qualifications registrable under the Provincial Medical Council Acts, he had passed an examination in general education with Mathematics (Arithmetic, Algebra and Geometry) of the Matriculation standard.

2. Such a candidate must produce a certificate from the Principal of the College affiliated in Medicine to this University up to the Final M.B. standard to the effect that he has attended in such a College for a period of at least six months a course of instruction in the following subjects :— Anatomy, Physiology, Materia Medica, Pharmacology including Biochemistry.

3. He must also produce a certificate from the Principal of the College concerned of having attended for a period of not less than 24 months a course of studies in the subjects enunciated in Parts I and II under regulation 3 of Chapter XLV :

Provided that the holder of any Diploma registrable under the Provincial Medical Council Acts, who had pursued medical studies for a period of at least 5 years, will be exempted from the course of instruction contemplated in 2 above and will be given concession of 6 months in the period of 24 months' study mentioned in this section :

Provided further that a Licentiate Officer of the I.A.M.C. who had received 3 months' intensive training at the Army Medical Training Centre at Poona and passed the examination held after the course, will also be given concession of 6 months in the period of training mentioned in this section.

4. He must have spent during this period of studies contemplated in 3 above not less than 12 months or one academic year in clinical studies.

5. The provisions of the regulations Nos. 2, 3, 4, 5 and 6 of Chapter XLV shall be applicable to him.

6. Every candidate shall after passing the Final M.B. Examination in Parts I and II receive with his Degree of M.B. a certificate mentioned in Chapter XLVI of the Regulations.

SENATE HOUSE :

The 13th October, 1944.

J. CHAKRAVORTI,
Registrar.

University of Calcutta

Notification No. C. 1871/Aff.

It has been ordered that with effect from the commencement of the Session 1944-45, The Lady Brabourne College, Calcutta, shall be affiliated to the Calcutta University in Mental and Moral Philosophy to the B.A. (Hons.) Standard, with permission to present candidates for the examination in that subject from the year 1946 and not earlier.

SENATE HOUSE :

The 21st October, 1944.

J. CHAKRAVORTI,

"Registrar."

NOTICES

Benares Hindu University

NOTICE

The Subject for the *Narasimgh Prasad Hari Prasad Buch Metaphysics Prize* for the year 1944-45 :—

" THE DOCTRINE OF GRACE IN INDIAN PHILOSOPHY "

The *Narasimgh Prasad Hari Prasad Buch Metaphysics Prize* of the value of Rs. 150 will be awarded to an Indian who writes the best essay in English or Hindi on " THE DOCTRINE OF GRACE IN INDIAN PHILOSOPHY." The essay must bear a suitable motto and must be sent to the Registrar, Benares Hindu University, in a sealed and registered cover on or before the 31st of January, 1945, with a declaration that it is *bona fide* the competitor's own composition and also an affidavit countersigned by a local Judicial Officer or by the Principal of the College with which the competitor has been connected in the past to the effect that he is a strict teetotaler and vegetarian. No part of the essay should contain the name of the competitor.

The prize shall not be awarded unless the judges pronounce the essay worthy of it.

BENARES,
The 31st August, 1944. }

Sd. ILLEGIBLE
Registrar.
Office of the Registrar, Benares, 1944.

Benares Hindu University

NOTICE

The subject for the *Dr. Bhagavan Das's Prize* for the year 1944-45

' POST WAR RECONSTRUCTION OF SOCIETY IN THE LIGHT OF INDIAN IDEALS '

The *Dr. Bhagavan Das Prize* of the value of Rs. 30 will be awarded to the student who presents the best essay in English or Hindi on POST WAR RECONSTRUCTION OF SOCIETY IN THE LIGHT OF INDIAN IDEALS. The essay must bear a suitable motto and must be sent to the Registrar in a sealed and registered cover on or before the 31st January, 1945, with a declaration that it is *bona fide* the competitor's own composition. No part of the essay should contain the name of the competitor.

The Prize shall not be awarded unless the judges pronounce the essay worthy of it.

BENARES,
The 31st August, 1944. }

Sd. ILLEGIBLE,
For Registrar.
Office of the Registrar Benares.

Benares Hindu University

NOTICE

Circular No. 9/1944-45

' The subject for *Sri Swami Madhusudananda Saraswati of Matar Sankar Vedanta Prize* for the year 1944-45 is :—

' TRANSLATION OF MANDUKYOPANISHAD WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY

The *Shankar Vedant Prize* of *Sri Swami Madhusudananda Saraswati of Matar* of the value of Rs. 150 will be awarded to a graduate of not more than five years' standing who has taken the

Degree of Dharmashastra of the said University, who writes the best essay in Hindi or Gujarati on Shankara's View of the "Destiny of the Individual."

The essay must be sent in a sealed and registered cover so as to reach the Registrar, Benares Hindu University, on or before the 31st January, 1945. Each essay is to have some motto prefixed to it and is to be accompanied with a sealed cover containing the candidates' name and full address and bearing the same motto outside. No part of the essay should contain the name of the candidate.

The Prize shall not be awarded unless the judges pronounce the essay worthy of it.

BENARES, }
The 31st of August, 1944. }

Sd. Illegible,
for Registrar.

Imperial Council of Agricultural Research,

No. F. 47/4/44 A

New Delhi, the 8th July, 1944.

From

S. M. Srivastava Esq., I.C.S., Secretary,

To

All Provincial Governments (except Madras) and Constituent States.

Subject :—*Post-Graduate Training in Agricultural Sciences*

Sir,

In continuation of this office letter No. D. 419/44-A, dated the 27th March, I am directed to forward herewith a copy of a letter received from the Government of Madras, No. 19563-A-11/44-4, dated the 8th June, 1944, on the subject mentioned above and to request that it may kindly be brought to the notice of the Universities, etc., in your Province/State.

I have the honour to be,
Sir,
Your most obedient servant,
Sd. Illegible,
For Secretary.

Copy of letter No. 19562-A-11-44-4, dated the 8th June, 1944, from the Government of Madras, Development Department, to the Secretary, Imperial Council of Agricultural Research.

EDUCATION—*Post-Graduate Training in Agricultural Sciences.*

Ref.—

Your letter No. E. 419/44-A, dated the 27th March, 1944.

With reference to your letter cited above, I am directed to state that there are facilities at the Agricultural College, Coimbatore, for the training of post graduate students in Mycology and Entomology and also in the other branches. Students who pass their B.Sc. (Ag) or B.A. or B.Sc., degree with Zoology or Botany are eligible for these post graduate studies. A fee of Rs. 100 per annum is being charged for every student and if possible hostel accommodation will be found for the candidates. The Registrars of the Madras, Andhra and Annamalai Universities have been requested by this Government to give wide publicity to these facts among the students through the Principals of Colleges and other institutions. I am to request you that the Imperial Council of Agricultural Research may arrange to give publicity in other Universities outside this province.

No. 2701(4)

Copy forwarded to the Education Department, for information and necessary action in continuation of this Department endorsement No. 1058(4) dated the 15th April 1944.

They are requested to give wide publicity of the facts among the students through the principals of the colleges and other institutions.

Agriculture Department,
Agriculture Branch,
Calcutta.
The 31st July, 1944.

Sd. Illegible,
Assistant Secretary
to the Government of Bengal.

CALCUTTA UNIVERSITY PUBLICATIONS

Bangla Bhasha Parichay (in Bengali), by Rabindranath Tagore. Demy 8vo pp. 192. As. 12.

History of Bengali Language, by Bijaychandra Majumder, B.L., sometime Lecturer in Anthropology, Comparative Philology and Indian Vernaculars, in the University of Calcutta. *Second Edition.* Demy 8vo pp. 323. Rs. 7-0.

A History of Brajabuli Literature, by Sukumar Sen, M.A. *Royal 8vo pp. 614. With 7 plates. Rs. 6-8.*

Vaishnava lyric poetry, the most important and distinctive branch of pre-modern Bengali literature, has been the object of study and enquiry by educated Bengalis since the early sixties of the last century. This lyric poetry is composed partly in pure Bengali and partly in an artificial literary dialect, a mixture of Bengali and Maithili called *Brajabuli*. The present work is in many respects the first systematic attempt to trace the development of this literature historically; and incidentally the author has discussed Vaishnava lyrics in pure Bengali also. In it the author has presented near about four hundred poets, some of whom are brought to the notice of scholars here for the first time. The author has also identified, or tried to do so, most of them. Bengali and Brajabuli poems to the number of three hundred have been quoted (in the Roman type in the body of the book) and translated, and at the end of the work these three hundred poems (some of which are published from MSS. for the first time) have been printed in the Bengali character, and these form a representative anthology of Bengali Vaishnava lyrics.

History of Bengali Language and Literature (in English), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo pp. 1067. *Slightly worm-eaten. Reduced Price Rs. 11-8.*

A comprehensive view of the development of the Bengali Language and Literature from the earliest times down to 1850. This book has very little affinity with the author's epoch-making Bengali work on the same subject, the arrangement adopted in the present work being altogether new and the latest facts, not anticipated in the Bengali treatise, having been incorporated in it. It has been accepted by Orientalists everywhere as the most complete and authoritative work on the subject. The book is illustrated with many pictures including some coloured ones.

Brihat Banga (in Bengali), by the same author. *Royal 8vo pp. 1291 in two volumes. With about 300 halftone and tricoloured illustrations. Rs. 12-0.*

The author gives a comprehensive survey of the contents of the book in a long preface which also deals with many new points. Tracing the history of Greater Bengal from pre-historic epochs the work closes with an account of the Battle of Plassey and its sequel. Among the illustrations many are novel and original. The book lays particular stress on social evolutions, and literary, religious and artistic movements in the different periods of Bengal's national life.

Patua Sangit (in Bengali), by G. S. Datta. *Royal 8vo pp. 142. 1939. Re. 1-8.*

Satya-Pirer Katha (in Bengali), by Rāmeswar Bhattacharyya, Edited by Nagendranath Gupta. *Demy 8vo pp. 73. As. 8.*

Sahajiya Sahitya (in Bengali), by Manindramohan Bose, M.A. *Demy 8vo pp. 206. Rs. 2-0.*

Dina-Chandidaser Padabali (in Bengali), by Manindramohan Bose, M.A. Part I. *D/C 8vo pp. 60 + 385. Rs. 5-0.*

Do. Part II. *D/C 8vo pp. 79 + 443. Rs. 6-0.*

Early Bengali Prose (in Bengali), by S. R. Mitra. *Demy 8vo pp. 194. Rs. 3-0.*

Brahman Roman Catholic Sambad (in Bengali), Edited by Prof. Surendranath Sen, M.A., Ph.D. *D. F'cap/8vo pp. lxi + 88. Rs. 2-0.*

A Critical Study of the Life and Novels of Bankimchandra (*Thesis approved for the Degree of Doctor of Philosophy in the University of London*), by Dr. Jayanta Kumar Dasgupta, M.A., Ph.D., with a comprehensive Foreword by Rai Bahadur Prof. Khagendranath Mitra, M.A. *Demy 8vo about 200 pages. Rs. 2-8.*

The book begins with a chapter on Bengali novelists before Bankimchandra and in subsequent chapters the writer has critically examined in chronological order all the novels of Bankim. In a chapter entitled "Some Aspects of the Mind and Art of Bankimchandra" the author has fully discussed the style, the philosophy of life of Bankim, the art of his character-creation and plot-construction, his influence on Bengali life and thought, his treatment of history in fiction, his ideas on nationalism, social reform, etc. The book also contains a bibliography and an index.

Bankim Parichaya (in Bengali), with an Introduction by Dr. Syamaprasad Mookerjee, M.A., B.L., D.Litt., Barrister-at Law, M.L.A. *D/cap 16mo pp. 212. As. 8.*

The Origin of Bengali Script (*Jubilee Research Prize*), by Rakha'das Banerjee, M.A. *Demy 8vo pp. 122. Rs. 3-0.*

Glimpses of Bengal Life, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. *Demy 8vo pp. 321. Rs. 4-0.*

The work throws light on many points connected with the social, political and religious history of Bengal. The last chapter contains *Stray Notes on Some Bengali Ballads*, the Minachetan or the *Song of Gorakshanath*, *On Chandidas*, *Chaitanya's Desertion of Nadiya*, and *Humour in Old Bengali Poetry*.

Harilila (in Bengali), Edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidvadvallabh. *Demy 8vo pp. 186. Re. 1-14.*

Panini (in Bengali), by Rajanikanta Gupta. *Demy 8vo pp. 134. Re. 1-8.*

Reprint of a critical work (in Bengali) on the Sanskrit Grammarian Panini by a distinguished Bengali writer and scholar of the preceding generation. The work was first published in 1875. The author accepts Goldstücker's view as to the date of Panini.

Bani Mandir (in Bengali), by Sasankamohan Sen, B.L. *Demy 8vo pp. 832. Rs. 6-0.*

Girischandra (in Bengali) (*Girischandra Ghose Lectures*), by Mr. Kumudbandhu Sen. *Demy 8vo pp. 249. Rs. 2-0.*

Girischandra (in Bengali) (*Girischandra Ghose Lectures*), by Hemendranath Dasgupta. *Demy 8vo pp. 253. Rs. 2-4.*

Girischandra (in Bengali), by Debendranath Basu. *Demy 8vo pp. 109. Re. 1-0.*

Giris Natya Sahityer Baisishtya (in Bengali), by Amarendranath Ray. *Demy 8vo pp. 116. Re. 1-8.*

Kavya Sangraha (in Bengali) a beautiful edition of the poems of poet Biharilal Chakrabarti. *D/crown 16mo pp. 750. Rs. 2-0.*

THE CALCUTTA REVIEW

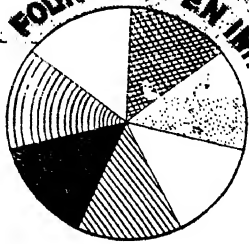

DECEMBER, 1944

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THE CALCUTTA REVIEW

DECEMBER, 1944

MANAGEMENT AND CONTROL OF BRITISH INDUSTRIES IN INDIA—III

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

VIII

THAT the European managing agency firms or rather the comparatively few powerful persons behind them were not farsighted enough to associate Indians with them, the wisdom of which course appears to have dawned on them recently, becomes abundantly clear when we remember the complaints made by our representatives before the Indian Fiscal Commission of 1921-22 and the External Capital Committee of 1925, the appointment of which was regarded as an excellent opportunity of ventilating our grievances and seeking redress for them.

In brief, the demands put forward from the Indian side were that non-Indian concerns should be incorporated in India with rupee capital, that their Boards of Directors and, by implication, their head offices should be located in India, that a certain percentage of the directors should be Indians, that all industrial concerns, Indian and non-Indian, should train Indian apprentices so as to give them a reasonable chance of acquiring such qualifications as would enable them to rise to positions of responsibility and that Indians should be afforded a fair chance of acquiring the shares of the British concerns by reserving a certain percentage of the shares for them at the time of their incorporation.

What has to be emphasised here is that all these demands coming from Indians belonging to the capitalistic and the educated classes betray their resentment at their exclusion from participating in the benefits derived from the establishment of industries in India under British leadership. It does not appear anywhere in the reports of these two bodies that representatives of British industries or of the managing agency firms denied the correctness of the allegations made against them. On the other hand, what is clear is that they indirectly admitted their truth by putting forward certain reasons to justify their attitude.

The British Administration accepted all the Indian demands excepting the one concerned with the reservation of a certain percentage of shares for Indians. They were made applicable to both Indian and non-Indian concerns but only where certain concessions were granted to them. The result of this is that powerful British industries with large financial backing and, as uncharitable Indians would suggest, with political influence behind them which stand in no need of any concessions are at liberty to adhere to their old policy of exploiting

the Indian producer and the Indian worker on the one hand and of making things as difficult as possible for their natural leaders to acquire business experience and technical knowledge on the other.

IX

In spite of diligent enquiries made by the present writer through his old pupils many of whom are in business and of the scrutiny of such material as is available to him, he has not come across any facts tending to prove that European managing agency firms and British industrialists have changed their policy to any appreciable extent in the matter of seeking the co-operation of Indians in the directorate or the superior staff. The standing of Indian directors, in the very few instances where they have found a place in the Boards of Directors, has been already referred to in a previous section of this article. There is not, so far as the present writer is aware, a single Indian manager of any large British industry in India which is strange in view of the generally successful way in which Indians are doing their work in the same capacity in the cotton industry in Western India and at Tata's and its subsidiaries. It is perfectly true that, here and there, a few Indians are being taken in as apprentices but this is only where either the men at the top have realised its desirability as a means of soothing Indian resentment or where personal friendship has been the deciding factor. The truth of the matter is that such instances continue to be rare.

So far as the holding of shares of British industries is concerned, it is a well-known fact that many industries organised and controlled by Europeans were incorporated in England and as such their shares were not available to the people of this country. Such others as were incorporated in India with rupee capital were often placed beyond their reach as Indian applicants were deliberately shut out and the shares distributed by the European organisers among their friends, acquaintances and fellow-countrymen. The present writer can vouch for the correctness of this fact from his personal knowledge and experience. This attitude in the language of G. E. Hubbard (*Eastern Industrialisation and Its Effect on the West*, p. 275) "tends to perpetuate the racial grouping of interests, and thus to increase the existing bitterness due to conflicting economic interests."

That, till recently, nearly all the capital for the British industries came from Europeans is clearly evident from what appears in *Indian Fiscal Commission*, 1922, Vol. II, p. 929. The (European) Bengal Chamber of Commerce which, as is well-known, is dominated by British Big Business, in other words, by the members of the larger and the more important European managing agency firms, stated that, "In Calcutta, the sources from which capital is drawn for enterprises with which the members of this chamber are connected are twofold: Europeans in India and the United Kingdom."

It is not denied that since that time there has been a change in the situation; a fact proved by what Sir David Chadwick, Kt., C.S.I., C.I.E., formerly Commerce Member of the Government of India, has said on page 282 of *Modern India* published towards the end of 1931:

"The proportion of Indian shareholders in British-managed local industries (for example, in jute and tea) has very greatly increased."

What has to be remembered here is that Sir David has not been able to make a definite pronouncement on the percentage of shares held by Indians and secondly, that he has referred to those industries only which have been incorporated in India with rupee capital. There is nothing to suggest that Indians have been able to secure shares in industries incorporated in England with sterling capital. He is, however, definite as regards the control exercised by Europeans in at least one of these industries. Referring to the jute industry, Sir David has said that "it has been developed almost entirely, and is still controlled by Scotsmen."

What is stated here in regard to this particular industry is true of British industries in general—that even where Indians have succeeded in securing a high or fairly high percentage of the shares, they do not enjoy any effective power in either laying down the policy or in controlling the management.

An explanation, probably uncharitable, suggested by some Indians is that the transfer of large or fairly large blocks of shares of British industries with rupee capital to the people of this country took place only after strained relationships between the British administration and the Congress had led to a successful, if temporary, boycott not only of imported British manufactures but also of British commercial and industrial concerns located in India. This was accompanied by threats of expropriation of British interests from a small but exceedingly vociferous though not influential section of Indian extremists which naturally enough caused added alarm. It is contended that it was from this time that Britons gradually commenced reducing their holdings. Rumours, apparently not quite unreliable, have lately been circulating that there has been an unprecedentedly rapid unloading of the stocks and shares of British-controlled concerns after the Japanese attack on South-Eastern Asia though it is admitted that this may be a device of speculators for the earning of profits.

But whether we accept these views at their face value or not, facts as known to the public show that there has been no transfer of control or anything like a permanent change in the attitude of British business towards India's economic aspirations.

X

When Indians have charged leaders of British industries established in India with the deliberate exclusion of Indians from the Boards of Directors and from the superior staff, the absence of facilities for the training of Indian apprentices as well as with the exploitation of our producers of raw materials and our labour, the answer has nearly always been that, granting for the sake of argument that this is so, the real reason is the apathy of Indian shareholders who have always failed to take steps for their removal.

In reply it may be stated that shareholders, whether Indian or non-Indian, are distributed over large areas and are therefore incapable of taking concerted action. It is also admitted that the average shareholder's interest in the concern in which he has invested his capital is generally confined to the obtaining of dividends and that so long as they are not too small and are received more or less regularly, he does not care to interfere with its management through apprehensions that any drastic steps he might be tempted to take would have the effect of impairing its reputation, thereby reducing the market value of his holdings.

It is also an undeniable fact that few shareholders take much interest in the working of their companies as is proved by the following extract from the report on the administration of joint-stock companies for the year 1928-29 :

"Attendance at general meetings is, as a rule, meagre in the extreme, and it is the general supineness on the part of the shareholders that is contributory to, and, to some extent, responsible for, much of the bad management (and, by implication, other unsatisfactory factors) that prevails, and until they evince a livelier interest and exert a more effective control in connexion with the general conduct of affairs of their company by those to whom the management is entrusted, no material improvement is to be expected."

While all this is perfectly true, we cannot forget that so strong is the position of the managing agency firms that shareholders, even if they had the desire to make themselves felt, are practically helpless. This is because occasionally as the largest holders of debentures, the managing agency firms occupy an almost unassailable position as the principal creditors or guarantors. In other cases, there are written agreements which guarantee very large powers of control to them.

There is also the fact that even if shareholders succeeded in wresting control from the managing agency firms, they would find it almost, if not wholly, impossible to secure the services of men capable of conducting the companies in an equally efficient manner. In a word, these managing agency firms have made themselves indispensable and that is the reason why they are allowed a free hand.

XI

The above facts also explain why Indians cannot agree to the view put forward by certain apologists of British industry that at least part of the responsibility for the far from satisfactory treatment meted out to Indian labour by British industrialists must be borne by Indian shareholders.

It is not contended for even one moment that Indian industrialists treat their labour more generously than their European rivals or that its lot would be materially improved if the Indian shareholders had a larger voice in the management. The present writer feels no hesitation in stating that from such visits as he has paid to certain small jute mills in Bengal and to some cotton mills in Bombay, Sholapur, Hübli, and Ahmedabad, he is convinced that Indian industrialists are, if possible, worse exploiters of their own flesh and blood.

But while the desire to be fair to British industrialists has induced the present writer to pay the above oblique compliment to them, he is also compelled to observe that the existing arrangements for making the life of the Indian worker less miserable as found in British controlled industries benefit only a fraction, generally small, among them—an opinion the correctness of which is proved by the housing provided for its labour by the jute industry of Bengal—as also that they are so meagre as to stand no comparison with the welfare work done for British labour and the amenities provided for it by British industrialists.

The charge against European managing agency firms and the small handful of men behind them is that if their fellow-countrymen in Great Britain though earning smaller profits could afford to treat their labour much better, they could, if the desire had been there, have followed in their footsteps and set an example to Indians. But the profit motive was strong and as they could afford to ignore public opinion in India, they let slip a great opportunity which Providence had placed in their hands to hold up before us a better and a higher type of industrial leadership.

If the British industrialists had risen to the occasion, it would have immediately placed them in an almost unassailable position, for the attempts of their Indian rivals, naturally enough a small minority, to discredit them in the eyes of the Indian public, would have been easily frustrated by the backing they would have received from the large mass of Indians who would have placed the interests of the middle-class Indian intelligentsia, the Indian producer and the Indian worker above those of the selfish dividend-receiving shareholders and the equally selfish Indian industrial and manufacturing interests whose one purpose very often is to replace their foreign rivals for their own profit.

XII

There are many Indians who believe, perhaps wrongly, that the leaders of British industries in India are fully cognisant of the dissatisfaction caused by their indifference in regard to our aspirations for a larger share in the development of our industries and the enjoyment of the advantages incidental to it. They are also aware of the criticisms they have invited by their treatment of the Indian grower and the Indian worker. In addition, they also know that their attempts, successful so far, to safeguard their economic interests through political and semi-political means have deepened this feeling.

In pursuance of this policy, these men have secured excessive representation in our legislatures where they have, when necessary, utilised the influence thus acquired for the maintenance of their economic position. Apprehensions of attacks on it induced them to ask for statutory safeguards against discrimination and the British Government, partly through ignorance of the actual situation, partly on account of the political pressure put on it by their friends and supporters in England and perhaps partly on account of sympathy with them due to racial affiliations, acceded to their demands.

Whether this move, has, on a long view, been wise or not cannot be discussed here but the one thing clear is that devices such as these can at best have only a temporary utility. A National Government if and when it comes, as come it must, if determined to liquidate alien business can easily do so while keeping strictly within the letter of the law. There is only one method open to Britons to continue their commercial and industrial activities in India and it was pointed out a quarter of a century ago in Paragraph 344 of the Montagu-Chelmsford Report where it was stated that "Clearly it is the duty of British Commerce in India to identify itself with the interests of India, which are higher than the interests of any community;to use its considerable wealth and opportunities to commend itself to India; and having demonstrated both its value and its good intentions, to be content to rest like other industries on the new foundation of Government in the wishes of the people."

From what has appeared previously, it is abundantly clear that British business has not accepted and carried out this advice up to the present. What remains to be seen is whether a change in the attitude will appear in the near future, failing which we are bound to see further embitterment of Indo-British relationships.

THE PHILADELPHIA CHARTER AND POST-WAR SOCIAL PLANNING

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It is now being realised everywhere that time must be found, in spite of the stresses and strains imposed on the democratic countries by the supreme need of carrying on the War to a successful issue, for elaborating the necessary plans for ensuring a successful peace. This will explain the anxiety of the United Nations to get their blue-prints for post-war reconstruction prepared as early as possible, and the Conferences that have already been held at Hot Springs (the Conference on Food and Agriculture), Atlantic City (the United Nations Relief and Rehabilitation Conference), Bretton Woods (the Financial and Monetary Conference), and Dumbarton Oaks (conference for considering the creation of a world organisation to replace the League of Nations) have all been attempts to create organisations to meet the various phases of the post-war reconstruction problem. To this series of conferences may be added the epoch-making Philadelphia Session of the International Labour Conference held last April-May; for, though the I.L.O. can by no means be called a new organisation—it has a successful record of work covering over 2½ decades now—the main purpose of the Philadelphia Meeting was to transform it into an organisation for giving effect to one of the most important clauses in the Atlantic Charter—that relating to freedom from want. The new powers with which

international public opinion seeks to equip the I.L.O. in order to enable it the better to fulfil its duties as an agency for freeing the world from want, and the attempts to define the relations of the I.L.O. with the new bodies like the U.N.R.R.A., which have been or are being created, show clearly enough the determination of the United Nations to utilise the I.L.O. as one of their most important agencies for post-war social reconstruction.

At the Philadelphia Conference a successful attempt was made to define the scope of this great task of post-war social reconstruction. There, the I.L.O.'s concept of a social minimum for the world was incorporated in what is now familiarly referred to as the Philadelphia Charter. In the first place, the Charter constitutes "the frame-work of reference for the achievement of an international code of rights for the common man", and as such, its unanimous adoption by representatives of 41 nations pledges their governments to the pursuit of an agreed high standard of social policy. Secondly, the Charter definitely expands the scope and functions of the I.L.O. by converting it into an institution endowed with the right to examine and consider international economic and financial policies and recommend their adoption only in so far as they may be held to promote the achievement of the fundamental objective of providing those "conditions of freedom and dignity, of economic security and equal opportunity, in which alone all human beings could pursue both their material well-being and their spiritual happiness". The formulation of the Charter was the occasion for many stormy debates both within and outside the Conference, for some governments were afraid to entrust such vast powers to an organisation which has all along shown a markedly progressive social outlook. There were also fears that the inclusion of the non-official elements (representatives of organised employers and organised workers) in an organisation designed for policy-making in the economic sphere may lead to unexpected developments in the future. The Charter, as it finally emanated from the Conference, was a compromise, under which the I.L.O.'s cherished principle of tripartite collaboration (government, employers and workers) was maintained inviolate: and it has been claimed that it restates the social economic policies of the Office "in terms that take account of the experiences of the past and the aspirations of the future".

The Charter, listing the principles that "should inspire the policy" of the Member States of the I.L.O., reaffirmed those on which the Organisation is based, and particularly pointed to these:

That "labour is not a commodity";

That "freedom of expression and association are essential to sustained progress";

That "poverty anywhere constitutes a danger to prosperity everywhere";

That "the war against want requires to be carried on with unrelenting vigour within each nation, and by continuous and concerted international efforts in which the representatives of workers and employers, enjoying equal status with those of Government, join with them in free discussion and democratic decision with a view to the promotion of the common welfare".

The Charter affirmed that the attainment of conditions in which humanity shall find it possible to exercise the right to pursue its material well-being and spiritual development "in conditions of freedom and dignity", of economic security and equal opportunity "must constitute the central aim of national and international policy". All national and international policies and measures, it continued, "should be judged in this light and accepted only in so far as they may be held to promote and not to hinder the achievement of this fundamental objective". "It is a responsibility of the International Labour Organisation to examine and consider all international economic and financial policies and measures in the light of this fundamental objective", the Charter said, adding that "in discharging the tasks entrusted to it, the International Labour Organisation, having considered all relevant economic and financial factors, may include in its decisions and recommendations any provisions which it considers appropriate".

The Charter then recognised the "solemn obligation" of the I.L.O. to further world programmes to achieve : 1. Full employment and the raising of standards of living ; 2. The employment of workers in the occupations in which they can have the satisfaction of giving the fullest measure of their skill and attainments and make their greatest contribution to the common well-being ; 3. The provision, as a means to the attainment of this end and under adequate guarantee for all concerned, of facilities for training and the transfer of labour, including migration for employment and settlement ; 4. Policies in regard to wages and earnings, hours and other conditions of work calculated to ensure a just share of the fruits of progress to all, and a minimum living wage to all employed and in need of such protection ; 5. The effective recognition of the rights of collective bargaining, the co-operation of management and labour in the continuous improvement of productive efficiency and the collaboration of workers and employers in the preparation and application of social and economic measures ; 6. The extension of social security measures to provide a basic income to all in need of such protection and comprehensive medical care ; 7. Adequate protection for the life and health of workers in all occupations ; 8. Provision for child welfare and maternity protection ; 9. The provision of adequate nutrition, housing and facilities for recreation and culture ; 10. The assurance of equality of educational and vocational opportunity.

The Philadelphia Charter deserves the most careful study by all students of world affairs not only because of the intrinsic significance of the document itself, but also because it is the foundation of the new edifice of social standards the I.L.O. will be building up in the future. Immediately after its adoption by the Conference, President Roosevelt told the delegates at a reception in the White House that he looked upon the Charter as "a landmark in world thinking" and formally endorsed its specific terms on behalf of the United States of America. Its reception by the other democratic countries has been equally enthusiastic, and altogether, the view of Mr. W. Edward Phelan that the Charter "sets a North Star by which national and international authorities may steer their course with greater certainty than heretofore towards the promotion of the common welfare of mankind, whatever economic storms may be encountered" has been everywhere accepted as a just appraisal of its worth and significance. But Mr. Phelan himself took care to point out that the Charter would be worthless "unless there is action, positive action, vigorous action, courageous action, to give effect to its principles," and acting on his cue the Philadelphia Session itself began to translate into practical action some of the principles of the Charter. Thus, the resolutions adopted by the Conference on the social content of the Peace Treaty and the part to be played by the I.L.O. at the Peace Conference, the recommendations of the economic measures needed to attain rising standards of living, the plans to adapt the I.L.O. machinery to handle the new tasks set before it and for regulating its relations with other international bodies, the recommendations on employment organisation during the transition from war to peace, social security measures, and minimum social standards in dependent territories,—all these show that the International Labour Organisation has already begun in its own way to give effect to the principles enshrined in the Philadelphia Charter.

A reference may here be made to one of the resolutions adopted at Philadelphia, which will have a special interest to the inhabitants of India and the neighbouring countries. At the instance of one of the representatives from India, the I.L.O. has resolved to summon in the near future an Asiatic Regional Conference under its auspices. There is at present a strong tendency in all parts of the world to emphasise the potentialities of regional action as a means of dealing more intensively with international problems, and especially with problems of social and economic development, and co-ordinating such regional plans into the broader framework of general international co-operation. The I.L.O. has already experimented with such regional action by organising the First and Second Labour Conferences of American States in 1936 and 1939.

It has also long been recognised by the I.L.O. that Asia is another great region requiring such regional treatment, though it has not so far been possible to hold such a conference, owing to various difficulties. More recently, the proposal to hold an Asiatic Conference of the I.L.O. has been placed in an altogether new perspective by the impact of the present war on the industrial development and social life of Asia and on the future of economic co-operation between the East and the West. A Regional Conference is necessary because the Asiatic countries have several problems in common, while these problems are totally different from those of other countries or from world problems in general. In India, no less than in China, for example, the war has quickened the pace of industrial and social organisation. The economy of both the countries has to a considerable measure been allowed to adjust itself as best as it may to a totally unprecedented situation under the pressure of war-time exigencies. Again, both the countries have been primarily agricultural in outlook so far, in spite of their industrial ambitions; and their isolation from normal trade channels due to war has thrown their rural economy out of gear, as is evidenced by the famine and wide-spread epidemics over large areas in India.

In the post-war years, fundamentally, the main problem in Asiatic countries will be how to raise the standard of living of the people. If the standard of living is to rise, Eastern countries must produce more, both in agriculture and in industry. As direct consequence, it is necessary that some part of the goods made in the Asiatic countries should find a ready market in other areas. It is at the same time necessary to ensure that the impact of the East upon the international market should not unduly upset the older established economies of the West, though some readjustments will obviously be needed. A solution by which these three requirements may be met is not easy, but much can be achieved by intelligent study, discussion and co-operation. The closing of the economic gap between the East and the West is indeed one of the greatest problems of the future, the one in which the I.L.O. is in a position to perform a notable service by ensuring that the problems of the East are sympathetically and impartially approached.

From the point of view of the industrially advanced countries, there are solid reasons of a social and political character why they should view sympathetically the efforts and aspirations of Asia to achieve higher living standards through economic development. Apart from the purely humanitarian sentiment of good neighbourliness, the industrially advanced countries have a vital stake in the future prospects for a more peaceful and orderly world. It is generally recognised that there can be no secure basis for a durable peace unless the peoples of the world are able to co-operate, politically and economically. But gross disparities in living standards do not make such co-operation easy. As an eminent economist has remarked recently, "on a planet where aviation will soon have brought every place within less than forty-eight hours of every other place and where the opposite sides of the globe are fractions of a second apart by radio communication, the advanced countries can no longer trust to the insulation of distance to protect themselves against the consequences of political discontent and disorder in other regions".

By organising the South East Asia Regional Labour Conference, therefore, the I.L.O. will be endeavouring to solve not only the fundamental problem of poverty which besets the teeming millions of this part of the world, but also the economic problem of the world as a whole, since it has now been demonstrated that world poverty and world prosperity cannot be compartmentalised. As Sir Shanmukham Chetty told the New York Conference in 1941, "collective security in the political field can be established only by creating collective prosperity in the economic field. How can you bring about the collective prosperity of the world if the standard of living of the vast millions of Asia is not brought up to the standard that you are aiming at for your own people in the West? It is well known that the strength of a chain is in its weakest link. The apparent poverty of the masses in India and China and the other Asiatic

countries is today the weakest link in the chain of international economy". The I.L.O.'s decision to hold such a Conference as soon as circumstances are propitious is an affirmation of the universality of its interest, and there can be no doubt that if such a conference succeeds in helping the countries of South East Asia along the path of "freedom and dignity, of economic security and equal opportunity", it will have contributed enormously to the cause of world peace.

MILK SUPPLY IN CALCUTTA.*

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To deal with the question of milk supply from the point of view of a long term policy we have to consider it under three different heads, *viz.*,

- (1) Whether the supply is adequate
- (2) Is the milk supplied pure
- (3) Whether the milk is safe.

Let us see if the supply of milk is adequate for the city. To find out the adequacy of the milk supply we have, first of all, to decide what should be the milk consumption per capita. The Nutrition Committee has brought out a dietary schedule for hospitals and rescue homes. It would be safe to take this as standard. In this schedule they have prescribed 16 ozs. of milk per day per child and 8 ozs. of milk per day per adult, where such adults are presumed to get animal protein from other sources and 16 ozs. of milk for persons (per head per day) who are presumed not to get animal protein from other sources. It can be safely asserted that the vast majority of Calcutta's population do not get animal protein in other forms but finding no data to work on, let us presume that at least half the population of Calcutta do not get animal protein in other forms for whom 16 ozs. per day per head is necessary. In other words, on an average, 12 ozs. per day per head is necessary for the adult population.

We have now to find out the total requirements of the present population of the City. In spite of all discussions regarding the accuracy of the last Census which might have been an over-estimation at that time, this has certainly been more than compensated by the huge influx of people into the city. Recently the writer has been advised by Delhi to take the figures for 1944 as twenty-four lakhs. In these 24 lakhs the number upto 10 years of age is 39,02,74. On the standard mentioned above the child population should get a daily supply of roughly 5,000 maunds of milk. The total population above 10 is reckoned as twenty lakhs and odd. The total requirement of milk for this group by the above standard comes to roughly 18,000 mds. *i.e.*, the total requirement is roughly twenty-three thousand maunds. This is the requirement at the present moment. But we have also to keep in mind the future increase of the population.

How does this compare with the supply available? What is the estimated supply of milk? During the milk survey which was undertaken by the Agricultural Marketing Department in 1936 the consumption of milk in Calcutta was estimated at five to six thousand maunds daily. About half the supply came from the Mofussil and suburbs and the rest from Calcutta. We have no basis on which to presume that the total quantity of the milk-supply has increased since then; on the other hand I personally feel that it must have gone

* A talk given to the Rotary Club of Calcutta.

down further due to various factors, especially great loss of cattle life. Even assuming that the quantity of milk consumed is round about the same, it is evident from the foregoing findings that the citizens of Calcutta are getting only one-fourth or one-fifth of what can be said to be adequate supply.

Is the milk supplied pure? During 1942-43 1,721 samples of milk were examined of which 1,120 turned out to be adulterated, the percentage being 65%. The present situation is even worse than what is disclosed by these figures. I tried to find out if other sister cities are in a better position than ours. In his Report Bombay's Health Officer states—"owing to paucity of sufficient supply adulteration is rampant and the prices of milk have also become prohibitive for the poor....." This remark of Bombay's Health Officer is however significant as I also believe that unless there be adequate supply adulteration can never be checked.

Is the milk safe? We have not yet come to the stage to think of milk supply in terms of "accredited milk," "T. T. milk" etc. Even leaving out these considerations can we think the milk reasonably safe? To answer this question we have to take into account cattle hygiene, sanitary condition of the place of milking, sense of sanitation of milkmen, chances of contamination etc. None of these are satisfactory. On the other hand during transit the practice of carrying milk in wide-mouthed vessels with or without any cover, putting of straw, leaves, etc. to prevent splashing and the pernicious habit of dipping filthy hands in the milk by the intended purchasers to test the quality of milk expose the milk to risk of serious contamination. Those of us who pay very high prices for getting milk in nice looking bottles also have it mostly from the same source. This state of affairs could only be improved by enforcing use of milk cans of approved design, vessels of narrow neck with proper cover and with taps at the bottom to draw milk. Besides the question of framing suitable bye-laws in this respect the main difficulty would be to arrange for the cleansing of such vessels. Vessels of this type would require mechanical means of cleansing or some Steam Plant which is impossible to provide for thousands of *golas* scattered all over the city and also outside the City.

This question of improvement of the milk supply of Calcutta had been engaging the attention of the Corporation as far back as 1910. At that time a Committee was appointed to consider the advisability of establishing a Municipal Dairy Farm and to go into the whole question of milk supply in Calcutta. But nothing seemed to have been achieved at that time.

In 1918-19 the Corporation requested Col. Matson, Asst. Director, Military Farms to report on this question. Col. Matson prepared a Scheme for Municipal Dairy Farm at some distance from Calcutta with a City Dairy estimated to cost Rupees ten lakhs. The farm was to contain about 700 animals of which 400 would be in milk at a time. The daily output was estimated to be about fifty maunds. Col. Matson calculated that it would be possible after allowing depreciation etc. to sell milk at the rate of three seers per rupee. The scheme was considered by the Corporation in 1919 who resolved that as private enterprise had failed it was necessary to establish a Municipal Dairy Farm to improve the milk supply of the city and this would be combined with the scheme for the improvement of the breed of cattle. The scheme had to be kept in abeyance pending amendment of laws giving necessary powers to the Corporation.

In 1921 the Corporation established a special Milk Laboratory in Sir Stuart Hogg Market in order to provide facilities to supervise the milk sold in the market.

Then came the new Municipal Act of 1923 in which necessary powers to establish a Municipal Dairy were provided. The regime of Mayoralty of the illustrious late Deshbandhu (C. R. Das) and his successor Mr. Sen Gupta was the era of all-round improvement in the Corporation. In their eagerness to tackle almost every branch of Municipal Administration the question of milk supply did not escape their attention. In 1925 the Public Health Committee took up

this question of improvement of milk supply in Calcutta and invited schemes from various persons actually doing dairy business. The Committee came to the conclusion that if the city was to have a cheap supply of pure milk, the milk must be produced under natural conditions in the countryside outside the town. The Committee considered that Col. Matson's Scheme which was previously considered by the Corporation involving an initial expenditure of Rupees ten lakhs for a daily supply of 50 maunds was too ambitious having regard to the fact that the total daily consumption of milk in Calcutta at that time was estimated to be about four thousand maunds. The Committee did not think it worthwhile to spend such a large amount to get only a supply of fifty maunds of milk. In order to increase the supply they considered it best to subsidise private enterprises. After going through all the Schemes the Committee accepted one submitted by the Co-operative Milk Society's Union. This Union was a registered body and had 52 Societies at that time in villages outside Calcutta on the E.B.R. I think it is worthwhile to give here some idea about the method of working of this Union. This Union has a number of societies outside Calcutta. Each society has to buy at least one share at Rs. 10 to join the Union and in lieu of each share they can get a loan upto Rs. 100 from the Union. The societies recruit members. To be a member one has to buy a share of Rs. 10 and must possess a cow of his own. Each share entitles the member to get a loan of Rs. 100. The milk produced by the members are collected by the societies and the societies send this milk down to Calcutta to the Union's Office. Here the milk is pasteurised and then distributed.

After consulting Mr. William Smith, the then Imperial Dairy Expert, the Corporation decided to encourage this Union with the following facilities:

- (1) A subsidy of Rs. 5,000 and offer of 9 plots of land measuring about 22½ cottahs at the nominal rent of Re. 1 per cottah per year for 10 years.
- (2) Loan of Rs. 50,000 without interest for effecting certain improvements, e.g., for introducing sanitary milk cans and vessels, for Pasteurisation Plant and Refrigerating Machinery, Cold Storage and for constructing a modern dairy building to be approved by the Public Health Committee for handling and storing milk.

Some of the conditions in return for these facilities being—

- (i) that they should repay the loan of Rs. 50,000 in 5 years
- (ii) that the Union would arrange to supply not less than 500 mds. of milk daily within 5 years;
- (iii) that pure milk to be sold by the Union at the following rates: for the first year not less than 3 srs. per rupee, for the second year not less than 3½ srs. per rupee, for the third year 3½ to 4 srs. per rupee;
- (iv) that the Union would appoint 2 Veterinary Officers or persons holding a recognised diploma in dairy farming for carrying on propaganda work, for familiarising the *goalas* with sanitary rules as to keeping and maintenance of cow sheds and sanitary methods of milking cows and also for helping in the development and organisation of Cooperative Milk Societies in various directions.

Besides these there were also conditions which empowered Corporation Officers to inspect their establishments in Calcutta and also requiring the Society to submit reports regarding sanitary conditions of cattle sheds and dairies situated outside Calcutta. Most of the conditions laid down were fulfilled. But unfortunately the interest of the authorities in this vital question was not sustained and the whole thing gradually drifted backwards.

I have described in detail the decisions of 1925 because the principles then accepted, e.g., arranging supply of milk from outside, helping private enterprises, providing special staff to educate *goalas* in hygienic rules of milking and enforcing conveyance of milk cans, etc., were definite steps in the right direction.

Now I come to the most difficult part of my task, *i.e.*, suggesting improvements. These suggestions are going to be mere outlines, as they must be at this stage and has to be worked out in detail. We must try to provide for an adequate supply for which we must go further out in the country than contemplated in 1925. The first essential for this would be to arrange for special non-stop milk trains. As far as my information goes milk could be had in plenty and very cheap during normal times in places like Goalando, Serajgunge, Natore and Santahar and towards Murshidabad. These places are also very rich in fish or vegetable or both. We must explore these sources and develop them. In this connection the question of improving the breed and provision of pasture land should be kept in mind. But it is not possible to do so without in the first place providing proper railway facilities. The quantity of milk that is required for Calcutta say 20/25 thousand maunds a day if obtained from four or five directions would certainly be a practical proposition for demanding proper railway facilities. It is for Railway experts to say whether it would be an economic proposition for railways but even if it is not, the citizens of Calcutta, not an insignificant number, about one thirtieth of the total population of Bengal, should demand those facilities from the State in the interest of such a vital necessity like milk.

With Railway facilities available it would be necessary to establish milk centres in those places in the interior for collecting milk, pasteurising it and transmitting in approved milk cans or bottles in refrigerated vans to Calcutta.

Cooperative systems of milk supply have to be developed on the same line as in 1925. The Cooperative System is the most suitable one in the special economic conditions prevailing in our country. But I do not at all suggest that that should be the only system. With the railway facilities available I am confident private dairy farms will also crop up in those places, specially if we can work them out and put them into force soon after the war when there would be no dearth of capital.

Then a Central Milk Mart has to be provided by Corporation with suitable refrigerating arrangements where all the milk from outside will come for final distribution in the city. The strip of Calcutta Corporation land on Circular Road from Cambell Hospital to Dharamtola Street would be a very convenient site for such a milk mart. A milk laboratory should be established at this milk mart with special staff to check the quality which would be more easy and practical than attempting to do anything in that direction with thousands of goals conveniently changing names and addresses and scattered in the city and outside. With the provision of a Central Milk Mart licensing of places for storing and handling of milk has to be introduced and storing and handling of milk in bulk to be prohibited in places other than the Central Milk Mart.

If this scheme ever materialises it would not only solve this vital problem of milk supply in this Second City of the British Empire but also help the people in the countryside. At the same time it would help to remove one of the greatest sources of nuisance from the City *i.e.*, that of the *khatal* or cowshed. The only way to remove this source of nuisance is to gradually have this source of milk supply displaced by sources from outside. Along with the removal of cattle nuisance flies will also be greatly diminished as cowdung is a very favourite breeding place of flies. If we compare the death rate from fly-borne diseases in Calcutta with that of Bombay it would give us some idea of the magnitude of the problem in that direction too.

		In Calcutta		In Bombay	
		Total deaths	Rate per 1000	Total deaths	Rate per 1000
1.	Enteric fever	852	or 0.40	375	or 0.2
2.	Diarrhoea or	2412	or 1.1	819	or 0.5
	Dysentery	.	.		

With all these objects to be achieved I am sure my reader will agree with me that it is certainly worthwhile to make a serious effort in the matter, a co-ordinated effort of the Corporation, Railway authorities and the Government of Bengal. No satisfactory result can be achieved without a co-ordinated effort on the part of all concerned. Among a host of problems awaiting Post-War Reconstruction, this problem of adequate, pure and safe milk for Calcutta ought to get a very high priority.

THE PROBLEM OF LANGUAGES IN INDIA

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STRANGE though it may seem after so much has been said about the problem the question of the medium of instruction is still being discussed. The other day I saw an ably written article on this subject in an educational journal¹ from the pen of a well known educationist of Northern India. It is perhaps high time that we come to a decision on the point. It will save much of loose thinking on the subject which is not uncommon even today.

Let us come to the basic facts of the case. These are, as I see them, first, India is a multilingual country, some of the languages are yet undeveloped and some are capable of being used as the finest vehicles of human expression, be it scientific, philosophical or artistic; secondly, India needs a *lingua franca*, a language of national intercourse; and finally, India also needs a language for international intercourse.

On the issue of the medium of instruction our decision is clear and unequivocal. With certain reservations in the case of small minority groups, (which I shall discuss later on), the mother tongue will be the medium of instruction for all children throughout the educational system right up to the highest stage. There cannot be any half-way house or compromise in this matter; for compromise will spell disaster and nullify all our efforts. Half-hearted measures do no good to anyone. If for example we allow the use of the mother tongue only up to the secondary stage as we are at present doing, though rather tardily, and not beyond that, if in the colleges our boys and girls have to study through the medium of an alien tongue, be it English or Hindusthani, the problem will remain unsolved and will go on troubling us. There cannot be any true education even in the collegiate stage through the medium of a foreign tongue. Such education cannot be intimate, it cannot influence our character and personality; and the collegiate stage is still a formative stage in our life. All those arguments against the use of a foreign medium in the secondary stage are equally and fully applicable in the case of collegiate education and I fail to see the logic of introducing a new medium in the collegiate stage. We do not see that if we are, for example, going to use English as the medium at the collegiate stage we must teach English and teach it well in the secondary stage, and that will mean giving too much time for and undue emphasis on English with the result that more important education through the mother tongue will necessarily suffer. It will be against all sound principles of education. At times I feel that by the use of the English medium at the collegiate stage we are, as it were, taking away with the left hand what we are giving with the right. I do not know of any cogent

¹ The Medium of Instruction at the Secondary stage by Prof. Dewan Chand Sharma in the Macmillan's Educational Bulletin.

reason for using English as the medium in the collegiate stage in the place of the mother tongue. Logically we cannot avoid the position that if it is unsound and unwise to use a foreign language medium in the earlier stages it is equally unsound to use it in the collegiate stage. The arguments that are generally put forward in favour of English are not educational but are really political. Some are in favour of English on, what they suppose to be, utilitarian grounds. They say, we need the knowledge of English for business and commerce, trade and industry, for inter-provincial and inter-national communication and so English must be retained and given prominence to. It is therefore necessary to state clearly the position that English should, in my opinion, occupy in the cultural and economic life and the educational system of this country.

There is nothing inherent in that language which is responsible for its use as a *lingua franca* in India to-day. It is all due to history and to the political prestige enjoyed by that language. There is no reason why Hindusthani may not take its place. Let us not forget that Persian was a sort of a *lingua franca* in the pre-British days. The continuance of the use of English is against our national prestige and so this has got to stop. Hindusthani will be the *lingua franca* of India of tomorrow ; it will be the language of our national intercourse, for inter-provincial political relations and for trade and industry. No one has said that Hindusthani is incapable of being used as such. We have got to accept this position and it would be useless to raise objections (some of them more imaginary than real) against making Hindusthani our national language. Incidentally, it is easier for an Indian to learn an Indian language than a non-Indian foreign tongue like English. A living language is best learnt in the direct method and learning a language is facilitated if the proper environment is created. To an Indian whether southerner or northerner, the environment for learning an Indian language is more familiar and more readily created and maintained than would have been the case if he were to learn English.

If once English is removed from its position of privilege which it enjoys due to its political prestige and if Hindusthani be given a somewhat analogous place, the problem of a national language for India will become much simpler and its solution easier.

But we do not want to do away with English altogether. We want a language for international intercourse and English is the most widely cultivated language in the world. Moreover, a section of the people of this country is familiar with its use. It has also become the mother tongue of another minority group. These are facts of history and they cannot be ignored. It is no good talking of starting with a clean slate. If it is a choice between English and any other foreign language our choice must go to English and English shall be the language for our general intercourse with the outside world.

In this connection it will be useful to clarify certain points involved in the issue. We must realise that only a select few of us will have any real need of and occasion for carrying on intercourse with countries outside India, just as in the case of provinces only a small section of the people of a province will have occasion to be in touch with other provinces. A farmer in a distant village in East Bengal will rarely meet a craftsman say of Delhi or write to him ; and his general education therefore need not try to equip him for such rare exigencies. So he may not learn Hindusthani unless he aspires for a position where such knowledge will be necessary. Similarly with regard to English, only those who aspire to use it either for cultural or utilitarian purposes will be required to study it. Just as our East Bengal farmer need not study Hindusthani so too he need not study English.

Here it is perhaps necessary to indicate clearly at what stage languages other than the mother tongue should be introduced. In the elementary stage, i.e. in the first five years in schools, no other language besides the mother tongue should be taught. We cannot make an exception even in the case of the cultural classics of any particular religious community. The introduction of a new language at this stage imposes a heavy burden on the youthful mind and is

against all canons of sound education. Some say that a child learns a foreign language with great facility and we should take advantage of this fact. A child learns everything with an *apparent* facility ; but this should not be made an excuse for over-burdening his curriculum. Then again, it still remains to be proved that if a foreign language is introduced at a later age its mastery becomes more difficult or the standard of attainment in it suffers. For example, is it a fact that if English (or for that matter Hindusthani) is introduced when a Bengali child is say eight or nine then, for any specific period of time, the amount of learning is greater than it would have been, had the language been introduced a few years later when the child would be twelve or thirteen and when he would attained a greater amount of mental maturity ? One would think that at thirteen or fourteen the motivation for learning would have been better and hence learning easier. For, by that time a child would have mastered the mechanism of expression in at least one language, his mother-tongue. There is something like interference factor in the learning of languages. With age and mental maturity such interference definitely decreases. The facility factor of early learning is amply compensated if learning is postponed till comparative maturity. In fact two years' work at a maturer stage will, I am quite sure, equal four years' work at an earlier and less mature stage.

To come back then to the question, when shall the different languages be introduced ? Our answer to this question will be in terms of the educational framework suggested recently by the Central Advisory Board. In the Junior Basic stage the mother-tongue shall be the only language. In the Senior Basic stage Hindusthani will be optional, while at the same stage and for the same age level in the high school it will be compulsory. English will be introduced as an optional language in the high schools only and that too in the second half of the course. By that time the pupils will be about fourteen ; and they will study English for three years till the completion of the high school course. Some high schools may provide for instruction in other modern languages like German, French or Japanese, as alternative to English ; but generally speaking as things are, the majority of our high schools (both academic and technical) will teach English. English and the modern languages will also be alternative to the classical languages which too will be introduced in the fourth year in the high schools.

In the collegiate stage a modern language like English, German, French or Japanese, will be compulsory. For here we are concerned with men and women from whose ranks will generally come the leaders in the different walks of life, leaders some of whom will be responsible for our intercourse with the outside world. They will also furnish the post-graduate workers in arts, sciences and technology for whom a knowledge of a modern European language like English or German or French is essential. While in the collegiate stage therefore provision will have to be made for languages like German and French yet for many years to come English will be the most commonly studied modern European language at this stage.

One word about the English that is to be introduced as a compulsory language in the collegiate stage and as an optional language in the second half of the high school stage. I suggest that it should be Basic English. While because of the maturity of its form of expression Basic English is unsuitable for young children it is quite suitable for the adolescent learners and introduced at these stages it can be easily mastered in three years' time. Those who take up Basic English in the high schools will not take it in the collegiate stage also. There it will be taken up only by those who did not have it in the high school. There will also be provision for normal i.e. King's English as a subject of study in the collegiate stage where it will be studied as a literature. It will be open to those who have had Basic English in their high schools.

What has been said with regard to English will be applicable in the case of Hindusthani too. The Hindusthani which will be taught compulsorily in the first half of the high school stage or optionally in the Senior Basic stage will be

of the Basic type. It shall not be literary in character but shall be preeminently practical in nature. Besides this Hindusthani there will be Hindi and Urdu as optional modern Indian languages alternative to English and other modern European languages.

I have so far refrained from discussing the position of the linguistic minorities in this scheme. Their case presents some peculiar difficulties and I shall now discuss this aspect of the question. Linguistic minorities may be either natural or artificial. The Santhals in the Santhal Pargana in Bihar are a natural linguistic minority. They are a big homogeneous group in its natural habitat whose cultural and economic life has assumed a more or less settled form. I mean that except for the normal problems of adjustment they do not have to face any new problem as far as their cultural and economic life is concerned. But when they migrate to a district in Bengal as they have done in Malda or Burdwan their position becomes different. They then become an artificial minority group. The cultural and economic life of this group is in a state of flux. It has to go through a new process of adjustment in a new environment away from their homes with which their connection becomes slenderer and slenderer as years go by. Very often the first one or two generations of these pioneers maintain their old cultural traditions intact but for economic considerations they gradually tend to become bilingual. At home they use their mother tongue but outside they learn to use the language of the majority group whose economic life they have to share. Gradually their culture changes and gradually too the character of their bilingualism changes. They begin to use more and more the language of the majority and less and less their own mother tongue. After some generations perhaps they will be completely assimilated in the body of the majority group and share more fully their cultural and economic life. Clearly the numerical strength of a minority group like this will be the determining factor whether the process of assimilation will be slow or quick.

Another type of an artificial minority group we find in the presence of a handful of Gurumukhi speaking Sikhs or Telegu speaking Andhras in a place like Calcutta. Their case is different from that of the Santhals in a Bengal village in several respects. Firstly, they possess a distinct and well developed culture of their own with which their contact is real and intact. And again their culture is as virile as the culture of the majority group round them. Moreover, their contact with the home culture is going to be maintained in future and normally there cannot be any question of their being assimilated culturally in the life of the majority. But their economic life is a part and parcel of the economic life of the majority group. Thus though culturally they are and will always be a distinct unit, economically they are not, nor will be so in future.

It would appear from the above that the three types of minority groups will have to be treated in three different ways. The main point, however, in all these cases is that the minority must be educated to share as fully as possible the economic if not also the cultural life of the majority. For this reason it becomes necessary that the minority learns the language of the majority. What should then be the medium of instruction in their cases and how many languages will they have to learn? With regard to the natural minority of the first type the problem is comparatively speaking simple. Its children will receive their elementary instruction in their own tongue and in their case the language of the majority group takes the place of Hindusthani and Hindusthani takes the place of English. If they would go higher up they will learn English but otherwise not. So their education is more or less on the lines of that of the majority, that is, it follows the normal and natural course.

But the difficulty comes in the case of the minority groups of the second and third types. Let us take the case of a dozen Bengali boys in Lahore. At home they speak and hear Bengali, but outside their homes everywhere they have to use Urdu. Unless their number be large enough to allow the opening and equipping of a separate school altogether I do not see how it can be possible to educate them through their mother tongue. But provision there must be for the study of their mother tongue while the medium of instruction will be language

of the majority group. A minority group so situated may, if it so desires, start its own school and a school so started may claim aid from the State but the State cannot take entire responsibility for maintaining a school of this type for obvious economic and administrative reasons.

In the case of a culturally backward artificial minority group like a group of Santhals in the heart of Bengal, naturally the emphasis on Bengali will tend to increase in course of years till the children of the group are linguistically fully assimilated in the larger group. This is a process which appears to be inevitable and our education may not retard the process. For, we must realise once for all that for the health of the nation such assimilation is a necessity. Incidentally, I may mention that when such a group becomes politically conscious and deserves to maintain its separate existence its position becomes analogous to that of the Bengalis in Lahore or the Sikhs in Calcutta. I have already discussed how we shall proceed with regard to them.

In this connection I would like to protest against certain reactionary steps adopted in the education of some of the aboriginal tribes. Their position is in no way different from other minority groups. In some provinces a movement is being sedulously fostered of separating them from the non-aboriginal majority group. This is being done in some cases by providing an aboriginal group with Roman alphabet for their language and education. This effectively cuts them off from the general cultural and economic life of the province. I have specially in mind the position of the Khasis in Assam.

From what I have said above it would appear that an aspiring youth from a minority group will have to study a second language besides Hindusthani and that in his case Hindusthani takes the place of English. If he has to study English he will do so in the collegiate stage and not earlier. And Hindusthani he studies as an optional subject in the second half of the high school course. For him the provincial language takes the place of Hindusthani. Of course the problem will be simplified where the language of the majority group is Hindusthani. Otherwise he will, if he wants to complete his education up to the University stage, study four languages—his mother language, the language of the majority group round him, Hindusthani and finally English. This will be putting an additional strain on him, but I am afraid it cannot be helped. All we shall have to take care of is that the burden is not placed on unwilling or weak shoulders and at a premature stage. The idea of teaching four languages to a particular child need not be looked upon as being a case without parallel. I remember when I was visiting some schools in Denmark I was told that many of the pupils in the secondary schools there learnt as many as four languages. They studied Danish, they learnt Swedish, the language of their nearest neighbours, they had to learn German because economically and culturally they were linked with Germany and they studied also English because of Denmark's close trade relations with England. On the top of this some of them learnt another language, a classical language like Latin or Greek. I remember having asked the Principal of a Gymnasium if his scholars did not find it rather hard to learn so many languages and he shrugged his shoulder and said, "How can they help, they have to live." Our minority groups too will have to face the question squarely and accept the facts as they are.

In the world of today some of us are becoming multi-lingual by force of circumstances and our education must make provision for this.

I know I may be accused of having over-simplified the issue ; but there are certain problems about which we have to make up our minds once for all and which call for a bold solution, and the problem of languages is, I believe, one such. Such problems do not admit of a general solution which will equally satisfy every one. In such cases the only sensible course is to accept a solution which will satisfy the majority without doing much violence to the minority and in this paper I have tried to suggest such a solution of the thorny and vexed problem of languages in the education of our children.

Miscellany

BENOY SARKAR

THE FOLK-WAYS OF EUR-AMERICA

No student of "action patterns" can be blind to the tremendous social reality that some of the traditional complexes are almost immortal and unbreakable in every region and race. These traditions are as a rule integral parts of the primordial blood patterns of birth-marriage-death ceremonies; and they are no less urban than rural in incidence.

Even the "International Jew" of the twentieth century is almost universally sticking to the old *mores*, folk-ways, *Sitten*, customs or *acharas*, no matter under what geographical, climatic, political and economic conditions he may be functioning. The latest and most up-to-date banking, commercial and business practices of the hyper-capitalistic era have not been able to emancipate the Jews from their millennium old ceremonies. The acculturation to the new economic methods and processes or to the new constitutional and political norms has failed, as a rule, to engender an acculturation to new birth-death-marriage patterns. The despotism of *acharas* (customs) among the Jews is extensive and profound.

Even in the mammoth towns, the metropolitan centres, the cosmopolises, the power of the old Jewish customs is virtually intact. The Jewish priest exercises his way as mightily in the urban pattern as in the rural. Pork continues, generally speaking, to be a *tabu* among the richest, most educated, ultra-urbanized individuals or groups of the Jewish faith. Jewish bankers, business magnates, journalists and authors normally visit the special Jewish restaurants for their lunches in the hyper-industrialized sections of the Eur-American cosmopolises. Not that there is any formal or legally sanctioned sentiment among Christians against Jews eating with them at the same tables. But the Jews themselves are by *acharas* compelled to avoid meals in which meat and butter are eaten together. On Christian tables, however, be it observed, such meals are normal.

JEWISH MORES

Among the Jewish *acharas* must be mentioned the custom of having the animals for food killed by special butchers. Jews do not want the blood to be wasted. The meat of animals slaughtered in the Christian way is a *tabu* to them.

It must not be overlooked that there have been attempts at social reform among Jews as among Christians and others. Families such as do not care to observe the *mores* of the Old Testament are therefore to be found in many villages and towns. But the tenacity of the tradition is a most astounding fact. It proves how superficial is the science that tries to explain culture-patterns monistically by economic forces. No less superficial is the ideology found to be when it seeks to account for social metabolism, the transformation of patterns, and the initiation of change, progress or revolution exclusively by a change in the methods of production or distribution. The processes and patterns of Jewish social life demonstrate that lags or distances of profound character between the economic complex and the other complexes are some of the permanent facts of interhuman evolution and cultural dynamics. It is demonstrated at the same time that it is not indispensably necessary to change the *acharas* in order to be capable of acculturation to industrialization, capitalism, urbanization, democracy, socialism or other forms of modern freedom.

The Jews of Russia and Poland are known to be very orthodox. But even under the liberal socio-cultural ecology of Protestant Prussia and hyper-capitalistic America they do not shed their orthodoxy. The Jewish feasts of Tabernacle and Passover are celebrated as regular *acharas* nearly half a year after each other in the villages and towns of the Old and the New Worlds. The Atonement Day (Fast Day) as well as the New Year's Day come within a few weeks of each other in the Jewish calendar which follows the moon. Like the Hindu and Muslim festivals, the Jewish also do not have any fixed solar dates. But the days, whenever they may fall, are as holy among the Jews of urban as of rural areas.

CHRISTIAN CUSTOMS

The Christians of Eur-America are not less subject to this despotism of customs and ceremonies than are the Jews. The most scientific and the most capitalistic Christian families of the world have not yet been able to bid adieu to their most primitive birth-death-marriage *samskaras* (ceremonies). No dose of hyperurbanization has succeeded in serving as an effective solvent of the old and medieval *mores* in the Christian world. There is hardly any rural-urban sociology in this field of socio-cultural life.

The Christians of no denominations, Roman Catholic, Greek Church or Protestant, have yet renounced the *samskara* of baptismal ceremony in order to demonstrate their modernism and acculturation to the industrial economy or the scientific attitudes to nature and the universe. Italians like other Catholic boys and girls at the age of 7-9 still observe the *samskara* (ceremony) of the holy communion. Even in the most industrialized bourgeois families the children's prayer on this day is like the following: *O Spirito di verità e di giustizia venite nell'anima mia e irradiatela colla Vostra luce celeste* (O Spirit of

truth and justice, enter my soul and illuminate it with Thy celestial light). This is as common in America as in Europe.

This ceremony may be somewhat compared to the *upanayana* of the Hindus at the age of 5-8. At this *samskara* which is the initiation of the child to educational discipline and career the Hindu pupil prays to Agni (Fire) as follows: "May I be separated or liberated from untruth and realize the state of truth. May I be rid of undisciplined conduct and may discipline grow into my life."

The Catholics likewise have not yet given up the custom of the confirmation which comes at the age of 10-12. These are socio-religious ceremonies confined to the family. But relatives and friends participate in these festivities.

Then there is the purely social, *i.e.*, non-religious "opening party." Christians of all denominations as well as Jews observe this *achara* which consists in introducing girls at 17-18 to the society. For girls, again, betrothal or engagement is a regular ceremony observed normally throughout Eur-America.

MARRIAGE AMONG EUROPEANS

Marriage continues still to be a religious ceremony among Christians and Jews in spite of the almost universally introduced legal compulsion as regards civil marriage. Either before or after the registration of marriage at the government or municipal office, church marriage is solemnized in every decent family. No amount of modernization in capitalistic *mores* has succeeded in militating against the survival of religious marriage even among Protestants.

The civil law and the family code of Soviet Russia have but sought to acculturate the Russian men and women to the modern folkways of Western Europe and America, as say Patouillet and Lambert in *Les Coues de la Russie Sovietique* (Paris, 1925). It was unthinking propaganda that condemned the introduction of civil marriage in Soviet Russia as tantamount to that of communism in women. Students of social science are no longer bamboozled by that mischievous anti-Bolshevism. But to what extent the religious ceremony at home and church in connection with marriage has been effectively outlawed on account of the Sovietic condemnation of religion as the opinion of mankind should be an item for objective statistical investigation. Among the Roman Catholics of France, Italy, Spain, Austria, Rhineland, the U.S.A. and Latin America the feeling continues to prevail that a mere civil marriage is abominable like companionate marriage, trial marriage and so forth, and is alleged to imply virtually prostitution.

Round the World

Notes on Scientific and Cultural Progress in Turkey

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In the New Turkey, which is truly a 'New World' (*Yeni Dünya*), scholars are actuated by the deeply patriotic motive of interpreting the historical records and archives not only from a desire of unravelling the Past but also in making Turkish History and Turkish Archaeology produce a feeling of intense self-respect and self-sufficiency in the Nation. The Historical Sciences, in the words of Atatürk, must give the *Türk Milleti*—the Turkish People—self-respect. No doubt this subjective attitude has been responsible for a number of intellectual *faux-pas* but nevertheless it has created a tremendous and wide-spread interest and activity in the investigation and propagation of Turkish Culture.

Deep and passionate feelings have been aroused in the minds of Turkish patriots who have studied the history of their country. In a land still passing through the throes of a National Revolution dispassionate writings are rather rare; national pride surmounts everything and the *Pax Turcica* in the past as well as in the present is invoked by its votaries and behind all this

there is a purpose. Fear of other nations must be eradicated and Turkey must stand erect in this world. As the Turkish poet Sabri Djemil has written :

“ Besh bin yillik Tarikhim,
Sharka Gharbe ün saldi,
Ben ezelden Fatihim,
Jihan benden Nur aldi.”

“ Five thousand years of History are mine,
Our sway spread from East to West,
My victory is a heritage from my ancestors,
The World received its Light from us.”

(I)

Local Histories

This intense patriotism produced a craving for knowing more about local conditions and local “cultures,” above all about rural and urban social and economic cadres. The following list will give some ideas of this type of work. The term “local histories” has been used in the widest possible sense. These regional histories are extremely valuable for a proper understanding of the New Turkey.

Name of Author.	Book and Region Described.	Date of Publication
		A.D.
1. Khalil Edhem	... (Kaisariya. <i>Kaiseriye Shehri</i> : The City of Kaisariya).	1918
2. Hüseyin Hilmi	... Sinope. (<i>Sinop Kitapleri</i> : The Inscriptions of Sinope).	1923
3. Süleyman Fikri	... Antalya	1924
4. Mehmet Behget	... Kastamonu	1925
5. Mübarek Ghalib	... Ankara. (<i>Ankara Shehri</i> : The City of Ankara)—2 volumes.	1928
6. Ismail Hakki	... Sivas. (<i>Sivas Shehri</i> : The City of Sivas)	1928
7. Mehmet Yusuf	... Konya	1930
8. Ismail Hakki	... Kütahya. (<i>Kütahya Shehri</i> : The City of Kütahya)	1932
9. Ali Kamali	... Erzindjan. (<i>Erzindjan Shehri</i> : The City of Erzindjan).	1932

A healthy civic life is the main feature of Anatolia. As in the Middle Ages, so to-day the provincial towns represent a strong, patriotic corporate existence. The regional histories shewn above bring this fact clearly into prominence.

(II)

The Study of Folk-Lore

Dr. Riza Nour (a Turkish Scholar residing in Egypt), Abdülkadir Bey of the Government Department of Antiquities and others have assiduously combed

out archives for the purpose of discovering Pre-Islamic Turkish Epics and Ballads. The *Oguz Namé* (a Pre-Islamic Turkish Epic dealing with the life of Oguz-Kagan, the Eponymous Hero of the Turkish Race), the Ballad (*Destana*) of Dede Korkut, the Ballad of the Islamic Hero: Battal Ghazi, have been edited. That so much has been tackled in such a short span of time—barely 20 years—is indeed remarkable and worthy of emulation by other Asiatic nations.

* * * *

(To be continued.)

The Domination of the 'Periphery' over the 'Core'—

The relative pre-eminence formerly enjoyed by the Powers of Continental Europe have now been reduced. "The centre of political gravity (according to an article in *Current History*, August, 1944 Issue) has shifted from the European core to the Transoceanic world periphery." Eric Fischer's interesting book "*The passing of the European Age*" also has this view as its main thesis. The book, however, does show a certain amount of unctuousness at the possible "degradation" of Continental Europe.

Other writers—mostly European, have often likened Europe to a "huge, decaying, mining camp," buttressed up somehow on the fat prizes derived from primary producers, i.e., the colonies. From another point of view, indeed, Europe is nothing more than an over-congested peninsula of Asia or rather of the Eur-Asian Continent.

During the past half century the shift of emigrant populations from Europe to America has been quantitatively important. The 'Poles,' Germans, Lithuanians, and other peoples of Central and Western Europe had flocked in large numbers to their *El-dorado*: America. Those were the spacious days when passports and visas were not required. The Jews—'the Chosen People'—also found a '*champ ouvert pour leurs talents*' in the New World. They escaped from the pogroms of Czarist Russia to the "streets paved with gold" of the U.S.A. 'God's Own Country' housed 'God's Chosen People.'

The present war has hastened migration. In this *Orbis Terrarum* Europe has dwindled into dwarfish stature, faced on the West and on the East by colossi nations. Russo-Asia and America size up the 'dwarf.' Nothing is left but malignity.

China's Housing Needs—

According to data published in a recent issue of the 'Far Eastern Survey' (published by the American Council, Institute of Pacific Relations), to rehouse the war refugees of China approximately 12,000,000 new homes will be needed. The Chinese have formed a vast scheme calling for the erection of simple structures 13×16 feet and 12 feet high, of wooden framework with walls and roof of Chinese materials, and floors of concrete. The scheme is simple, without any elaborate details and suited to the needs of the moment. The magnitude of war refugees may also be gathered from the figure of new houses to be constructed given above.

The Scourge of Malaria—

The Biologist in assigning causes for the degeneration of the Roman people and the decay of the Roman Empire would seize upon the fell disease of Malaria as an important cause. In the year 1907 a small book was issued from the University of Cambridge under the title "Malaria—a Neglected Factor in the History of Greece and Rome." The main body of the book was written by Mr. W.H.S. Jones, a historical scholar of St. Catharine's College, Cambridge: Sir Ronald Ross, F.R.S., at that time the greatest living authority on Malaria, was one of the contributors. The authors tackled History from the standpoint of Biology and described how Disease may destroy a Civilisation. The argument which may issue, then, from the modern scientific study of the historical evidence is that a factor in the fall both of Greece and of Rome may have been the introduction of this terrible disease, Malaria. It is also well-known that the buoyant and healthy Gothic tribes—Visigoths and Ostrogoths—who overspread the plains of Lombardy in N. Italy and the marshlands of the '*campagna Romana*' in Central Italy in the 5th century A.D. lost all their freshness as they fell victim to "marsh-fevers and pestilences" (another name for Malaria). The Early Medieval Italian Chroniclers speak of the ruddy Germans becoming sallow in the fever-infested plains of Central Italy. Indeed, throughout the Middle Ages Rome was dreaded by her invaders on account of Malaria. *Ferdinand Gregorovius* the greatest authority on the History of Medieval Rome and the author of innumerable volumes entitled "*Geschichte der Stadt Rom*" also bears witness to this "*morbis turpis et infelix*"—"this shameful and evil disease." After all, Frederick Barbarossa's armies were decimated by Malaria. There are other historical examples too numerous to mention here.

We in Bengal face to-day this dreadful scourge which, if unchecked, will surely result in a disaster of the first magnitude for the Bengali Race. Already Malaria is an old enemy and has produced torpor and mental and physical decrepitude in our race. Decadence, Degeneracy and Race-Suicide face us, if we remain apathetic to this evil. Providence may help us but mosquito-control measures such as, the draining of marshes, the cleaning ponds and tanks, the free

sale of unadulterated quinine and the lowering of the prices of those food-stuffs which are necessary for increasing resistance to this disease, will help us more. The fight against Malaria calls for united action—far above the plane of factiousness and inter-departmental jealousies. This obnoxious disease which drove away Attila the Hun from Italy has cast a shadow over the once smiling Province of Bengal. Already the Metropolis of Calcutta has fallen a prey. The citizens must rise to their full stature and undo the work of this pestilence which has followed in the wake of the Famine of last year. Apathy in these perverse times is worse than a crime.

A Decent Burial—

President Roosevelt has been re-elected for a fourth term and the Monroe Doctrine has been given a decent burial. The successful presidential election reveals a definite break with traditional isolationism. The implications are clear; America will now engage more strongly than ever in "global power-politics" and will claim a share in *Weltmacht*. The death of Wendell Willkie and the "swan-song" of Dewey represent a 'division of subject' in U. S. politics—a point of departure as well as of arrival.

A National Insult—

Actuated not so much by *Wanderlust* as by dire economic necessity, Indians have migrated in the past to various parts of the globe—from Fiji to South Africa. To some places, as in Mauritius, East Africa (Kenya) and South Africa they have gone as traders, whilst to others (such as Fiji) as indentured labourers. Nowhere is their lot more terrible and tragic than in South Africa, the centre of racial arrogance and prejudice. South Africa, in its detestable, unnatural treatment of Asiatic peoples is a veritable plague-spot, which in a more civilised age would have been demarcated off from all decent nations by a "*cordon sanitaire*." South African politics is not politics but a semi-refined type of 'hooliganism' camouflaged by so-called constitutional acts and bills. The South African Boers and Englishmen—there is very little to choose between them—always raise the cry of "the white race in danger" like the late Kaiser Wilhelm II's "Nations of Europe, beware of the Yellow Peril." All this is nothing else than a decadent 'antediluvianism' which is a menace to all decent people in the 20th Century.

The South African treatment of Indians has been justly regarded in this country as a national insult. In the recent debate in the Central Assembly member after member said all that they felt about this hypocritical and unctuous member of the British Commonwealth of Nations. Even the Leader of the House—Sir Sultan Ahmed and the Commonwealth Relations Member—Dr. Khare came down from their pontifical heights and expressed their strong indignation. It now remains to be seen what will really be done. Indians must be protected.

Reviews and Notices of Books

Gandhi's Wisdom Box.—Edited by Dewan Ram Prakash. Published by Dewan's Publications, Lahore. Second Impression. Pp. 112. Price Re. 1-8.

The editor has brought together within the compass of a small volume the most striking pronouncements of Mahatma Gandhi on Political, Economic, Social and Theological problems. The book opens with his statements on British rule and the Constituent Assembly and passes on to Independence and Democracy, the Princes and the Indian States. Gandhiji's views on the efficacy of prayer, meaning of Theology and the right attitude of Man to God stand side by side with the application of religious ideas in our every-day life in the form of Ahimsa, Satyagraha and the removal of untouchability. Quotations from the writings of Gandhiji on hand-spinning and Khadi also find a place in the volume. The selections are representative. An improvement suggested is that the sources of all the extracts should be indicated in the next edition.

Tagore and his Life Campaign.—By R. I. Paul. Published by the Tagore Memorial Publications, Lahore. Second Revised Edition. Pp. 91. Price Re. 1-8.

The author who has given a connected account of the life of Bengal's Post-Laureate has divided the life of his hero into three parts—1861 to 1888, 1889 to 1913 and 1914 to 1941. Though it is probable that this will not find the approval of many of Tagore's admirers, it is nonetheless true that such a division facilitates the task of the biographer. We have here and there extracts from important interviews between Tagore and his eminent contemporaries as also from his statements and writings.

India Builds Her War Economy.—By P. C. Jain, M.A., M.Sc. (Econ.), London, Lecturer in Economics at the University of Allahabad. Published by Kitab Mahal, Allahabad. 1943. Pp. 234. Price Rs. 3-8.

After a preliminary survey of joint stock enterprises, cottage and small scale industries, stock exchange operations and foreign trade to which about half the book is devoted, and which is commendable on account of both completeness and brevity, Prof. Jain discusses such immediate problems created by the war as sterling repatriation, India's war finances as revealed in our war budgets (where it is noteworthy that he has preserved his detachment), inflation, price-control and rationing. In the last chapter on post-war reconstruction our author after admitting the speculative nature of such conclusions as might be arrived at, discusses post-war unemployment which certainly would be our most pressing problem when demobilisation is commenced and in that connection has some practical suggestions to offer.

What the reviewer likes in the book is the clarity with which the economic problems have been treated and this, the result of a thorough grasp of the subjects handled, ought to make the book welcome to the general reader. He will find special interest in the remarks on the cause and remedy for inflation, war finance, the utility of foreign capital and the reasons for the failure of price control.

H. C. MOOKERJEE

A Week with Gandhi.—By Louis Fisher. Published by George Allen and Unwin, Ltd., London. 1943. Pp. 122.

This is a diary of a week spent by the author in June, 1942, in the Sevagram Ashram, Wardha, where he not only lived exactly like the members, thus enjoying exceptional opportunities of familiarising himself with its daily life but also had interviews every day with Gandhiji. In the course of these interviews, he put all sorts of questions bearing on the economic and political future of our motherland to our great national leader and obtained some idea as to how he would like to see them solved.

The value of this small book lies on the light it throws on the "Quit India" slogan as regards its bearing on the defence of India against Japanese aggression. As such it is perhaps one of the best answers to the charge laid at the doors of Gandhiji that he is pro-Axis in his outlook. It is also equally valuable as showing that he is aware that even if the British withdraw, India is not likely to have the type of social, economic and political organisation, which he has been advocating continually and vigorously for over a quarter of a century, in fact from the time he wrote his "Hind Swaraj."

The breezy journalistic style which makes the study of the book effortless has been used by the author to convey to the Western reader firsthand information on many controversial matters and as such it must be welcome not only to every admirer of Mahatma Gandhi but also to those others, who while unable to see eye-to-eye with him in every matter, respect him for his high courage, his genuine patriotism and his sterling goodness and who therefore feel pain when they see propaganda conducted with the clear purpose of discrediting him in the eyes of the world and are helpless to prevent it. Fisher's book has done Gandhiji a great service by describing him as he appeared to one who, while respecting him, had no reason to paint him as a superman.

H. C. MOOKERJEE

Sir Sikander the Soldier-Statesman of the Punjab.—Foreword by Sir Bertrand Glancy, Governor of the Punjab. Published by the Institute of Current Affairs, Lahore. Pp. 74. Price Re. 1-4.

The first part of this book written by Prof. Lajpat Rai Nair gives an account of the life of Sir Sikander. In the second part we have appreciations of the late Premier of the Punjab as soldier, administrator and parliamentarian, patriot, statesman, as one above communalism and as a man of action. The third and last part consists of four appendices two of which possess all-India interest—the Sikander-Jinnah pact and the Sikander regional schemes aiming at the preservation of Indian unity.

The two impressions left on the reader are that this great Punjabi was responsible for laws which removed some of the disabilities under which the rural folk who generally belonged to his community laboured and also for other legislative measures which penalised the urban folk, generally non-Muslims. Naturally enough, these won him both friends and enemies. One of the contributors, Raja Narindra Deo, has gone even so far as to suggest that these laws could be passed only because of a solid Muslim block in the legislature.

Sir Sikander's loyalty to Britain has been explained as being due to conviction but also to his recognition of the fact that the days when a nation could stand alone are gone for good.

While there are some who maintain that this leader of the Punjab was really non-communal, others are equally vehement in ascribing his concern for the rights of the minorities to the desire of keeping the influence of his party unimpaired.

One of the merits of the book is that it has painted Sir Sikander as he appeared to both his friends and critics.

It has to be added that we are told in the biography that Sir Sikander died at the age of 50 and by one of the contributors on page 51 that he enjoyed his friendship "well over half a century," which seems rather odd.

H. C. MOOKERJEE

Prosody through the Eyes and Rhetoric.—By Prof. B. S. Chowdhury, M.A. New Book Stall, 9 Ramanath Majumdar Street, Calcutta. Re. 1.

It is evidently the intention of the writer to help Indian students of English to get an idea of prosody and rhetoric, a better idea than is now possible, even though the course is included in the syllabus for Intermediate Examinations in our Universities. As our students are handicapped in their pronunciation of English, they have to be cautioned in placing accents properly. The obvious thing, of course, is to learn the sounds through the ear; teachers whose pronunciation of English is correct are therefore a necessity, and some help may also be given through linguaphone records, and the first years of English teaching are the most suitable period for the purpose.

Prof. Chowdhury, however, offers to teach prosody through the eyes: a procedure of doubtful value, but let us make the most of what has to be, under the circumstances, a bad bargain. The right type of teachers may be very difficult to find, and linguaphone records are costly. If things to be learnt could be reduced by rule into a formula, it might help those students who cannot find a way out of the impasse. The writer has deduced 'rules' of accentuation and with their help he first proceeds to deal with prose passages. Such exercise will surely ensure a fair amount of accuracy in scansion, will eventually guide the ear too, for that is where he wants to lead his students, they must learn prosody through the ear, but the 'eye' will serve to guide and confirm.

Two-thirds of the book deal with prosody; the rest is taken up with rhetoric. The author has appended mnemonic trees to each chapter, making revision work easy, and there are Calcutta University questions (1933-43) also at the end of the book for students to answer on rhetoric. But the author has put more energy into the prosody portion; and his book deserves a fair trial in institutions handicapped in teaching prosody to 'Indian students,' specially because he has been satisfied with the experiments he has made on his students.

P. R. SEN

On Vadavali by Jayatirtha.—Translated into English by P. Nagaraja Rao, M.A., Benares Hindu University.

We appreciate the publication of this standard work of Jayatirtha by the Adyar Library. Jayatirtha is a great dialectician of the Madhva school of Vedanta. The Madhva school is the representative of an uncompromising Dualism or Pluralism. Without the Commentaries of Jayatirtha the works of Madhvacarya are not of real help towards the understanding of the Dvaita standpoint. To Jayatirtha chiefly belongs the credit of raising the Dvaita doctrine to a status of high prominence in the hierarchy of Indian Philosophical Thought. Jayatirtha is the greatest among the direct disciples of Madhva. So far as his mission of revealing his master's thought is concerned he can be adequately compared with Anandagiri who through his illuminating commentaries has popularised the doctrine of his great teacher Sankara. But Jayatirtha is more than a commentator. In his constructive contribution to the school that he represents and to the general fund of Indian philosophical wealth he yields to none. He is equally efficient in parrying the blows of the enemy and in carrying sallies in to the enemy's camp. Besides his commentaries on his teacher's works, Jayatirtha is the author of two independent treatises, *Pramāṇapaddhati* and *Vādāvali*. The former is generally constructive in character; it formulates the epistemological foundation of the Dvaita Vedanta. In this respect it has a parity of position with the Vedānta Paribhāṣā of Dharmarājadhvarindra. *Vādāvali* is a destructive work. It is full of excellent polemics against the Advaita doctrine of Māyā. As a polemical tract it lays the foundation of the great dialectical work, *Nāyāmṛta* of Vyāsarāja.

The Madhva school rose in stubborn opposition to the Advaita school of Sankara to whom Idealistic Monism is the life breath of Vedanta. The reality of the sense-given world is vouchsafed by commonsense of the commonplace man and we are not 'entitled to reject the commonsense view so long as we do not come across any serious logical contradiction in it. Sankara holds that the world of relational differences is as her appearance because the Metaphysical status of difference is logically incomprehensible. Between what is absolutely real and what is absolutely unreal the Advaitins formulate a third principle of indeterminateness (*anirvacanīyatva*), i.e., the possibility of a subsistence as being characterised neither by reality nor by unreality. This principle which underlies the manifold appearances is called Maya. Now if the concept of Maya is plainly negative it is metaphysically impotent. Hence the Advaitins harness their efforts at proving the positive character of Maya. But it should be borne in mind that the emphasis on positiveness is necessary to bring home the want of negative character. Thus the principle of Maya or Avidya is ultimately neither positive nor negative. Neither it is both at once. Hence it is after all indeterminate. The world that appears has only epistemological reality. But what is only epistemologically real cannot be called metaphysically either real or unreal. So the illusoriness of the world means the want of either existence or non-existence, reality or unreality in it. Thus the Advaitins here do not care for the law of the excluded middle though they are careful about the law of contradiction.

Against this doctrine of the illusoriness of the world the Dvaitins press forward the view of commonsense realism. They hold that the subsistence of a principle sandwiched between the real and the unreal, but partaking nothing of the either is logically impossible. The law of the excluded middle has no reason to be shaken off. In *Vadavali* Jayatirtha takes up the standpoints of the Advaitins one by one and refutes them piecemeal. He has been marvellously successful in his achievements from his own standpoint. Since there is no word of finality in philosophy none can say that Jayatirtha has completely refuted the Advaita doctrine. It is enough that Jayatirtha has shown a stupendous skill in logical manipulation of the problems he has faced.

The book under review comes out with an excellent English translation given point by point below the original Sanskrit text. The translator has done his job with credit. The copious notes he has added at the end are really an illuminating summary of the entire work. His introduction is also highly interesting. It shows in main the problems with which the work deals and thus equips the reader with a preliminary idea of the work which he undertakes to read. The analytical table of contents is excellent.

As regards the foreword of Dr. Kunhan Ray we beg to differ from him when he presents a seemingly catchy view in the following statement :—

"But the doctrine of Sankara did not continue in its purity. The emphasis was slightly shifted. The illusory nature of the world and not the illusory nature of difference in the world became the chief point in Advaita. But to Sankara, the word "freed from difference" is the reality Sankara was as much a realist as Madhva.". What we plainly understand is this, To Sankara and his followers, what is called by us the 'Universe' is really the multiverse. The 'universe' loses its substance if the plurality is denied in it. We never know that, according to Sankara, beyond the manifold nature of appearance there is another real universe which is not a relational construct. Such a characterless universe will be only another name of the absolute Brahman, pure and simple. Does the learned Doctor mean to say that, according to Sankara there is the absolute Brahman together with an absolute positive universe other than the appearing plurality of relational differences. Such view is nowhere traceable in any work of Sankara. Hence to say that Sankara holds that the world freed from difference, i.e., an absolute positive universe, is the Reality and that hence Sankara does not subscribe to the view of the illusoriness of the world, is simply unintelligible. What is absolutely positive and real is only the Brahman and what we mean by universe is meant by Sankara to be a compact multiverse of manifold relations and differences. So to deny difference is to deny the reality of the universe, i.e., the illusoriness of difference is the illusoriness of the universe. This is the plain meaning of Sankara and his followers. We do not think that there is any difference on this point between Sankara and his later followers.

We expect a warm reception of the book under review from the learned public interested in Sanskrit Culture. The get-up of the book is excellent and the printing fine.

ASUTOSH SASTRI

Ourselfes

CALCUTTA UNIVERSITY LIBRARY

The following are some of the recent important additions to the University Library Collections :—

"Appearance and Reality" by F. H. Bradley (Oxford Univ. Press); "Contemporary Schools of Psychology" by R. S. Woodworth (London, Methuen, Publ. 1937); "The Six ways of Knowing, a critical study of the Vedanta Theory of Knowledge" by D. M. Datta (Allen & Unwin, London, Publ. 1932); "The Schools of Vedanta" by P. Nagaraja Rao—with a foreword by Sir S. Radhakrishnan (Bharatiya Vidya Bhavan, Bombay, Publ. 1943); "Problems of Philosophy" by G. W. Cunningham—with a foreword by Viscount Haldane (Harrap, London, publ. 1936); "The Principles of Philosophy" by H. M. Bhattacharya; "A Critical History of Greek Philosophy" by W. T. Stace (Macmillan, London, publ. 1941); "The History of the Reformation of the Church of England" Edited by Gilbert Burnet; "Economic Development of Modern Europe" by F. A. Ogg (Macmillan, New York, publ. 1941—revised edition); "A Brief Memorandum Outlining a Plan of Economic Development for India" by Purushottamdas Thakurdas and others (Bombay, 1944); "The Economics of Imperfect Competition" by Joan Robinson, (Macmillan, London, 1942); "The Pillars of Security and other War-time essays and addresses" by Sir William Beveridge (Allen & Unwin, London, publ. 1943); "Nationality in History and Politics,—a Study of the Psychology and Sociology of National Sentiment and Character" by Frederick Hertz (Kegan Paul, London, publ. 1944); "The Ideal Foundations of Economic Thought—3 essays on the Philosophy of Economics" by W. Stark (Kegan Paul, London, publ. 1943); "Prosperity and Depression—a theoretical analysis of cyclical movements" by Gottfried Haberler (League of Nations, Geneva, publ. 1941); "The Industrial Worker in India" by B. Shiva Rao (Allen & Unwin, London, publ. 1938); "Fabian Socialism" by G. D. H. Cole (Allen & Unwin, London, publ. 1943); "Industrial Organisation in India" by Dr. P. S. Lokanathan (Allen & Unwin, London, 1935); "Cabinet Government" by W. I. Jennings (Cambridge University Press, 1937); "A Survey of Russian History" by B. H. Sumner (Duckworth, London, publ. 1944); "Forty Years in China" by Sir M. Hewlett (Macmillan, London, publ. 1943); "Russia at War" by Ilya Ehrenburg (Hamish Hamilton, London, publ. 1943); "India Unreconciled, a documented history of Indian

political events from the crisis of August, 1942 to February 1944, 2nd. Ed. (Hindustan Times, New Delhi, 1944); "A Short History of International Affairs, 1920-1939" by G. M. Gathorne-Hardy (Oxford Univ. Press, 3rd Edn. publd. 1942).

THE COATES MEDAL FOR 1938

The Coates Medal for 1938 has been awarded to Mr. Harendranath Mukherjee, B.Sc., M.B., D.I.C. (Lond.), Lecturer in Bio-Chemistry in the Carmichael Medical College.

DELEGATE OF THE UNIVERSITY OF CALCUTTA AT THE SILVER JUBILEE CELEBRATIONS OF THE PATNA UNIVERSITY

Dr. Syamaprasad Mookerjee, M.A., B.L., D.Litt., LL.D., Barrister-at-Law, M.L.A., will represent the University of Calcutta at the Silver Jubilee Celebrations of the Patna University.

REPRESENTATIVES OF THE CALCUTTA UNIVERSITY AT CONFERENCES

Prof. J. P. Niyogi, M.A., Ph.D. (Lond.), University Professor of Economics, has been appointed Official Representative of the University of Calcutta at the Indian Economic Conference to be held at Delhi during the next Christmas

Dr. Indubhushan Banerjee, M.A., Ph.D., has been appointed Official Representative of the University at the Indian History Congress to be held at Madras during the last week of December, 1944.

Mr. Anathnath Basu, M.A. (Lond.), T.D. (London), has been appointed Official Representative of the University at the All-India Educational Conference to be held at Cawnpore during the last week of December.



Official Notifications, University of Calcutta

Orders of the Vice-Chancellor and Syndicate of the University of Calcutta

It is hereby notified for general information that under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Radhakanta Handique Girls' College, Gauhati, shall be affiliated to the Calcutta University in Bengali (Vernacular) and in Assamese (Second Language) to the B.A. (Pass) standard with permission to present candidates for the examination in those subjects from the year 1946 and not earlier.

Notification No. C. 45/Aff.
Senate House, the 5th July, 1944.

J. CHAKRAVORTI,
Registrar.

It is hereby notified for general information that, under section 22, read with sub-section (3) of section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Presidency College, Calcutta, shall be affiliated to the Calcutta University in Statistics to the B.A. and B.Sc. (Pass and Honours) standards with permission to present candidates for the examination in the subject from the year 1946 and not earlier.

Notification No. C. 89/Aff.
Senate House, the 7th July, 1944.

J. CHAKRAVORTI,
Registrar.

It is hereby notified for general information that, under section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Asansol College shall be affiliated to the Calcutta University in the undermentioned subjects to the I.A. standard with permission to present candidates for the examination in those subjects from the year 1946 and not earlier :—

English, Bengali (Vernacular), Hindi (Vernacular), Urdu (Vernacular), Sanskrit, Logic, History, Elements of Civics and Economics, Mathematics, Commercial Arithmetic, Elements of Book-keeping and Commercial Geography.

Notification No. C. 42/Aff.
Senate House, the 7th July, 1944.

J. CHAKRAVORTI,
Registrar.

It is notified for general information that, under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Hindu Academy, Daulatpur, shall be affiliated to the Calcutta University in the undermentioned subjects to the standards stated against them, with permission to present candidates for the examination in those subjects from the year 1946 and not earlier :—

I.A. & I.Sc.—Biology.

B.Sc. (Honours)—Chemistry.

Notification No. C. 27/Aff.
Senate House, the 8th July, 1944.

J. CHAKRAVORTI,
Registrar.

It is hereby notified for general information that, under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Carmichael College, Rangpur, shall be affiliated to the Calcutta University in Biology to the I.A. and I.Sc. standards with permission to present candidates for the examination in the subject from the year 1946 and not earlier.

Notification No. C. 30/Aff.
Senate House, the 8th July, 1944.

J. CHAKRAVORTI,
Registrar.

It is hereby notified for general information that, under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Srikail College, Tippera, shall be affiliated to the Calcutta University in Arabic to the B.A. (Pass) standard with permission to present candidates for the examination in the subject from the year 1946 and not earlier.

Notification No. C. 36/Aff.
Senate House, the 8th July, 1944.

J. CHAKRAVORTI,
Registrar.

It is hereby notified for general information that, under section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Kumudini College, Tangail, shall be affiliated to the Calcutta University in the undermentioned subjects to the standard stated against them, with permission to present candidates for the examination in those subjects from the year 1946 and not earlier :—

I.A.—English, Bengali (Vernacular), History, Elements of Civics and Economics, Logic, Bengali (Second Language), Sanskrit, Arabic, Persian, Mathematics, Commercial Arithmetic and Elements of Book-keeping and Commercial Geography.

Notification No. C. 36/Aff.
Senate House, the 10th July, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

(Election of an Ordinary Fellow under section 7 of the Indian Universities Act, 1904, Act VIII of 1904)

It is hereby notified that Graduates of the prescribed standing, who have not yet registered their names in this University and who intend to take part in the ensuing election of one Ordinary Fellow by the Registered Graduates in January, 1945, should register their names on or before the 18th December, 1944. No voting paper for the ensuing election of an Ordinary Fellow will be issued to such Graduates as will register their names after the aforesaid date.

Graduates, who are already enrolled as Registered Graduates, will not be eligible for taking part in the election unless they pay their subscriptions up to the period ending 31st March, 1945, on or before the 18th December, 1944.

Senate House, the 11th November, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Science. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

Subodhkumar Chakrabarti

Title of the thesis—Some Applications of Quantum Mechanics to Cosmic Ray Physics.

Senate House, Calcutta the 26th August, 1944

A. P. DASGUPTA,
Controller of Examinations (Offg.).

I. CERTIFICATE IN TANNING EXAMINATION

The following candidates are declared to have passed the Certificate in Tanning Examination held in July, 1944 :—

Class I
(In order of merit)

Bengal Tanning Institute

1. Md. Nurul Islam
2. Bandyopadhyay, Mani

II. D.P.H. PART I EXAMINATION

The following candidates are declared to have passed the D.P.H. Part I. Examination held in September, 1944 :—

(Arranged alphabetically)

All India Institute of Hygiene and Public Health

A. R. Sunder Rao	Mohamed Iliyas
B. N. Lingaraju	Nandi, Sulekha
Das, Birajagobinda	Nathi Lal Sharma
„ Pasupati	Nazir, Mohiuddin
Dattatraya Govind Marathi	Sengupta, Samaresranjan
M. S. Venkataramiah	Tirat Singh Aurora
Mitra, Aprakaschandra	Zafar Ahmad Khan

III. TEACHERS' TRAINING CERTIFICATE, ART APPRECIATION EXAMINATION

The following candidates are declared to have passed the Teachers' Training Certificate, Art Appreciation Examination held in July, 1944 :—

University Teachers' Training Department

Distinction

(In order of merit)

1. Das, Phanibhushan
2. Pal, Ramkrishna

Passed.

(In alphabetical order)

Basu, Sudha	Gupta, Susilchandra
Chakrabarti, Susilchandra	Majumdar, Shorasikumar
Ghoshal, Debiprasad	Sarkar, Santabala

Senate House, the 6th November, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTICE

The undermentioned candidates are admitted to the degree of Doctor of Science. The subjects of the theses submitted by them and approved by the Boards of Examiners are also stated under their names.

1. Narayanpada Datta

Title of the thesis—(a) The colloid chemical properties of hydrous alumina hydrosols and (b) the electrochemical properties of stearic acid hydrosols.

2. K. Venkatachaliengar

Title of the thesis—Pairs of symmetric skew matrices in an arbitrary field.

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated under his name.

Bikrama Jit Hasrat

Title of the thesis—An introduction to the works of Dara Shikuh.

Senate House, the 17th November, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

CALCUTTA UNIVERSITY PUBLICATIONS

Bangla Bhasha Parichay (in Bengali), by Rabindranath Tagore. Demy 8vo pp. 192. As. 12.

History of Bengali Language, by Bijaychandra Majumder, B.L., sometime Lecturer in Anthropology, Comparative Philology and Indian Vernaculars, in the University of Calcutta. *Second Edition.* Demy 8vo pp. 323. Rs. 7-0.

A History of Brajabuli Literature, by Sukumar Sen, M.A. Royal 8vo pp. 614. *With 7 plates.* Rs. 6-8.

Vaishnava lyric poetry, the most important and distinctive branch of pre-modern Bengali literature, has been the object of study and enquiry by educated Bengalis since the early sixties of the last century. This lyric poetry is composed partly in pure Bengali and partly in an artificial literary dialect, a mixture of Bengali and Maithili called *Brajabuli*. The present work is in many respects the first systematic attempt to trace the development of this literature historically; and incidentally the author has discussed Vaishnava lyrics in pure Bengali also. In it the author has presented near about four hundred poets, some of whom are brought to the notice of scholars here for the first time. The author has also identified, or tried to do so, most of them. Bengali and Brajabuli poems to the number of three hundred have been quoted (in the Roman type in the body of the book) and translated, and at the end of the work these three hundred poems (some of which are published from MSS. for the first time) have been printed in the Bengali character, and these form a representative anthology of Bengali Vaishnava lyrics.

History of Bengali Language and Literature (in English), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo pp. 1067. *Slightly worm-eaten.* *Reduced Price* Rs. 11-8.

A comprehensive view of the development of the Bengali Language and Literature from the earliest times down to 1850. This book has very little affinity with the author's epoch-making Bengali work on the same subject, the arrangement adopted in the present work being altogether new and the latest facts, not anticipated in the Bengali treatise, having been incorporated in it. It has been accepted by Orientalists everywhere as the most complete and authoritative work on the subject. The book is illustrated with many pictures including some coloured ones.

Brihat Banga (in Bengali), by the same author. Royal 8vo pp. 1291 in two volumes. *With about 300 halftone and tricoloured illustrations.* Rs. 12-0.

The author gives a comprehensive survey of the contents of the book in a long preface which also deals with many new points. Tracing the history of Greater Bengal from pre-historic epochs the work closes with an account of the Battle of Plassey and its sequel. Among the illustrations many are novel and original. The book lays particular stress on social evolutions, and literary, religious and artistic movements in the different periods of Bengal's national life.

Patua Sangit (in Bengali), by G. S. Datta. *Royal 8vo pp. 142. 1939. Re. 1-8.*

Satya-Pirer Katha (in Bengali), by Rameswar Bhattacharyya, Edited by Nagendranath Gupta. *Demy 8vo pp. 73. As. 8.*

Sahajiya Sahitya (in Bengali), by Manindramohan Bose, M.A. *Demy 8vo pp. 206. Rs. 2-0.*

Dina-Chandidaser Padabali (in Bengali), by Manindramohan Bose, M.A. Part I. *D/C 8vo pp. 60 + 385. Rs. 5-0.*

Do. Part II. *D/C 8vo pp. 79 + 443. Rs. 6-0.*

Early Bengali Prose (in Bengali), by S. R. Mitra. *Demy 8vo pp. 194. Rs. 3-0.*

Brahman Roman Catholic Sambad (in Bengali), Edited by Prof. Surendranath Sen, M.A., Ph.D. *D. F'cap/8vo pp. lxi + 88. Rs. 2-0.*

A Critical Study of the Life and Novels of Bankimchandra (*Thesis approved for the Degree of Doctor of Philosophy in the University of London*), by Dr. Jayanta Kumar Dasgupta, M.A., Ph.D., with a comprehensive Foreword by Rai Bahadur Prof. Khagendranath Mitra, M.A. *Demy 8vo about 200 pages. Rs. 2-8.*

The book begins with a chapter on Bengali novelists before Bankimchandra and in subsequent chapters the writer has critically examined in chronological order all the novels of Bankim. In a chapter entitled "Some Aspects of the Mind and Art of Bankimchandra" the author has fully discussed the style, the philosophy of life of Bankim, the art of his character-creation and plot-construction, his influence on Bengali life and thought, his treatment of history in fiction, his ideas on nationalism, social reform, etc. The book also contains a bibliography and an index.

Bankim Parichaya (in Bengali), with an Introduction by Dr. Syamaprasad Mookerjee, M.A., B.L., D.Litt., Barrister-at Law, M.L.A. *D/F'ca 16mo pp. 212. As. 8.*

The Origin of Bengali Script (*Jubilee Research Prize*), by Rakhal Das Banerjee, M.A. *Demy 8vo pp. 122. Rs. 3-0.*

Glimpses of Bengal Life, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. *Demy 8vo pp. 321. Rs. 4-0.*

The work throws light on many points connected with the social, political and religious history of Bengal. The last chapter contains *Stray Notes on Some Bengali Ballads, the Minachetan or the Song of Gorakshanath, On Chandidas, Chaitanya's Desertion of Nadiya, and Humour in Old Bengali Poetry.*

THE CALCUTTA REVIEW

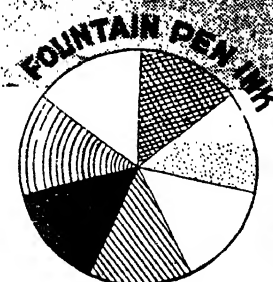
JANUARY, 1945

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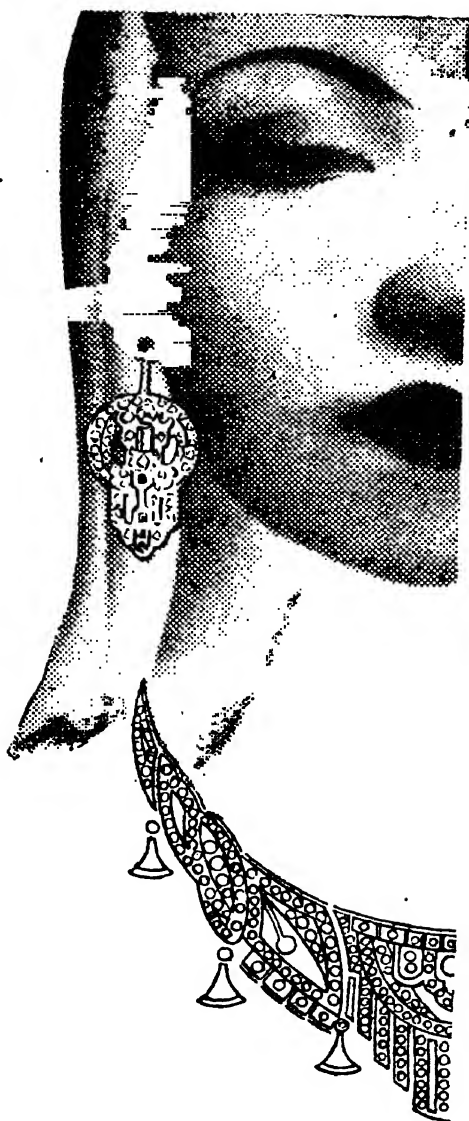
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THE CALCUTTA REVIEW

JANUARY, 1945

PRACTICAL WAYS TO POST-WAR RECONSTRUCTION

E. A. GUTKIND, DR. ING., LONDON

It is not inappropriate to offer a few suggestions for physical reconstruction after the war already now when various governments are investigating the major issues of these problems. The suggestions put forward in the following pages have grown out of an experience gained during many years and in different countries. They are devoted to the spirit of futurity which will create out of the ideal and material wealth of India an environment for her peoples that will enable them to give to a world community of nations gifts of a peculiarly Indian character. To achieve this end, this unity all the world over, to make it a reality, to hasten its advent, that is the deeper meaning of the gigantic struggle in which the world has been caught. But no country can hope to enter this peaceful competition if its own house has not been rebuilt and its structure has not been adapted to the vast changes, the first phase of which we are witnessing to-day. It is a revolution of environment that is going on in the physical sphere. What every country prepares now and the method it uses must decide its future for many years to come.

India is an overwhelmingly agricultural country—for the time being; but she will not remain so. She will undergo the same transformation as other agricultural countries have done before her. It seems to be an iron law of evolution that the structure of every country which is engaged predominantly in agricultural pursuits changes over to a gradually increasing industrialisation. This process is usually called the Industrial Revolution. The Industrial Revolutions of the past in the sphere of Western Civilisation have been accompanied by terrible sufferings to millions of people and have produced those joyless towns which cannot be considered as living places worthy of human beings. They have also created an antagonism between town and country resulting in a cutting loose of the country people from material and spiritual progress and in the overvaluation of purely technical achievements and superficial amenities. These catastrophic results can be avoided if India makes the right use of all those possibilities which produce a definite advance and eliminate everything that is conditioned by compromise and a harking back to the out-of-date methods which other countries have experienced during their Industrial Revolutions; but my Indian friends should not underrate this danger. The

structure of India, as expressed by the percentage of her agricultural population, is not too different from the economic and social structure of other parts of the world when these had to pass through their transformation into industrialised countries. Is it really unavoidable to repeat the same mistakes? The answer is an emphatic "No". This "No" is based on facts. One of these facts is the rapidly approaching end of *laissez-faire* methods and their replacement by the systematic procedure of a long term policy of planning. Another fact is the scientific spirit which makes us look at practically every problem in a way that is totally different from the attitude of one hundred and fifty years ago. Still another fact is electricity which is a prime factor of decentralisation replacing the concentrating power of steam; and last but not least there is the growing belief that economic principles must be subordinated to social ends. These facts are only a few out of the vast amount of creative possibilities which are waiting to be transformed into practical reality. But they are of a momentous efficiency if all of them—and not only one or two—are used to their full capacity in a systematic way.

A systematic procedure means planning on a large scale. Planning is an anticipating, co-ordinating and selecting process. It aims at creating an environment where all men can live their lives fully and freely and where the four functions of housing, working, recreating and distributing are soundly balanced. Up to the present day the function of working was dominant and personal life was more or less a mere appendix to it. We have a duty towards ourselves and society as a whole to redress this balance and to make our personal lives the centre around which our functional lives rotate. These are the main principles which should form the framework within which planning proceeds. The following suggestions should not be taken as hard and fast rules or as condescending advice tendered to people who cannot or are not willing to shape their own future through their own mental and physical efforts. But my Indian friends will not suspect me of such intentions; they may be interested to know the prevailing tendencies which the vanguard of town planners and architects regards as the best means to achieve concrete results in the sphere of physical planning.

Three stages of physical reconstruction can be distinguished. First, there is the survey. It is an important and preliminary stage but it is by no means the most essential one and not too much time should be given to it. It should be conducted with definite ends in view and restricted exclusively to the assembly of those facts which have a bearing on future development and to those potentialities, which are still latent to-day but which may be destined to play a decisive part in the future. The second stage consists in the working out of plans on a national, regional and local scale for short term and long term periods. The third stage is taken up with the execution of the plans previously laid down and with their continuous readaptation to changing conditions, for planning is a continuous process and does not allow for rigidity but demands elasticity.

The main task of planning is the redistribution of population and industry. Substantial numbers of the population will have to be drained away from overcrowded urban and rural districts and to be resettled in areas where their living space is larger and offers more opportunities. This will lead to a loosening up of the evacuation areas on the one hand and to a diversified intensification of the socio-economic structure of the reception areas on the other hand. It is an internal and external decentralisation which can be carried through with the help of electricity. It will remove, if carried out with foresight and imagination, the town *versus* country complex. It will lead to an integration of both within homogeneously developed regions where each community has to fulfil distinct functions and where the countrymen are not excluded from the progress of life. We should give up the attitude of thinking in isolated units if we replan a country. We should look at it in its entirety. Boundaries should not exist, therefore, except for purely administrative expediency. It is obvious that national and regional planning are more than the mere adding

together of a number of local plans. They are the framework without which no local planning should be attempted and within which the redistribution of the living and working spaces must take place if this great task is to be successful. However, this redistribution must be carried through very carefully because it should result in a sound diversity of the social and economic structure of each community affected hereby. In order to avoid the avoidable insecurity which may be produced by economic crises, only a fraction of the inhabitants of every community should be dependent on one industry only; that is to say, industries should be grouped together in such a way that they can provide work all the year round and are expandable, at least to a certain degree, in case one or more should fall out in consequence of economic fluctuations. However, in an expanding economy this is not bound to happen if no special conditions turn up. Another method to guard against this danger is the combination of agricultural and industrial work as part-time occupation. This will be especially important in India, since her present structure seems to put this possibility far above all others. It is a productive contribution towards the development of a social and economic balance within a community and has been tried out with success in other countries. It has been advocated by many of the most creative thinkers, such as Prince Kropotkin, as also by men like Henry Ford—to name two extremes—and it would appear that advanced planners consider this method one of the foremost means in bringing about a more diversified occupation.

The introduction of industries to the countryside and the possibility of providing part-time work in agriculture and industry is a problem the importance of which can hardly be overrated. A few and very condensed quotations selected at random will show that it is discussed in many countries. For Russia, Prince Kropotkin: "Have the factory and the workshop at the gates of your fields and gardens and work in them. . . . The scattering of industries over the country is surely the next step to be made, as soon as a reorganisation of our present conditions is possible." And N. Mikhaylov in *Soviet Geography*: "The U.S.S.R. is striving to abolish the contrast between the town and the village, but this does not mean that the towns of the U.S.S.R. will be abolished . . . the village is aspiring towards the level of advanced urban culture." In an interview Mr. Ford says: "Science will some day solve the surplus problems of farm and factory. As we industrialise agriculture, we can also ruralise industry, for there is no end to the processes of scientific refinement." F. D. Roosevelt has said: "Experiments have already been made in some states looking to a closer relationship between industry and agriculture. These take two forms—first what may be called the bringing of rural life to industry; second, the bringing of industry to agriculture by the establishment of small industrial plants in areas which are now wholly given over to farming." R. Mukerjee in his "Rural Economy of India" says: "A constructive policy of regional planning with its business and industrial zones and belts of farms and playgrounds which constitutes the only solution of the problem of food supply along with that of urban congestion. . . . Nor should our factories and industrial establishments be segregated in a few huge cities. They should meet the surplus labour of the overcrowded plains half-way in towns and small cities." S. Kawada says for Japan in his *Agricultural Problems and their Solution in Japan*: "The small industries which once existed in the country should be revived. The work of the rural district will be a mixture of agriculture and industry and the wealth of the rural people will be greatly increased. . . . The extension of large scale industry into the country will prove beneficial both to agriculture and to industry; and at the same time will decrease the difference between cities and the country with regard to matters of productive economy as well as the difference of opportunity." The International Congress of Modern Architecture states: "It is not the town which should be ruralised by decreasing its level of civilisation—it is the country that should be urbanised, civilised, mechanised, safeguarding at the same time all that is precious in its old culture."

What can be done immediately to lay the first foundations of a post-war reconstruction as has been outlined very roughly above? I suggest three

schemes all of which can be prepared now during the war. Nothing is more inspiring and convincing than facts. They are the best propaganda, a thousand-fold more efficient than the best intentions if they remain on paper or are promulgated by mere talking. These three schemes cover the whole sphere of planning, *i.e.*, local, regional and state planning. They are: the design of two or three Model Towns from the general layout down to the last detail of the individual houses, conceived in a spirit of an advanced outspokenness and free from any kind of offending traditionalism and the still more offending 'synthesis' of bad European examples and Indian revivalism. The second scheme should consist in the replanning of a region; and the third one is a plan covering the whole area of a state. All of them together form a unity and can be made interdependent. Such a procedure would offer grand opportunities in many respects and would be the first step towards an enrichment of Indian life in an unsurpassable way. Moreover, it is a kind of mobilisation for peace, inasmuch as it creates opportunities of work for a great many people in a productive manner. This procedure can also be the starting point for the education of those Indians, who will take an active part in this peaceful revolution of environment. In connection with these schemes an All-India School of Planning should be set up as the spiritual centre of one of the Model Towns. This will be a necessity of first priority, since without the right people no tangible results can be expected. On the contrary, there is the great danger that old forces will gain the upper hand and spoil a progressive and determined effort towards new goals and new ways of life.

BURMA 150 YEARS AGO

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Towards the middle of the Eighteenth Century a new ruling dynasty was established in Burma by A-laung-pa-ya (1752-1760), who unified the entire country under his banner and carried his depredations into Manipur in the west and Siam in the south-east. Under him Burma became strong, self-confident, ambitious. The policy of aggression initiated by him was loyally followed by his successors. His son, Bo-daw-pa-ya (1782-1819), conquered Arakan in 1784, and towards the close of his reign the Burmese began to establish themselves in the Brahmaputra Valley and Manipur. The absorption of the Brahmaputra Valley and Manipur was completed during the reign of his grandson, Ba-gyi-daw (1819-1837), who finally lost a large part of his Empire as a result of the First Anglo-Burmese War (1824-1826).

It was during the reign of Bo-daw-pa-ya that Father Sangermano, an Italian Roman Catholic priest, lived in Burma for a fairly long period and composed in his native tongue an interesting work entitled *A Description of the Burmese Empire*. He arrived at Rangoon, then a newly established city,¹ in July, 1783; it became the principal centre of his missionary labours, although he visited Ava,² the capital of the Burmese Empire, on more than one

¹ Rangoon was a small village when it was captured by A-laung-pa-ya (May, 1755). He increased its importance and gave it a new name, Rangoon—which means 'war ended,' probably to signalise the completion of his conquest of the Delta.

² The city of Ava was founded in the middle of the fourteenth century. It was not A-laung-pa-ya's capital. It became the capital in 1766, but was deserted by Bo-daw-pa-ya in 1783. He founded the city of Amarapura, which remained the capital of Burma during the period 1783-1822. Even after the transfer of the capital from Ava, the term 'Court of Ava' was generally used in British official documents.

occasion. He completed the construction of a church and a college for missionaries. He was highly esteemed by the Burmese and enjoyed special favour from high officials. He sailed for Italy in October, 1806, reached that country in 1808 and died in 1819. His work was composed partly during his residence in Burma and partly after his return to Europe. It was published after his death and translated into English. As a source of information regarding Burma at the height of her power and prosperity, Sangermano's work is more valuable than the journals of the British envoys, Symes and Cox, whose experience was neither so long nor so deep as that of this missionary.

Father Sangermano was not unacquainted with despotism in his own country, but the Burmese Monarchy struck him as an exceptional case. "I suppose," says he, "that there is not in the whole world a monarch as despotic as the Burmese Emperor. He is considered by himself and others absolute lord of the lives, properties and personal services of his subjects; he exalts and depresses, confers and takes away honour and rank; and, without any process of law, can put to death, not only criminals guilty of capital offences, but any individual who happens to incur his displeasure. It is here a perilous thing for a person to become distinguished for wealth and possessions; for the day may easily come when he will be charged with some supposed crime and so put to death, in order that his property may be confiscated. Every subject is the Emperor's born slave; and when he calls any one his slave he thinks thereby to do him honour."

Despotism in its worst form naturally hardened the character of the ruler who exercised it. All Burmese kings were tyrants, but, according to Sangermano, Badonsachen (Bo-daw-pa-ya) 'outstripped his predecessors in barbarity and pride.' "His very countenance," observes the pious priest, "is the index of a mind, ferocious and inhuman in the highest degree . . . Immense is the number of those whom he has sacrificed to his ambition, for the most trivial offences and during his reign more victims have fallen by the hand of the executioner than by the sword of the common enemy. To this atrocious cruelty he has united a pride at once intolerable and impious . . . he thought to make himself a god."

Being the victims of an unbridled despotism, the Burmese were not unnaturally 'distinguished for that servility and timidity which is always the characteristic of slaves.' They were 'abject and dastardly' to the King and the officers but they were 'proud and overbearing' to their inferiors. Sangermano says, "Neither the love of fame, nor honour, nor conscience is the spring of their actions, nothing but power can prevail on them to do anything. The fear of punishment alone renders them obedient to the laws and to the imperial edicts and gives them valour in war." Our worthy father also charges the Burmese with 'incorrigible idleness.' He says, "Although the fertility and extent of their country would seem to invite them with the prospect of great riches, yet they are so indolent that they content themselves with cultivating what is absolutely necessary for their maintenance and for paying the taxes." They spent the day 'in talking, smoking, and chewing betel.' The same 'hatred of labour' was also responsible for their addiction to 'gaming' and 'thieving.' "The severity of the laws against theft," we are told, "is not sufficient to restrain their rapacity, and the whole Empire is overrun with robbers." Although the Burmese recited moral precepts against lying, yet it was 'impossible' for them to tell the truth. Anybody who ventured to tell the truth was called 'a fool, a good kind of man, but not fitted for managing his affairs.' "

This is a gloomy picture indeed; but the pious missionary condescends to add " . . . it must not be supposed that the Burmese have not some good qualities and that estimable persons may not be found amongst them". There were some persons whose affability, courtesy, benevolence, gratitude and other virtues contrasted strongly with the vices of the fellow countrymen. Sangermano specially refers to the generous hospitality shown by the Burmese to victims of shipwrecks on their coast, a favour which 'they would probably not have experienced in many Christian countries.' He admires the respect shown by

the Burmese for age. Slavery prevailed, but the slaves were treated as children and as forming part of the family of their masters. It was not rare for a slave to marry his master's daughter. Slavery was not for life; freedom could be purchased with money. The position of the slaves of the pagodas was different. They were employed to burn and bury the dead and considered infamous. With them no one careful of his or her social position contracted marriage.³

The dress of the Burmese was very simple, but the passion for ornaments of gold and silver was universal. There were laws ordaining that no one should wear cloth brocaded with gold or silver except the Queens and the wives of high officials. "If there were no laws to restrain them," says Sangermano, "they would spend their whole substance in dress." The custom of boring the ears was so widely prevalent that the day when the operation was performed was observed as a festival. "The men of this nation," we are told, "have a singular custom of tattooing their thighs, which is done by wounding the skin, and then filling the wound with the juice of a certain plant which has the property of producing a black stain."

When they possessed sufficient means the Burmese maintained, in addition to the lawful wife, two or three concubines 'who were kept separate in different houses to avoid dissensions.' Divorce was common⁴; it was 'caused, principally, perhaps, by the speedy loss of beauty by the 'women.' At the time of marriage it was the bridegroom who brought the dowry and went to live in his father-in-law's house. Marriages were frequently contracted without the consent of the parents of either party, and even in direct opposition to their wishes.

The doctrine of non-violence was not reflected in the laws of Buddhist Burma. Sangermano says, "The principal capital offences are rape, highway robbery, murder and arson, and under the present monarch, to drink wine, smoke opium, or kill any large animal, as an ox or buffalo.....More cruel than death itself are the torments inflicted upon persons suspected of criminal offences, in order to extort from them a confession of their guilt; for it is the custom not to execute any one unless he acknowledges his crime.....many, unable to bear the atrocity of these torments, have, in spite of their innocence, pronounced themselves guilty." Civil suits were disposed of expeditiously, 'provided always that the litigants are not rich; for then the affair is extremely long and sometimes never concluded at all.'

The military organisation of the Burmese Empire was peculiar. Every man was obliged to take up arms whenever ordered by the Government to do so and he was furnished by the State with nothing but the arms. Sangermano says, "As soon as the order for marching arrives, the soldiers, leaving their sowing, reaping, and whatever occupation they may be engaged in, assemble instantlyand throwing their weapon over their shoulders like a lever, they hang from one end of it a mat, a blanket to cover them at night, a provision of powder, and a little vessel for cooking and from the other end a provision of rice, of salt, and of *nape*, (a species of half-putrid, half-dried fish), pickled with salt. In this guise they travel to their place of destination without transport-wagons, without tents, in their ordinary dress, merely carrying on their heads, a piece of red cloth, the only distinctive badge of a Burmese soldier." This was the army which created terror in Siam and Assam and kept the British Government engaged for two years.

³ For the position of the pagoda slaves, see V. Scott O'Connor. *Mandalay and other Cities of Burma*, pp. 282-296. He says, "For the pagoda slave there is no room in the social life of Burma. Hospitable to the humblest passing stranger, the Burman will not tolerate for one instant the thought of breaking bread with the Payagyun Catholic in her sentiments, there is one person on earth that a Burmese woman will not marry—the pagoda slave."

⁴ There is a curious story about King Mindon (1857-1878). One of his Queens begged to be allowed to marry a man after her own heart—a common trader. The King astonished his courtiers by giving his consent. He said, "I have given many things away, titles and money and lands: It has been left to the Magwe Queen to show me a new and unexpected road to benevolence. I consent." (V. Scott O'Connor, *Mandalay and Other Cities of Burma*, p. 17).

FRENCH EXPANSION IN THE LEVANT IN THE MIDDLE AGES AND THE ORIGINS OF THE CONCEPTION OF A 'HISTORIC MISSION' IN SYRIA

(A STUDY IN FRANCO-SYRIAN RELATIONS)

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IN the Middle Ages the Levant was a melange of many cultures: French, Genoese, Pisan, Venetian, Amalfitan, Armenian, Turk, Circassian, Kurd, Arab and Mamelouk, Orthodox Greek and Latin Catholic: a '*champ ouvert*' for adventurers and investors, travellers and military feudatories—for most of whom the formula has always been: "*Ubi bene, ibi Patria*". French 'Imperialism', however, overshadowed all these factors. *An attempt will be made in this article to trace the background and the rise of a conception of a 'Historic Mission' in Syria on the part of France and the origins of French "Imperialism" in that country.*

Even in the period before the Crusades, travellers and chroniclers came to the Levant* mostly from France (especially merchants from Marseilles) and kept alive the old superstition or 'myth' of the 'Protectorate' of Charlemagne over the Christians of the Holy Land, i.e., a kind of extra-territoriality, overriding the jurisdiction of the Caliph.

Bréhier¹ and others have argued at great length about this supposed 'protection,' but the evidence from a textual criticism of the chronicles clearly suggests that the embassies sent by the Patriarch of Jerusalem to Charlemagne were conveying gifts to that Emperor purely *pro benedictionis gratia* (Lit. for the sake of a blessing, i.e., as tokens of benediction). Many authorities² even go so far as to deny that any such missions ever passed between the East and the West in the manner suggested by Bréhier, i.e., as political or diplomatic missions. One author, Dr. Majid Khadduri of Iraq,³ has pointed out the absurdity of these so-called diplomatic or political missions sent by the Patriarch on the grounds of incompatibility with Islamic Law. Indeed, it is merely confusing the issue if we exaggerate the importance of such embassies. However, the 'symbolism' of these missions from the East, as well as the general prestige which Charlemagne enjoyed in the East led to the growth and persistence of this historical fiction⁴.

The religious fervour of the Early Crusades had gradually given way to purely economic considerations⁵. During the epoch of the Crusades many

*Note.—Lalanne's work: "*Des pèlerinages en Terre Sainte avant les Croisades*" (Bib.École des Chartes, 1845) will be found very useful in this respect.

Also J. C. M. Laurent: "*Peregrinatores Medii aevi quatuor*."

¹ Bréhier: "*La Situation des Chrétiens de Palestine à la Fin du VIII^e Siècle et l'Établissement du Protectorat de Charlemagne*." Art. in *Moyen Age* Vol. 21, 1919, pp. 17-75.

² A. Kleinclausz: "*La légende du protectorat de Charlemagne sur la Terre Sainte*." (Art. in *Journal 'Syria'*, 1926).

Einar Joranson "*The Alleged Frankish Protectorate in Palestine*" (Art. in '*American Historical Review*,' 1927). Both Kleinclausz and Joranson deny that there ever was a Frankish Protectorate in the Levant, that it is ridiculous to assert that there could ever be a '*condominium*' or dyarchy in the Levant between Charlemagne and the Caliph.

³ Dr. Majid Khadduri denies these missions any diplomatic or official character in his book "*The Law of War and Peace in Islam*". The Moslems divided the whole World into *Dar-ul-harb* (House of War) and *Dar-ul-Islam* (House of Peace). All Non-Moslems are in the former division, therefore it is erroneous to say that a Caliph—the Leader of the Faith in the *Dar-ul-Islam* could ever come to any formal or official terms with a Christian Prince in the *Dar-ul-harb*—much less to appoint him as his Advocate in Palestine or to allow one of his subjects, such as the Patriarch of Jerusalem, to alienate his jurisdictional power by sending Charlemagne the keys of the Holy Sepulchre as symbols of power. If, however, the Patriarch did this on his own private initiative, he was clearly doing something unwarranted and illegal.

⁴ Bréhier—*ut supra*.
⁵ The Venetians were mainly responsible for this change. They were not interested in the religious aspect at all, and for that matter in the Crusade in general, because the Crusade interfered with their Levantine trade. On the other hand, the Pilgrim Traffic to Palestine was to a great extent in the hands of the Venetians.

impecunious and needy adventurers in France, particularly among the lesser feudatories and members of the cadet branches of the noble families, found their way to Syria. They were turbulent at home and their various schemes of aggrandisement, both petty and grandiose, were a constant menace to peace in Europe. Moreover the Règime in France, while getting rid of these troublesome people, could utilise them abroad in furthering its own schemes for expansion in the Levant. The Papacy also was keenly interested in keeping these turbulent elements out of Europe, as they constituted a direct threat to the maintenance of the *Treuga Dei* or 'Truce of God' in Europe. The views of the Papacy and the French Government coincided in this respect. The Crusades thus helped to lessen the number of private wars in Europe. If we examine the Calendars of Papal diplomatic documents⁶ we are struck by the constant solicitude of the Popes for what they term *De Rebus Transmarinis* or *De Rebus Ultramarinis* (concerning overseas matters). This phrase occurs over and over again in the Papal Registers in the Vatican Archives.

If we examine the 'ethnic content' of the Crusades, we find that Frenchmen predominated. Thus most of the Crusades were, in a sense, French Crusades. Much research has been done about the French adventurers and overseas families,⁷ who carved out kingdoms and principalities in Syria and the Lebanon⁸.

These Latin Principalities (with the exception of Edessa, which penetrated farther into the hinterland than the others) were situated on the Mediterranean Littoral. Latin Culture and Feudal forms never penetrated into the hinterland. They were in a sense unnatural growths: the grafting of Western European Culture on the Orient. These principalities imposed the Western European form of Feudalism (*i.e.*, The Military Fee: *Fcodum Militare*) on the environment they conquered. This we know from their *donations* and 'subinfeudated' holdings. Every year they attracted fresh adventurers from Europe. The following extract from Foucher of Chartres throws light on this point and provides at the same time an interesting sample of the 'colonising' mentality, surprisingly modern even in its mediæval clothing⁹.

"Dieu a transformé l'Occident en Orient. Celui qui habitait Reims ou Chartres se voit citoyen de Tyr ou d'Antioche.....Tel d'entre nous possède déjà dans ce pays des maisons et des serviteurs, tel autre a épousé une femme indigène, une Syrienne, ou même une Sarrasine qui a reçu la grâce du baptême..... la confiance rapproche les races les plus éloignées.....le pèlerin est resté en Terre-Sainte et est devenu un de ses habitants. De jour nos parents viennent nous rejoindre. *Ceux qui étaient pauvres en leur pays, ici Dieu les a faites*

⁶ French School of Archaeology at Rome Publications: The Papal Registers of Nicholas IV (1298-1292. Ed. Langlois), Boniface VIII (1294-1303: Ed. Faucon and Thomas), Benedict XI (1303-1304; Ed. Grand'ean), Clement V (1305-1314: Ed. Benedictine Order), John XXII (1316 Ed. Coulon), Benedict XII (1334 Ed. Daumet).

Esp. Documents of Benedict XII, Clement VI and Innocent VI.

⁷ Ducange (Ed. by Rey): "Les Familles Francaises d'Outre-Mer". (Publ. Paris, 1869). (In Documents Inédits de l'Histoire de France).

⁸ Baron Rey. "Essai sur la Domination Francaise en Syrie pendant le Moyen Age" (Paris, 1866).

Rey: "Recherches Geographiques et Historiques sur la Domination des Latins en Orient", (Paris, 1877).

Rey: "Les Colonies Franques de Syrie aux XII^{me} et XIII^{me} Siècles". (Paris, 1883):

Also Dodu: "Histoire des Institutions Monarchiques dans le Royaume Latin de Jerusalem". (Publ. Paris, 1894).

Röhrich: "Geschichte des Königreichs Jerusalem" (Publ. Innsbruck, 1898).

Rey: "Résumé Chronologique de l'Histoire des Princes Antioche", (In Revue de l'Orient Latin. No. IV).

Rey: "Les Dignitaires de la Principauté d'Antioche" (Revue de l'Orient Latin VII).

⁹ Deschamps: "Le Crac des Chevaliers" (Pub. of the Service des Antiquités, Haut Commissariat de la France de Syrie et du Grand Liban, Publ. 1934.)

*riches. Pourquoi retournerait-il en Occident celui qui a trouvé l'Orient si favorable?**

The Latin Crusading States acted on their own initiative and were independent, but were all the same 'advance-guards' of French 'Imperialism' in the Levant. After the fall of Edessa, French influence shifted to Cyprus which was ruled by the French Cadet Family of the Lusignans¹⁰.

As instruments of their policy in Syria the French used the Knights Hospitallers,¹¹ the Venetian Merchants and the Armenians. The Knights-Hospitallers had received fiefs and villages (*casals*) in return for military service and administrative undertakings. They acted as military agents and effected the reconquest of lands from the Arabs, as the following document will shew: (Taken from the Malta Archives—No. 15: Pauli: Codex Diplomaticus I., Plate No. 10): "Notum sit omnibus hominibus, tam presentibus quam futuris, quod dominus Ugo, Dei gratia princeps Joppe, pro Statu Christianitatis ac pro redemptione anime patris sui et matris sui et omnium parentum suorum, et ut Deus civitatem rebellem Ascalonem tradat in manus Christianorum"..... etc., followed by a donation to the Knights Hospitallers. These instances may be multiplied. (The Latin Document quoted here deals with the occupation of Ascalon).

The Venetian and Genoese merchants¹² who were the financial agents of the Latin States were granted special privileges of trade and safe-conduct (*salve conductum*). They formed by no means a negligible part of the Christian quarters of the towns. What is more important, they were even allowed to found small banks, exchanges, depôts and counting-houses. They formed a privileged class under their own *Baiuli* or *Consuls*.

France having once lost her foothold in Syria, looked forward again to fresh Syrian adventures in the Later Middle Ages. This time the historical emphasis must be shifted from the East to the West. We cannot understand Levantine History in the Thirteenth, Fourteenth & Fifteenth Centuries unless we study Franco-Syrian relations in a wider context: that of Western and Southern Europe and that of Western Asia. An examination of the rôle played by France in Western Europe in the Thirteenth & Fourteenth Centuries is necessary for a true appreciation of the Syrian Policy of France in the Later Middle Ages.

The Thirteenth Century, like the Eighteenth Century, was a '*Siècle Français*'. From 1250 onwards, the Capetian Monarchy had used its power, its prestige and its traditions to obtain political predominance in Europe and, indeed, throughout the Mediterranean World. "The sudden concentration of French power in the closing years of the Thirteenth Century, the unity of the

* "God has transformed the West into the East. He who was an inhabitant of Rheims or Chartres now finds himself a citizen of Tyrus or Antioch.....There are people amongst us who already possess in this land some houses and servants, there are others who have married women of the country—Saracen, a Syrian or also anyone who has received the grace of baptism..... Confidence brings closer together the most distant peoples. The pilgrim remains in the Holy Land and is become one of its inhabitants. From day to day our parents and relations come to rejoin us. Those who were poor in their own country, here God has made them rich. Why should they return to the West, those who have found the East so favourable? i.e., those whom the East has made rich?"

¹⁰ Comte de Mas-Latrie: "Histoire de l'île de Chypre sous les Princes de la Maison de Lusignan"—Volumes II and III. Documents published in chronological order from the Archives of Cyprus, now deposited in the Archives of Genoa and Venice. (Publ. Paris: 1852—1853).

The Central Archives of the Hospitallers are preserved at Malta.

¹¹ Delaville-Leroulx: *Cartulaire Général des Hospitaliers de St. Jean de Jerusalem* (1100-1310). Paris, 4 vols. (Publ. since 1894).

¹² Heyd: "Histoire de Commerce du Levant au Moyen Age," (transl. into French by Furcy Raynaud. (Paris & Leipzig, 1885. 2 vols.) In German as "Geschichte des Levantehandels im Mittelalter" (Stuttgart, 1879). (Re-published in French—[Ed. Furcy Raynaud]—2 vols. Leipzig, 1936).

Also "Fontes Rerum Austriacarum." Original sources, containing Venetian Documents—edited by Drs. Tafel & Thomas. Esp. Vol. 1. (814-1205 A.D.) gives all the "charters of privileges" granted to Venetian Merchants.

country around the throne, and the unanimous support, which all classes, Nobility, Clergy and *Bourgeoisie*, gave to royal policy, brought about the hegemony of France in Western Europe."¹³

French policy¹⁴ based on Carolingian tradition and directed to the 'reintegration' of Gaul—*Galliae reintegratio* expressed by the formula—"*Francia est tota Gallia*" was positive, clearly defined and systematically pursued. "From river to river, from sea to sea, from forest to forest France would be one."¹⁵ This conception found expression not only in the unofficial writings of Pierre Dubois, but also in the official memoranda of Nogaret, Flote and Plaisians, and which had deep roots in French history.

As one authority has remarked: "Because of these advantages, France at this period was the focal point at which all the complex problems of European politics converged."¹⁶ The ultimate aim of French policy during the Fourteenth Century seems to have been the creation, in place of the German (or Holy Roman), of a French Empire.¹⁷ French ambitions were not confined alone to Western Europe. Even in Italy they left their mark.¹⁸ French policy was thus a '*Guerre Commune*' as well as a '*Guerre de Magnificence*'. "The immediate ends of the French Monarchy were served by the increase of territories and the extension of direct French political influence within the neighbouring countries, and the technique of French aggression was the more insidious and the less easy to challenge and defeat, because it was simply the extension to Non-French lands of the technique and policy applied within France against the Feudal Magnates."¹⁹

Such was the state of France in the Thirteenth and Fourteenth Centuries. 'Imperial' ambitions went hand in hand with institutional centralisation. Pamphleteers and publicists sought to glorify the Government which they served. They encouraged the view that the French should attempt a re-conquest of Syria. The most prominent among them, Pierre du Bois,²⁰ suggested that as France was the most powerful country in Europe, it was the natural duty of the French King to re-conquer Syria and the Holy Land for Christendom. Both under Charles le Bel (Charles IV) and Philippe de Valois—Kings of France, projects for fresh Crusades were propounded.²¹ The strong position we have already traced for France in the Thirteenth and early Fourteenth Centuries would have permitted the reshaping of a Syrian Policy, but the Age of the Great Crusades had passed and with it the first phase of Franco-Syrian relations. The second phase was to come with the Nineteenth Century; but already France felt that she had a "historic mission" in Syria.²²

¹³ G. Barraclough: Article in the "Cambridge Historical Journal" entitled "Edward I & Adolf of Nassau. A Chapter of Medieval Diplomatic History." Camb. Hist. Journal—Vol. vi., No. 3, 1940.

¹⁴ Fritz Kern: Die Anfänge der Französischen Ausdehnungs-politik bis zum Jahr 1308," vol. 1. (Publ. 1910).

¹⁵ H. Kampf: "Pierre Dubois und die Geistigen Grundlagen des Französischen Nationalbewusstseins um 1300." (Publ. 1935).

¹⁶ G. Barraclough: Art. in Camb. Hist. Journal—vol. 6 No. 3, (1940): "Edward I & Adolf of Nassau. A Chapter of Medieval Diplomatic History."

* By this was meant a return to the original boundaries of Gaul.

¹⁷ G. Zeller: Art. in 'Revue Historique' vol. CLXXXIII (1934) entitled "Les Rois de France Candidats à l'Empire."

¹⁸ Jordan: "Les Origines de la Domination Angevine en Italie." (Publ. 1909).

¹⁹ G. Barraclough—For Art. cf. supra.

²⁰ Cf. Pierre du Bois (1305-1307 scripsit): "De Recuperatione Terrae Sanctae"—Ed. by Langlois (Publ. Paris, 1891).

²¹ H. Lot: "Essai d'Intervention de Charles le Bel en Faveur des Chrétiens d'Orient." (Publ. Bibliothèque de l'Ecole des Chartes—1875, p. 598 et seq.)

"Projets de Croisade sous Charles le Bel et sous Philippe de Valois" (Bibl. Ec. des Chartes, 1879).

Also, Delaville-Leroulx: "La France en Orient au XIV^{me} Siècle." (Paris, publ. 1885).

Also, Aziz Suryal Atiya: "The Crusade in the Later Middle Ages." (Publ. 1937).

²² Pierre du Bois—ut sup.

SOCIAL IMPLICATIONS OF IDEALISM AND OF DIALECTICAL MATERIALISM

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IF Philosophy really matters, then at the present time when old values and ideals are in the melting pot, and long-standing social, economic and political orders are crumbling into pieces and when men are searching for the causes of the present conflagration all the world over and are trying to discover a lasting and rational basis for human society, it may not be out of place to consider the social implications of the two antagonistic but outstanding systems of Philosophy, each of which is eager to establish its claims against the other. The term social relation is comprehensive enough to include all human relations: economic, political, international and such other relations which exist between individuals and groups.

I intend to use the term 'Idealism' to indicate every system of Philosophy which regards spirit to be prior to matter and believes that matter has no independent existence of its own. So the term may be taken to include within its comprehension Rationalism as advocated by Plato, Aristotle, Descartes, Spinoza, Leibnitz, Kant, Hegel, Samkara, etc., as well as the Berkeleian type of Idealism which is closely allied to Empiricism. There is, however, an important difference between Rationalistic Idealism and the Berkeleian form of Idealism. According to the former the sensible is not real, only the intelligible is real. In other words according to Rationalism truths are universal and they are timeless. They can be known by reason and not by senses. Truths, therefore, are regarded by Rationalists as immutable and eternal because they are non-temporal. According to the latter—i.e., the Berkeleian type of Idealism, sense-experiences or ideals are alone real and universals or forms are mere names. In spite of this fundamental difference between Rationalistic Idealism and Berkeleian Idealism, there is agreement between them in one very important point on account of which they may both be comprehended under Idealism. According to both these theories matter has only a dependent existence and Reason or Mind is the ultimate reality. Though Plato and Aristotle give some sort of existence to matter, this existence is another name for non-existence, because according to them matter without form has no activity of its own. Plato's idea of the 'Good,' Aristotle's 'God,' Samkara's 'Brahman,' Hegel's 'Absolute' and Berkeley's 'Mind and God' are spiritual in substance. We come in contact with the material world by means of our sense experiences, but according to Rationalists these experiences give us knowledge of phenomena and not of Reality. Though Berkeley regards ideas as real, he also is of opinion that we have no knowledge of matter as an independent substance by means of these ideas. So by analysing knowledge Idealists try to prove that ultimate realities are spiritual, and what is called material has only a shadowy or secondary existence, if it has any existence at all.

I shall use the term Materialism in the sense of Dialectical Materialism as distinguished from Mechanistic Materialism. The latter is an ally of Idealism, because the ultimate particles of matter advocated by it whether they are called atoms or electrons are like geometrical point concepts, and as such they are outside the range of sense experience. With the help of the mechanical theory it has been possible for some outstanding modern scientists to develop an idealistic system of philosophy. Sir Arthur Eddington points out that in the light of Modern Physics every material substance, say, a moving train or a walking elephant, can be expressed in mathematical terms, such as quantities of mass, motion, velocity etc. Further, according to Mechanistic Materialism relations obtaining between material objects, whether causal or otherwise, are external. Like Kant the advocates of this theory are prepared to assert that knowledge is merely phenomenal and subjective and relations existing between them are consequently also subjective. According to Dialectical Materialism, on the other hand, matter-in-motion is the ultimate reality, and we have

knowledge of it through our every-day experience. It is not a creation or product of reason and therefore it exists by its own right. It is dynamic and evolving. The relations obtaining between material objects are according to Dialectical Materialism internal and not mechanical. So relations are objective and not subjective. Knowledge is determined by the objective environment and as such knowledge is objectively real when tested by practice and it is not merely subjective. Though knowledge is determined by the objective environment, it also reacts upon that environment and changes it. So according to Dialectical Materialism freedom is the knowledge of necessity, which means that men can be free only when they have acquired the knowledge of the necessary laws governing the universe.

We may now point out some of the fundamental points on which there is antagonism between Idealism and Materialism. According to Idealism the ultimate truth or truths are eternal and immutable. So they are prior to and beyond the temporal order. Such truths are the Forms of Plato, the Categories of Hegel, the Brahman of Samkara, the Purusha and Prakriti of the Samkhya Philosophy, the God of Aristotle, of Descartes and of others and also the Noumenal Will of Kant. By Reason alone knowledge of the ultimate reality or realities can be acquired. So the real is non-material and ethereal. Consequently idealism naturally leads to mysticism, and to the mystic the identity alone is real and all differences are phenomenal. Though according to Idealism truth or truths are non-temporal, they somehow by their creative activity bring into being the temporal order or the world of change. Thus Plato's Forms or Ideas create particulars, and Hegel's Absolute Reason brings into being the natural order as its 'other.' But how this miracle is performed is difficult to understand. Idealists take their stand upon *a priori* reasoning, yet, by means of it they attempt to explain the temporal order as well, the knowledge of which can be acquired only by means of experience.

Dialectical Materialists point out that the ideal world of the Idealists is purely imaginary. In the Ideal World differences which we find between individuals and social classes are unreal, but humanity alone is real. In the system of Samkara the *Brahman* alone is real but the world of change is unreal. Materialists ask the Idealists to explain how the principle of identity, which is non-temporal, brought into existence differences with which we come into contact through our everyday experience. Creation is a fact of experience—says the Materialist and it is absurd to say that non-temporal forms or Logical categories possess creative power. Creation involves movement, but transcendental Logical Categories are certainly devoid of motion. So the Idealists, their opponents point out, mystify truth by having recourse to legends and myths. Idealists, according to the Materialists, tack, quite in an arbitrary manner, on the immutable logical order of forms, the real world of change with which the practical man is concerned. So the Materialists say that we should start in our investigation with the actual world which, for all practical purposes, is the world that we know. We have direct contact with this material world which is objectively real and it is from this world that we derive the conditions of our life and progress. The food that we eat, the clothes that we wear, the house that we live in are real material things, they are not merely phenomenal, and it is a distortion of truth to say that they are mere shadows of universal forms or ideas. The Idealist will say that the body exists for the soul and the latter is immortal and logically prior to the body, but the Materialist points out that there is no evidence to show that the soul is independent of the body and is prior to the latter. The soul's immortality and eternity are imaginary conceptions according to the Materialists, and such conceptions have no utility from the practical point of view, nor are they demonstrable truths. Many Idealists hold that the development of the world is determined by some Divine purpose and that the final cause is prior to the material or the efficient cause. Materialists point out that there is no evidence to prove the existence of a final cause and therefore the conception of Teleology

is a mystical, imaginary and poetic conception having no foundation on facts. Such a conception according to the Materialists is the invention of crafty men, which they uphold to delude ignorant human beings. To understand the development of the universe we can do with material and efficient causes, of which we have direct knowledge through experience.

According to the Idealists, truths, whether logical or moral or social, are immutable. They say that what is once true is always true. The Materialists point out that every truth is both relative and absolute. At a particular period of history certain truths are found to be most practical and in so far as that period of history is concerned these truths are absolute from the objective point of view, but when greater progress in knowledge is attained, such truths are superseded by other truths and from this point of view they are relative. Thus the Astronomy of Ptolemy was absolutely true during a certain period of history, but its truth has now become relative. The handloom industry was, during a certain period of society, the best method of producing cloth, but after the invention of the powerloom it has ceased to be so. We know that the technique of war has undergone various modifications in course of the development of human society. Similarly moral ideas also are modified in conformity with the modification of the objective environment. Slavery, Capitalism, Imperialism have in different periods of history been regarded as just and immutable social arrangements. But the Materialists point out that the different stages of society have advocated immutable moral concepts which contradict one another. No moral idea, according to the Materialists, is immutable. It is as much determined by the objective environment as any other truth. Take the conception of property. Communistic ownership of property was once regarded to be just. But others held, and still hold, that private property is the just basis of society. According to others some should have right to property and not others. Thus according to Aristotle, slaves should have no property and the subject population should have only a very limited right to property. Again some hold that the right to property should be unlimited, while others hold that it should be limited. A Sophist argues in the Republic of Plato that justice is the interest of the strong. According to the Materialists also those ideas pass as morally good in a particular stage of society which are sanctified by the dominant authority of the time. Thus in different periods of history nobles, rich men and other special interests, have claimed special privileges and rights on the ground of justice; but, on the other hand, men have also held that equality alone is just. There was a time when in India all social, economic and political privileges were monopolised by the Brahmins and the Kshatriyas and such an arrangement of society was thought to be based upon the eternal order of things and therefore eternally just. But things have changed now. So the Materialists say that moral ideas like other ideas are subject to change and phrases like Kant's Categorical Imperatives are meaningless words.

Turning to the problem of evolution we find that on this question also there is a fundamental difference between the Idealists and the Materialists. According to the Idealists evolution is the unfolding of the implicit into the explicit or the potential into the actual. This view of evolution is known as the repetitive view. According to Hegel the Absolute Idea reveals itself through different forms of nature and history; so this manifestation of the Absolute Idea does not imply the creation of anything new. The world was in the Absolute in the implicit form and it becomes explicit in course of evolution. The same view is held by Samkara. The world as the effect is included in *Brahman* as the cause, and as such the *Brahman* and the World are identical. The same idea is expressed by Hegel when he says that the real is the rational. Thus according to the Idealists creation, manifestation and evolution are synonymous terms. Materialists, on the other hand, advocate the emergent theory of evolution. According to them there are nodal points in evolution, i.e., it is marked by leaps. In course of evolution, quantity changes into quality and we have knowledge of this in chemical combinations and in other phases of evolution. Life and mind

evolve from matter. Darwin's Theory of Mutation is not inconsistent with this theory. So the world is creative in the truest sense of the term because in course of evolution new qualities emerge. The Materialists appeal to experience to justify their theory. The emergent theory of evolution, it is claimed, is consistent with facts and as such is objectively valid.

Both Dialectical Idealism and Dialectical Materialism agree in holding that evolution takes place through conflict or opposition. In spite of this the dialectics of Idealists differ fundamentally from the dialectics of Materialists. Hegel, for instance, develops his dialectics from his study of eternal logical categories, and according to him the dialectical development is nothing but the development of the Absolute Idea through thesis, antithesis, and synthesis. So the method followed by him is *a priori*. Having shown the dialectical development of logical categories he applies it to Nature and History. The Materialists, on the other hand, invert the Hegelian dialectics. According to them we can have knowledge of dialectics by objectively studying the evolution of Nature and of History. Observation of facts reveals that through opposition evolution takes place and conflicts are resolved in higher syntheses. According to the Materialists the function of logic is to systematise what is observed in the objective or the material world. Materialists claim that their dialectics is scientific as it is demonstrated by observation and experiment. But according to them the dialectics of Hegel is arbitrary as it puts in the Logical Categories what is observed in the actual world and yet regards the logical order as prior to the natural and social order.

According to the Idealists consistency or coherence is the only test of truth. The Materialists point out that such a test or criterion is purely subjective. There may be a consistent system of ideas which nevertheless may be false. According to the Materialists the pragmatic test of truth also is subjective and individualistic because personal satisfaction is regarded by pragmatists to be the test of truth. The Materialists hold that practice is the criterion of truth, and by practice they mean objective and social practice. Truth, we have already pointed out, is according to the Materialists, both absolute and relative, but even in spite of this they hold that a particular theory held at a particular time is true, if it is justified by the objective and social practice of the time. Take the art of navigation. A particular form of it was true at a particular period, because during that period, from the practical point of view, it was the most useful form. Thus at a particular stage of human society it was found most useful to navigate the seas by means of ships driven with the help of oars and sails. The Feudal method of Production was supposed to be the best method in the Middle Ages because technological knowledge and objective practice at the time demonstrated the value of such a method of production. But when the objective situation changed, the Capitalistic or the Bourgeois method of production superseded the Feudal method. So according to the Materialists the truth of ideas at a particular time has to be tested by the objective practice of the time.

The Idealists are generally individualistic in their attitude. The release of the individual self from the bondage of matter is the chief ethical ideal of the Idealist. He is mainly concerned with the salvation of his own self which can be attained by his personal effort alone. According to the Hindu Idealists the attainment of *Moksha* is the ideal of life for every human being. Such an attitude makes men egotistic and antisocial. This individualistic attitude necessarily leads to pessimism as according to the Idealists the transcendental self is alone real and matter is sordid and the release of the self from material bondage is the chief end of life. Some Idealists have preached Socialism but their Socialism is another name for individualism. Consider for instance the 'Samyabad of the Gita.' According to it a *Samyabadin* sees everything in God and as such he knows that every man is equal to every other man from the spiritual point of view. He knows that souls of all men are immortal and eternal. A man is a *Samyabadin* if he looks at all things *subspecie aeternitatis*. A *Samyabadin* further is a disinterested man unperturbed by weal and

wœe. This view of *Samyabad* is subjective. From this standpoint a King is a *Samyabadin* if he looks at the street beggar as spiritually identical with himself. He, however, is not required as a *Samyabadin* to remove the material wants of the beggar. From the economic standpoint the Idealist is an advocate of *laissez faire*. From the ethical standpoint he regards the individual will to be eternally free as according to him it is prior to material desires and as such is undetermined by them. Bondage from the standpoint of the Idealist is apparent and not real. So Kant speaks of the "autonomous" will as the only gem that shines by its own light. But according to the Materialist the isolated individual is an unreal abstraction. No man ever lives by himself. The state of nature is an imaginary conception. Every individual is inalienably related to some social group. Robinson Crusoe of the Economist is not a real man. The personal salvation or welfare of the individual is inalienably bound up with the salvation or welfare of the social whole of which he is a part. The Socialism of the Materialist is not a subjective attitude. There cannot be, according to him, spiritual equality unless there is equality in opportunity for the possession of material goods. Man's ideas and mental development are conditioned by his economic status. So the Socialism of the Materialist is based upon the material equality of men and not upon their spiritual equality. From the standpoint of Economics the Materialist holds that the economic welfare of men and of society depends upon co-operation rather than upon competition. According to him economic competition between man and man and between different social classes is a passing phase in the evolution of society, which is bound to be replaced by Communism. As regards human freedom the Materialist points out that there is no transcendental free will which, according to the Idealist is the most fundamental reality. Liberty, the Materialist holds, arises from the knowledge of necessity. Only by acquiring the knowledge of the necessary laws of Nature and of Society can a man acquire freedom. Thus freedom depends upon the knowledge of necessity and the two are not antithetical notions. That pilot of the air-plane is free who has the knowledge of the necessary laws of its movement. In society those human beings alone can act freely who have the knowledge of the necessary laws according to which it evolves.

Idealists explain the evolution of different social institutions such as the family, marriage, the state etc. by appealing to some Final Cause. Thus Aristotle explains the evolution of the family and of the State by means of his *a priori* conception of the moral nature of man. According to Hegel the evolution of these institutions testifies to the dialectical manifestation of the Absolute Mind through various stages of history. Art, Religion and Philosophy also, according to him, develop from the Absolute Idea and these three also form a trio of his dialectic. The Idealists explain the Actual by the Ideal and regard the former as merely phenomenal. So these thinkers have no hesitation in deifying the State, the Church and other social institutions. The Nation state, it is often said, has a Divine origin. Materialists, on the other hand, do not appeal to any supernatural agency or Final Cause to explain the origin and development of social institutions. According to them a careful study of society demonstrates that economic causes are at the root of all social institutions which have developed in course of history. In savage society, they point out, property was communistic as the method of production was crude and the labour of all men and women were equally efficient for the production of material goods. In this society men and women enjoyed equal rights. Group marriages were in vogue. Polyandry was the rule and society was matriarchal. But when property accumulated in the hands of the few and men became more powerful than women, the family became the unit of society and women and some men were reduced to slavery. As a result, the Matriarchal Society was replaced by the Patriarchal Society, and polyandry was replaced by polygamy and monogamy. The inheritance of property by children became the rule. Religion was invoked by the possessing class to sanctify

private property and to preach inequality between man and man. As a result slavery became a moral institution. The State was established by the propertied class to protect its rights. It was also deified and with its help the exploitation of the lower class by the higher was legalised and justified. This society which sanctified slavery continued for a time and the method of production and the economic need of the time allowed such a state of affairs to continue for a period. But when the method of production became more complex, such a social arrangement became out of date. So it was replaced by Serfdom. Under this arrangement of society Feudalism was sanctified by the State and the Church. Under this arrangement also the exploitation of the non-possessing class by the possessing class continued; but this state of affairs also could not be everlasting, because economic necessity compelled men to have recourse to a new method of production. Handicraft was replaced by machine-production. As a result, the Bourgeois or Capitalistic society replaced the Feudal social order. Moral conceptions also underwent a change. The nobility under Capitalistic Society were not allowed to claim special privileges. These privileges passed from their hands to the hands of those who controlled and possessed the instruments of production or capital. Under the capitalistic society social institutions had to be modified in accordance with the economic needs of the society. The State and the Church were utilised by capitalists to coerce into submission the "have-nots" of the Society. This Capitalistic Society introduced a conflict between the capitalists and the wage-earners. Further dialectical necessity of competition compelled states to fall more and more apart. Every state as a result became militant against every other state. Then Capitalism gradually by an inherent necessity developed finance and monopoly capital as well as Imperialism and Fascism. So according to the Materialists, to have a clear understanding of social evolution, the nature of various social institutions and the relations between various social groups including the states, it is necessary to study them from the objective or material standpoint. Idealism according to them mystifies truth and gives currency to lies. Materialists think that through the inner dialectic of society Capitalism is bound to be replaced by Socialism and in socialistic society alone true equality and liberty will reign supreme.

Various social problems confront us to-day. We are now at a loss to understand what should be the proper relation between various social groups and between man and man. We find conflict between economic classes, between religious groups and between states. The nations of the modern world are now engaged in a deadly struggle. International relations at present are anything but satisfactory. Economic needs have raised new problems regarding the institution of the family, of marriage, of education, of religion, etc. What should be our approach to the solution of these problems? Should we explain the actual social groupings and their relations by appealing to the supernatural in the manner of the Idealists? Should we bring in God or the 'Law of Karma' or invent legends and myths to explain social phenomena and to tackle social evils? Will it not be more desirable to explain social phenomena by means of material and efficient causes? Is it not necessary for us to do away with the conception of a Final Cause in order to deal effectively with social evils? According to the Materialists the only scientific standpoint is the objective or material standpoint. The subjective or the idealistic standpoint, they say, will not enable men to understand and solve the outstanding social problems; it will only compel men to move in a vicious circle. Materialists assert that facts should be understood in their proper perspective and truth though unpalatable should be told from the house top if a scientific solution of social problems is intended. It is for the social reformers to decide whether they should approach social questions from the idealistic standpoint, or from the materialistic, objective and scientific standpoint.

EXCHANGE, DISTRIBUTION AND CONSUMPTION IN ABORIGINAL INDIA

NABENDU DATTA-MAJUMDER

THE problem of distribution among primitive tribes is not as complicated as that among modern industrial societies, where producers have been sharply differentiated from consumers, production is carried on for the sake of profit, and the whole process of distribution centres round the mechanism of money and market. Among the primitive tribes of India, the problem of distribution is a very simple one. The producers are themselves the consumers. Every member of a community knows practically every art that is possessed by the community, and needed for the basic task of earning one's livelihood. So, the problem resolves itself into one of allocating what has been produced among the members of a household which is the effective economic unit within the broader framework of a clan or a settlement.

Apart from this direct distribution of economic goods among the members of individual households, there is what may be called social or communal distribution among primitive tribes. Every tribe organizes periodical feasts on various ritual occasions, in which the members of an entire village or clan take part. For instance, the Nagas have great Feasts of Merit, conferring social distinction to the giver of the feasts, at which the whole village is entertained. This system of social distribution, together with the fact that land and other natural resources vital for the subsistence of a community belong to the community as a whole, and not to the individual members who have only a usufructuary right, prevents the ugly phenomenon of great concentration of wealth in a few, and poverty and starvation among the rest, in those primitive tribes which still retain their tribal organization and customs.

Every community lacks a few things which are obtainable from the neighbouring peoples, and this fact gives rise to whatever exchange there is among the primitive tribes of India. With a few exceptions (the exceptions being of recent origin, and due to contact with the British Government and the introduction of the rupee), the object of such exchange is not profit, but the direct acquirement of the things not available in a community.

A survey of the tribes of North-East and Central India would indicate the existence, side by side, of four different forms of exchange—(i) barter, (ii) money-barter, *i.e.*, where a symbol of value, whether in kind or in some form of money token, has been introduced. (iii) exchange based on the use of money, and (iv) exchange based on the use of credit. It should be noted that all the tribes do not possess all the forms of exchange simultaneously. A few tribes are predominantly in the stage of barter; in the majority of cases money has been replacing barter; and cases of credit-exchange are not so common. Another point worth noticing is that trade and exchange are more developed among the Mongoloid tribes than among the pre-Dravidian ones.

I would now cite examples to illustrate the different forms of exchange. Of the tribes that are predominantly in the stage of barter, mention may be made of the Konds and the Erenga or Hill Kharias of the Simlipal Range of Mayurbhanj State. The Konds barter food-grains and jungle products, *e.g.*, myrabolams (*Terminalia* fruits), tasar silk cocoons, and dammar, for salt and cloths from the Panos who are low-caste Hindus residing in Kond villages. The Hill Kharias barter honey, lac, frankincense, tasar silk cocoons, *sal* leaves, leaf-plates, leaf-cups, *kharika* or bamboo splinters for stitching leaves into cups and plates, wild birds (specially a species called *maina*), etc., for rice. Of the Mongoloid tribes, the Garos barter their field produce for cloths, earthenware, cooking-pots, and other foreign goods.

It should not be imagined that barter has completely vanished from advanced societies. Even now survivals of barter are to be met with in the rural districts of Bengal. During the Second World War a system of barter has been deliberately set up in some places. For example in villages, around

Sevagram (Gandhi's Ashram), Wardha, in the Central Provinces, villagers are bartering their home-spun yarn for food-grains, oil, chillies, etc., from the local branches of the All-India Spinners Association, organized by Mr. Gandhi, who, in the earlier stage of the war, foresaw the coming shortage of food, and inspired this movement. As a result of the institution of this barter system, the inhabitants of that locality have been spared the terrible sufferings of the Indian famine of 1942 and 1943.

A special kind of barter may be mentioned here, *i.e.*, barter involving trade in human beings. The Konds used to buy *meriah* (victims for human sacrifice) for brass utensils, cattle, corns, etc. Slaves used to be bartered among the Angami Nagas for cows and conch-shells, and among the Lushai Kukis for guns. The rate of such barter was traditionally fixed. According to Mr. Arbutnot, Collector of Vizagapatam, each *meriah* had a fixed price consisting of forty articles such as a bullock, a male buffalo, a cow, a goat, a piece of cloth, a silk cloth, a brass pot, a large plate, a bunch of plantains, etc. According to major John Butler, who wrote in 1855, the price of a male slave, among the Angamis, was one cow and three conch-shells, and that of a female slave three cows and four or five conch-shells. When guns first made their appearance in the Lushai Hills, the western tribes used to barter one strong slave for two guns from the eastern tribes.

Cases of money-barter, where some commodity has taken first rank as a token of value, are not much in evidence among the primitive tribes of India. I have not come across a single clear case like that of the Ifugao of the Philippines, which furnishes a very good example of money-barter. Among the Ifugao rice is both a staple food and a least common denominator in exchanges. There is only one reference to unhulled rice being used by the Ao Nagas of Assam as a standard of value. But this has now been replaced by British currency. The reference in question is, "Free access to the market-places and the contacts with Europeans have led to the introduction of metallic currency of India as the medium of exchange, to the displacement of unhulled rice, which had been the standard of value before."¹ Conch-shells and small Manipuri iron hoes, among the Angamis, are regarded by Hutton to have once served the purpose of currency.² It was possible to make one Angami hoe out of three Manipuri hoes, and one conch-shell, equal to the breadth of eight fingers, was worth a cow. I am inclined to think that the use of conch-shells and Manipuri hoes among the Angamis was more an illustration of money-barter than of currency. The same may be said of the use of flat metal gongs and worn-out blades of daos among the Chang, one of the trans-frontier tribes of the Naga Hills. The worn-out blades can be converted into new daos, and the metal gongs were worth five rupees (now dropped to eight annas). They are also used as money tokens. Here we find another example of money-barter.

Coming to the third form of exchange, *i.e.*, exchange based on money, there are at least two cases where the term native money can be properly used. The first is the use by the Ao Nagas of pieces of thin key-shaped iron, about 8 inches long which are, called 'chabili' in bastard Assamese. These 'chabili' had no other use than that of serving as a measure of value and medium of exchange. Hence they were true money, but they are now being replaced by the rupee. The second case is that of the Yachumi and other trans-frontier tribes of the Naga Hills, who still use strings of quite worthless pieces of conch-shell beads alternated with bits of bamboo as money.

With the extension of British power to every nook and corner of India, and with the consequent breaking down of the comparative isolation of the primitive tribes, British money has been invading and elbowing out the barter system. There are few tribes who have been able to escape from this invasion. It is only a matter of time before the whole of primitive India would be encompassed by the British monetary system. And barter among the primitive tribes would

¹ W. C. Smith, *The Ao Naga Tribe of Assam*, London, 1925, p. 188.

² J. H. Hutton, *The Angami Nagas*, London, 1921, p. 71.

be a relic of the past, as is already the case with the Santals, who still call a kind of mixed mustard oil, used for cooking purposes, 'barter-oil.' Even wild Baigas are now selling twenty-five mangoes for a pice, and a hundred for an anna. The *Dudh* and *Dhelki* Kharias sell the produce of their fields in the neighbouring markets, and spend part of the sale proceeds in buying salt, tobacco and other necessities not grown or manufactured by themselves.

As has been mentioned before, the Mongoloid tribes are greater traders than the pre-Dravidian tribes. Of the former again, the Khasis are the greatest traders. Their chief exports consist of oranges, potatoes, bay leaves and areca nuts. Their chief imports consist of clothes, iron implements, coral, glass, brassware, dried fish, etc. Khasi oranges are sold by the *spah* or 100; this *spah* actually contains, not 100, but a little over 3,000 oranges. The *spah* varies with the market. For example, at Phali Hat, the computation of the *spah* is as follows:—

1 Hali=4 oranges.

8 Halis=1 Bhar or 32 oranges.

100 Bhars=shi spah (one hundred=3,200 oranges).

The computation is different at Shella, where—

1 Gai=6 oranges.

5 Gais+2 oranges=32 oranges or 1 Bhar.

4 Bhars=1 Hala=128 oranges.

27 Halas+2 Bhars=shi spah (100)=3,520 oranges.

The price of a *spah* varies from 10 rupees (15s) to 40 rupees (£3). The Garos are also good traders. Cotton is their chief article of export, and a source of wealth.

The development of trade goes hand in hand with that of markets. So, it is only natural that we should find well-established markets among the Mongoloid tribes in general, and among the Khasis in particular. There are many large *hats* or markets in the Khasi and Jaintia Hills where hill tribes and plains people meet for a brisk trade. Cherrapunji and Jowai are the chief among them. Kohima is another principal market in the Naga Hills. It is worth noting that the principal source of income of the Khasi Siems or Chiefs is *Khrong*, i.e., the toll raised from the markets within their territories.

Cases of local specialization in trade are also to be found. For instance, the trade in shells and beads among the Angami Nagas is carried on almost entirely by the village of Khonoma. Numbers of people from this village go down to Calcutta and come back through Burma and Manipur for trading purposes. The occupation of Burma by the Japanese must have now put a stop to this trade.

Exchange among the primitive tribes of India is usually direct and on cash. An instance of exchange based on credit is supplied by the Bhois (many of whom are really Mikirs) living on the north and North-East of the Khasi Hills district. They cultivate lac on the basis of advances made by the Syntengs of Jowai who are to be repaid in lac. The trade in lac is a lucrative one in the Jaintia Hills, but the lion's share of the profits goes to the Syntengs of Jowai who act as middle-men. Here we find the phenomenon of middle-men in primitive trade. Synteng middlemen sell lac to Marwari merchants who visit all the plains markets frequented by the hillmen. This lac is finally exported to Calcutta.

Exchange, whether barter or otherwise, is usually inter-tribal, and not intra-tribal. The Konds barter their goods with the semi-aboriginal Hinduized castes like the Panos, Lohara, Romaru, and Sundis. The Garos buy their daos, swords and cloths from the Megams in the Khasi Hills. They purchase *Kancha*, a kind of cotton cloth, dark blue or red in colour, from the Plains Garos to the north. The Garos sell timber and lac to traders from the plains of Mymensingh. The Angami Nagas purchase a special kind of salt made from brine wells from the Kacha Nagas. The Khasis buy their silk cloths from the Assam Valley, and

from the villages of Nongtung and Khyrwang in the Jaintia Hills; they sell oranges, potatoes, bay leaves and areca nuts to the plains merchants. The Bhois sell their lac to the Syntengs. In short, inter-tribal trade is the general rule.

There are, however, a few cases of intra-tribal trade. For example, the Syntengs of Myhso specialize in spinning cotton thread. The Syntengs of Suhtnga purchase this thread from the Myhso people and manufacture sleeveless coats.

Markets among the primitive tribes are not completely isolated, and independent of outside influence. The ebb and flow of the big business centres like Calcutta is clearly manifested in the price-fluctuations in these markets. For example, the prices of cotton and lac among the Garos, and those of lac among the Khasis are subject to wide fluctuations in accordance with what goes on in the Calcutta market which, again, reflects the position in international markets.

In paragraph 3 of this article, it has been mentioned that the object of primitive exchange is not profit but the obtaining direct of the necessary goods. In view of the invasion of primitive economy by the rupee this statement has to be modified. The element of profit has now been entering primitive trade in India. A few tribes are already advanced in that direction. I am speaking especially of the Garos and Khasis. The former tribe has been carrying on a lucrative trade in cotton and lac. The Khasis are earning good profit out of the export trade in oranges, potatoes, bay-leaves and areca nuts. The lac trade of the Syntengs is also highly profitable.

I would now deal with the institution of credit and interest. This institution is of recent origin among the primitive tribes of India, and mainly due to the result of the introduction of money and money-lenders. For generations the problem of indebtedness has been weighing down the peasantry of India, Hindu as well as Mohammedan. Now, this has raised its ugly head among the primitive population. Usurious money-lenders are strangling the simple and once happy primitive folk of India. External money-lenders are giving them loans at exorbitant rates of interest either for foreign drinks or cultivation. Foreign drinks are being introduced as the result of the excise policy of the Government, which has made the manufacture of indigenous liquor from *mahua* fruits illegal. The Konds have already lost most of their valuable lands to these money-lenders. The Santals are suffering terribly under the burden of indebtedness. When crops fail on account of drought or excess of rain, the Kharias also have to borrow grains or cash at high rates of interest from the *mahajans* or money-lenders. Hill Kharias are forced to sell honey, lac, frankincense, jungle birds, etc., to the money-lenders at prices far below those in the market, in repayment of the loans and interest. Among the Lhota Nagas loans of different things have different rates of interest. Money brings 50 per cent. simple interest for two years only. A loan of six baskets of rice brings an annual interest of four baskets (about 66·7 per cent.) till the principal is paid. A loan of salt demands the highest rate of interest, which is 100 per cent. per annum compounded. As a result, such loans are promptly paid. A loan of seed paddy, however, has the first claim for repayment.

Some primitive tribes possessed the institution of credit and interest even before their contact with the British Government. Such are the Lhota, Sema and Rengma Nagas, etc. It seems that this institution grew out of a sense of social duty. For loans among these tribes usually take the form of paddy or rice, and it is considered churlish, as among the Rengma Nagas, for those with good harvests to refuse to help those whose granaries have become empty before the next harvest. The dominant motive was social help, and not usury or living on interest. This is evident in the Rengma custom that allows interest to run for one year only. The rate of interest among the Rengmas is one basket of rice on one basket, and two baskets on anything up to five or six baskets, which is the usual limit of a loan. Among the Angami Nagas of Kohima and Khonoma, who are more in contact with civilization, a class of

money-lenders has come into being, who charge high interest, and try to realize it to the last farthing.

In conclusion, I would make a few remarks about consumption which may be defined as the satisfaction of human wants. Things that directly satisfy human wants and are desired for their own sake are called consumers' goods, e.g., food, clothing, houses, etc. If an individual or a community is to survive at all, these wants must be satisfied. That is why all economic activities are directed to the satisfaction of human wants. The goods, on the production of which, the economic efforts of the primitive tribes of India are concentrated, are, food, drink, clothing, ornaments, houses, domestic articles, implements, weapons and musical instruments. Unlike modern industrial societies, there is no gulf between production and consumption among the primitive tribes, that is, production is carried on for the immediate object of consumption.

The consumption of food is the most important of all forms of consumption among the primitive tribes of India. Though there has been no scientific analysis of primitive dietary, yet it may be said, from observation, that food consumption is not what it should be from the point of view of the modern medical conception of a balanced diet. In primitive dietary starch occupies a disproportionately preponderant position. Starch is taken mainly in the form of rice. Some tribes like the Gonds and Baigas take it in the form of small millets, called *kodon* and *kutki*. There should be more protein and fat in their diet. It might be of interest to note here that in 1931 I visited a Garo village in the heart of the Madhupur forest, in the district of Mymensingh, not far from the Garo Hills. The majority of the Garos were Hinduized, belonging to the Vaishnava sect. A small section was Christianized. The Christian quarter of the village was separate from the Hindu quarter. The headman of the Hindu quarter was giving a feast that day, and invited me to join it. I gladly accepted the invitation, and was entertained with boiled rice (*bhat*), boiled pulse (*dal*), and a vegetable curry. There was no fish or meat. This might be due to the fact that they were *Vaishnavas* (worshippers of the deity *Vishnu*), who are vegetarians. Very little fat was used in cooking. Perhaps, there was just a little mustard oil in *dal* and *curry*. Whatever protein food the aborigines have is supplied by hunted and domestic animals. But they cannot have it frequently or in adequate quantities. The reservation of forests and game laws have further restricted the source of their food supply in general and protein supply in particular. Protein deficiency may be partly remedied by the introduction of the drinking of milk. At present the Mongoloid Indo-Chinese tribes have a prejudice against milk. With the overcoming of this prejudice by educative propaganda, one source of protein supply may be opened up.

At certain seasons of the year primitive dietary gets deficient also in quantity. Summer is the most difficult period for most of the tribes, when they get short of food, and have to depend more on the roots and tubers of the forests. The Konds have given the name of *sukki kalo* or the hungry season to the summer, when wild fruits and roots become their main source of subsistence. The Lushai Kukis, in their scarce season, reserve whatever food-grains they have got for the children, while they themselves live on the forest produce. In order to remedy the above defects in the consumption of food among the primitive tribes of India, it is not enough to give a prescription of a balanced diet. Above everything else, it is necessary to develop the economic resources of the tribal areas primarily in the interest of the tribes, and not for the profit of outsiders. This is not to say that tribal areas would form a self-sufficient economy isolated from the rest of India. On the contrary, the economic development of the tribal areas is organically bound up with that of the whole of India. But in any plan of development the interests of the aboriginals must not be sacrificed to those of others.

A POEM

BY THE DANISH POET AND PLAY-WRIGHT

ARNOLD HENDING

TRANSLATED INTO ENGLISH FROM THE ORIGINAL TEXT IN DANISH BY

P. K. BANERJEE, N.K.I. (SWEDEN).

1

For him she waited—none but only him,
For her to wait and wait was easy, sure.
She went about in vernal splendour clad
And laughed at what in time she might endure;
We, once at last shall meet, when he himself doth come,
A song mature, two strophes, then will sure become.

2

For him she waited—none but only him,
And years grew out of days, now all gone by:
Now, for the first time, anguish seized her heart,
As back she looked to past, with many a sigh.

3

He'll come himself—to him she need not go,—
This is her faith—believes she firmly so:
Persists she in her fervent faith, when, lo!
Before her path, the first faint shadows grow.

4

For him she waits—and none but only him,
Her first tears, drop by drop, begin to fall:
The sun doth fly the sky, so scared is he,
Her tremulous voice—the voice that him doth call:
If he doth come, he'll come of his free will,
Till then, 'tis meet, my soul, thou shouldst be still.

Miscellany

BENOY SARKAR

INTERNATIONAL CALCUTTA

One of the most salient features in the pattern of mammoth agglomerations of human beings is furnished by the complexity of relations between the heterogeneous races that make them up. The racial composition of a cosmopolis like Calcutta can be analyzed to afford specimens of this societal complex. In 1931 the inhabitants of Calcutta fell into the following three groups according to birth-place within or outside Bengal:

Categories	Per 1000 inhabitants.
1. Born in Bengal	668
2. Born in non-Bengal India	318
3. Born outside India	14

We understand that 332 out of 1000, i.e., one-third of the entire population of Calcutta was non-Bengali. The non-Bengali element can be further analyzed as follows :

Categories		Number	Per 1,000
I. Indian	...	380,428	318
II. Non-Indian	...	16,898	14
	(1) Asian	7,548	
	(2) European	8,971	
	(3) African	64	
	(4) American	226	
	(5) Austrian	89	
III. Total	...	397,326	332

There were altogether 16,898 non-Indian and 380,428 Indian non-Bengalis in Calcutta. This is the pattern of "international Calcutta" in 1931.

FOREIGNERS IN THE U. K., FRANCE AND GERMANY

The relative position of foreign-born in Bengal is indicated below for the period 1881-1931 :

Year	Number	Percentage of Total Population	Index
1881	883,595	2.40	100
1931	1,855,708	3.63	150

The position of foreign-born in certain countries of Europe (1881-1921) is exhibited below in the perspective to that in Bengal (1881-1931) :

Bengal		Index	U. K.		Index
Percentage			Percentage		
1881	2.40	100	0.91		100
1921	3.63 (1931)	150	1.82		200
France		Index	Germany		Index
Percentage			Percentage		
1881	2.67	100	0.34		100
1921	5.97	223	1.51		444

In 50 years the proportion of foreign-born increased 50 per cent in Bengal, but in 40 years—increased 100 per cent in the U.K. 123 per cent in France, and 344 per cent in Germany. The increase in the inter-provincial or international contacts during four decades is palpable, especially in the three leading countries of Europe. The category, "international" or "inter-provincial" migration, is but a conventional term. Many of those relations or population movements between different regions which are known as inter-provincial in India are to be described as international in Europe simply because of the political constitutions and the politics of boundaries. From the standpoint of Europe as a socio-demographic unit there is no reason why these movements should not be described as inter-provincial migrations. External or internal colonies, permanent or temporary, are but matters of nomenclature. The facts of migration or colonizing, on the one hand, and the inter-racial or ethnic socio-cultural intermixtures, on the other, are the solid realities of sociation in these phenomena of "foreign"-born settled in any region.

NON-BENGALI ELEMENTS IN THE BENGALI BIOTYPE

The societal relations of large human agglomerations can be envisaged, among other ways, by the "sex-ratio" of international Calcutta, i.e., the number of women of their own races per 1,000 non-Bengalis. This sex-ratio is indicated in the following statement :

Categories	Men	Women	Women per 1000 men
I. Indian	312,140	68,288	219
II. Non-Indian	12,388	4,510	364
Total Non-Bengali	324,528	72,798	224

The table says that the non-Indians did not have more than 364 women per 1,000, and the non-Bengali Indians more than 219 per 1,000. The sex-ratio of the entire non-Bengali population was 224.

In inter-human relations, then, it is obvious that non-Bengalis (both Indian and non-Indian) have chances of coming into sex-contact with Bengali women. Hence many alleged Bengali children are likely to have non-Bengali fathers. Race-mixture, *varna-samkara* (blood fusion) or miscegenation is then to be taken as a social reality along with adultery and prostitution in international Calcutta.

Indian statistics are shy of records about illegitimate births. The incidence and distribution of inter-racial sex-contacts are hardly known. But deserted women, unmarried mothers and foundlings are becoming important enough to demand "social service" institutions for them. For the time being, therefore, the intimate contacts (in and out of wedlock) between Bengali women and non-Bengali men have only to be the subject-matter of conjecture and guess-work. Perhaps some day anthropometrical surveys may lead to the detection of diverse ethnic strains in the so-called Bengali biotype and to the demonstration of Calcutta as the melting pot of races.

MELTING POTS OF RACES

It is to be understood that social contacts of the form envisaged here are not the *differentia* between a metropolis and an ordinary municipal or non-municipal town or even a village, whether in East or West. These intimacies,—pre-marital or post-marital—are commonplace occurrences in the smaller, medium or large settlements of India as elsewhere in the two hemispheres—although statistical accounts relating thereto are, naturally enough, either non-existent or inadequate. The noteworthy points in regard to all metropolitan social complexes are (1) the great diversity of the *racial factors* enabled to participate in these inter-human relations, and (2) the large number of *individuals* that are normally in need of these sociations. Between a metropolis and an ordinary town or a village the difference in this regard is not one of kind but of quantity and variety. The topic is vast enough for extensive monographs from ethnic as well as cultural and socio-political standpoints.

The cosmopolises as the melting pots of races are likely to possess an importance in regard to the "qualitative" transformation of the peoples. Eugenical evaluations or race mixtures cannot yet be based on a precise scientific basis. The scientific world does not perhaps fully accept the British sex-psychologist Havelock Ellis's data in *A Study of British Genius* (London, 1926) where he establishes an equation between the genius-zones and the zones of race-mixture. But the facts of race-mixture are too prominent in every country to be overlooked in politics, economics, and sociology. In the educational and cultural development of nations *varna-samhara* has need to be appraised at its proper worth.

Round the World

Greek Tragedy—

Dire calamities have befallen the *Hellenes*—tragedies truly Euripidean in their intensity. The skies of Greece are now painted in sombre colours. Forebodings are already heard of future ills which may befall that unhappy country; these will be nothing new for Greece, which has seen the Peloponnesian Wars, the fratricidal contests of the Byzantines, the horrors of Venetian domination and of Genoese pirates and the storm and stress of Ottoman rule.

"Where are the snows of yester-year?" The *Acropolis* of Athens witnessed the humiliation of Greece at the hands of Nazis. The Ottoman cannon-marks in the walls of the *Acropolis* and of the *Parthenon* have been followed by bigger marks from Nazi *howitzers* and mortars. The bees have forgotten to garner their honey on Mount *Hymettos*. It now harbours snipers and guerilla-fighters. The two main streets of Athens—the *Othos Stadion* and the *Othos Panepistemiou*—which used to be filled by gay and vivacious crowds, now provide lurking shadows of death: the assassin and the denouncer. The square known as the *OMONIA* must now have barricades instead of bandstands. The *ZAPEION*, where exhibitions of arts and crafts used to be held in the spacious days of peace, is perhaps now used as barracks. The ruins of the Temple of Olympian Zeus stand as uncertain witnesses to the spirit of Classical Antiquity. The Diplomatic Quarter along the avenue known as *RIGILLIS*—where *Venizelos'* house stands—must be the same as ever. That is where the plots which humiliate and ruin Greece are hatched.

The forces of ELAS which are national, patriotic, liberationist forces are now singled out as rebels by their one-time sympathisers. Factions are fomented against ELAS and Civil War has been manufactured on the usual stereotyped lines. Statesmen of interested countries justify their interference in unctuous terms. The pusillanimous Prime Minister—M. Papandreou—would like to feel patriotic and resign, but he is over-awed by "*force majeure*"; moreover he is quite satisfied with the exquisite cuisine provided for him at the *Senodochion Megalo Bretania* (Gt. Britain Hotel). Meanwhile, the people are dying like dogs in the streets. The intolerable tyranny of the Nazis resulted in famine and pestilence, from the ravages of which the Greeks are still suffering intensely. The evil legacies of the *Kondyllis* and *Metaxas* régimes are being felt to-day. The cup of bitterness, of morbidity, is full to the brim. The ELAS naturally considers the extremists of the *Metaxas* régime, i.e., the "Rightists" as their natural enemies and the hatred is returned with interest. Britain by her "nursery-governess" attitude has scarcely soothed acerbated feelings and this sponsoring of the cause of the reactionary and antediluvian elements has profoundly shocked public opinion in Greece and elsewhere. It bears an unfortunate resemblance to Fascist intervention in Spain during the Spanish Civil War.

Manchuria : Economic Conditions—

A recent issue of the "Far Eastern Survey" (published by the American Council, Institute of Pacific Relations) has some interesting observations on economic conditions in present-day Manchuria and the stringent control by the Japanese of every feature of the economic life of that country. It seems that all persons must be engaged in productive work and each man must do three months' compulsory labour every year. Coal and gold mines employ the largest number of workers.

The purchase of all goods is restricted. Money must first be exchanged into coupons and all prices are controlled. The population is divided into three-classes. Class A, the Japanese, may buy husked rice, wheat, flour, wine, meat and vegetables; Class B, the Koreans, may buy unhusked rice, wheat, flour and vegetables; and Class C, the Chinese, are allowed to buy only vegetables and salt. This is indeed a novel kind of rationing!

Feminism in Turkey—

The Kemalist Revolution and the Kemalist Renaissance gave a great impetus to the Feminist Movement in Turkey, but did not create it. Already in the Nineteenth Century there was a vigorous Feminist Movement in Turkey. Women had their own political clubs and lectured at political meetings. These were, in a sense, direct descendants of the Medieval Sodality of women in Anatolia: the *Ham-Bâjiyân-i Rûm*, of the 'Sisters of Rum.' The mysticism of the Medieval Sodality had been replaced by the passionate fervour and action of the Political Club.

During World War No. 1 Turkish women had fought and suffered for their country. One of the noblest of Turkish women—Halide Edib Hanım—had fought as an artillery officer. She is a great novelist. Her novel "*Ateshin gömlek*" ("The Shirt of Flame") was one of the basic books of the Turkish Revolution. It inspired the Turks to heroic deeds in the cause of their country. A few years ago Halide Edib toured India and wrote her reminiscences of the country. She, like her fellow-countrymen and countrywomen, is a great admirer of Sarojini Naidu; in fact, she herself may well be called the 'Sarojini Naidu of Turkey'.

Syed Jamal-ud-din Al-Afghani—

There was a time when the name of Jamal-ud-din Al-Afghani shook the Orient. In the Nineteenth Century his personality conjured up dreams of future greatness for Asia and a cultural, spiritual and physical cohesion of all Asiatics. Syed Jamal-ud-din's interests ranged from the Indus to the Bosphorus and he had travelled that distance. Years of wandering and years of profound meditation had fitted him for the stupendous task of making Asia fully aware of the menace of Europe. Ever since the Crusades of the Later Middle Ages, Europe had been attacking Asia and making inroads into Asiatic existence. The Orient had been defeated in an unequal struggle and it was to resurrect the spirit of Asia that Syed Jamal-ud-din had come forth and had traversed plains, deserts and mountains. His spirit truly exemplifies Goethe's saying "*Ohne, Hast Ohne Rast*"—"Without haste, without rest."

Syed Jamal-ud-din left wonderful disciples: Mohammed Abdur and Zaghlul Pasha—his Egyptian followers, who continued his good work. In Turkey he influenced the great diplomat and dramatist: Abdur Hakk Hamid. He had also indirectly inspired the great Turkish reformer and precursor of Atatürk: Zia Gökalp.

A man of towering intellect and sublime soul, Syed Jamal-ud-din will live for ever in the hearts of all patriots. Iran and Afghanistan dispute his birth-place, but Syed Jamal-ud-din was above national boundaries. After all these years his body is now being taken from Baghdad to Afghanistan. Living he traversed vast distances in Asia and even dead, he will be carried over vast distances, till he finds a final resting-place in a country, which also possesses the tomb of another great Asiatic: Zahir-ud-din Muhammad, known in Indian History as the Emperor Babar.

Sadhu Vaswani.—

During the recent *Gita Jayanti*, Calcutta saw once more a great personality of the past: Sadhu Vaswani. He belongs to that stirring epoch of Nationalist India—1904-1905 and was a contemporary of the great patriots: Swami Abhedananda and Brahmabandhab Upadhyaya. Vaswaniji's stirring message recalled to us the glorious and momentous days of the past. He is also a symbol of inspiration for the future.

S. K. C.

Reviews and Notices of Books

• **Rajput Studies.**—By A. C. Banerjee. Pp. ii + 340. Published By A. Mukherjee and Bros., Calcutta.

• **Annexation of Burma.**—By A. C. Banerjee. Pp. iii + 338. Published By A. Mukherjee and Bros., Calcutta.

Professor Banerjee is to be congratulated on his new publications. Though they deal with widely different regions, his *Rajput Studies* and *Annexation of Burma* bear the same marks of sound judgment, mature scholarship, critical discrimination and unsparing industry that characterise his previous works. The *Rajput Studies* open with the early history of the Guhilots and briefly review the main features of Rajput polity but the most important chapters are those dealing with the British relations with the leading states of Rajasthan. Unromantic as the subject is Professor Banerjee's study, based mainly on unpublished English manuscript records, reveals the pathetic story of misrule, anarchy and confusion of the days immediately preceding the establishment of *Pax Britannica*.

The *Annexation of Burma* is the sequel to *The Eastern Frontier of British India* and forms an objective study of British expansion in the East. Lord Dalhousie was probably genuinely anxious to maintain peace but Commodore Lambert was hardly the proper agent for implementing that policy. Professor Banerjee's narrative leaves an impression that the Second Burmese War was not entirely unavoidable. The Court of Ava in spite of its arrogance was prepared to concede all the main demands. The offending Governor of Rangoon was recalled and humiliated. Burma offered to pay Rs. 9000 to Captain Sheppard and Captain Lewis, while the compensation demanded by Lambert on their behalf amounted to Rs. 9,948 only. The difference was too paltry to cause a war but the Commodore proved too combustible for negotiations. The Third Burmese War was the inevitable corollary of the Second. Before blaming Thibaw for plunging his country in a needless war we must not forget that the peaceful efforts of Mindon had completely failed to ease the situa-

tion. The mutual suspicion, and conflict of interests embittered the feelings of the victors and the vanquished alike and annexation was probably the only sensible solution of the difficulty.

Professor Banerjee's excellent narrative is based on the sound foundation of the original sources and we have no doubt that these two volumes will form a welcome addition to the library of every serious student of Indian History.

S. N. S.

The Nature of Self.—By A. C. Mukerjee, M.A., Reader in Philosophy, Allahabad University. Second Edition. Published by The Indian Press, Ltd., Allahabad, 1943. Pp. xiii+408. Price Rs. 7-8-0.

The Self is central to all experiences of objects and should not be confused with any of them. But we find in the history of Philosophy a persistent tendency to decentralize the Self and identify it with some object or other which stands on the periphery. Such a tendency inevitably leads to various misconceptions about the real nature of the Self. Some of these misconceptions have been exposed by philosophers from time to time, but others still remain to be examined and eliminated. The idea of the Self as identical with the body or the senses does not now find favour with philosophers. But the conception of the self as a conscious substance or a stream of consciousness still holds its own in modern philosophy. So also the Hegelian idea of the Self as a conscious subject which is correlated to a world of objects is hailed by many as the highest and truest conception of it. The object of the book under review is to show that all these conceptions are vitiated by the fallacy of objectifying the Self and forcing it out of its central position in experience. It aims also at showing that the true nature of the Self is more precisely and correctly explained in Saṅkara's Advaita philosophy. According to it, the real self is pure consciousness which is identical with pure being and is the unobjectifiable light which illumines the whole world of objects.

The book opens with a brilliant exposition of the ego-centric paradox in philosophy which has the effect of establishing the centrality of the Ego (i.e., Self) in the knowledge situation. Then the psychological theory of the Self in its different forms is discussed with reference to some of its leading exponents, and it is shown that the psychological approach to the problem of Self ends in identifying it with one of the pseudo-egos. The epistemological method of studying the self leads either to the agnostic theory of the self as a *focus imaginarius* or to some other view in which agnosticism is avoided at the cost of objectifying the Self. This is shown by a critical exposition of the views of T. H. Green and E. Caird. That consciousness as an unchanging principle of manifestation is the basis of all reality and the pre-supposition of all knowledge of objects is next established by an examination of the views of Locke, Hume, W. James, Bergson, Rāmānuja, the Nyāya-Vaiśeṣikas, the Buddhists and others. Then a distinction has been made between consciousness as immediate experience and self-consciousness as mediate experience. In the light of this the learned author has maintained a real distinction between the Advaita and the Hegelian position, a fact which has been consciously or unconsciously overlooked by some modern interpreters of the Advaita Vedānta. In this way we are led to a view of the self which is neither Hegelian nor agnostic in tone and character. The two appendices at the end of the book have much value in removing certain serious misconceptions about the Vedānta philosophy.

The main point in the Theory of the Self, accepted in the book, may be stated as follows. 'The Self is something other than the terms of a given relation. All categories are relational and so inapplicable to the self which is non-relational. The self manifests all objects, though it requires nothing else to manifest it. It is ever present in all our knowledge and all our activities in its pure immediacy and, as such, it can neither be denied nor objectified. It may be positively described as the Conscious Principle to which all objects are presented, but it does not itself belong to the orders of objective reality at all. The Self is not a category and cannot, therefore, be said to be a system or a relational whole, or again a unity-in-difference. It is the ultimate, non-relational consciousness which is necessarily distinctionless, unobjectifiable and immediate. It is not unknown and unknowable 'x' or a thing-in-itself, but is knowable *par excellence* as the foundational consciousness pre-supposed in all knowledge.'

The method of study followed all through the book is comparative and critical. It bears ample evidence of the author's extensive study of and sound scholarship in Indian and Western Philosophy. The need for a second edition of the book within a short period of time is also an indication of its great merits and wide appreciation. It renders a very substantial service to the study of Philosophy and throws much light on some of the persistent and perplexing problems of Epistemology and Metaphysics. It deserves careful reading by all serious students of Philosophy.

S. C. CHATTERJEE.

The Crisis of the Modern World.—By Rene Guenon (Luzac). Price Rs. 65. Pages 178.

Each man feels that Civilisation today is passing through a crisis. Human intellect is at diagnosing the cause of the present confusion. The author thinks that Modernism in its emphasis on individualism, speed and materialism is at the root of the confusion. The cure lies in Traditionalism, by which he means the spiritualistic conception of Science, inspired wisdom of Philosophy which are vouchsafed to the Elect who see more of Man and Nature than profane science and materialism can do. The author is for reviving the traditionalism which is not dead; it cannot die, for it originates in the finer intellect and this sovereign faculty is ignored in the present day Philosophy of Pragmatism 'In so far as it consents to serve for the attainment of practical ends and to secure no more than a mere instrument subordinated to the requirements of the lowest and corporeal parts of the human individual.' The nature corollary to such philosophy is individualism, the denial of hierarchy in social life, the refusal of a government by the elect and the democracy based on number. Each one of them, the author thinks, is based upon a superficial philosophy, the philosophy of the mass mind which instead of vitalising Western Civilisation is at the root of its not-too-far-off crash.

Traditionalism, found in its last remnants in the Catholic Church in the West and in its vigour still in the East, especially in India, is intensively living, because its inspiration comes from Reason and Revelation which sees the working of the Word in the heart of creation inspiring saints and philosophers to the diviner knowledge of things. It gives the secret and sacred wisdom in Science and Philosophy and establishes the *naturalness* of social types and a social hierarchy based on Karma ripening into character. Modernism by effacing out social types and hierarchy is introducing a confusion in society and state. The author condemns the economic basis of historical events and the efforts at economic explanation of all social convulsions and changes. There is an evident fallacy and contradiction in assuming that the masses are free and "spontaneously acting and governing themselves" while in *reality* they have been led in one manner or another—they represent a passive element, a "matter" in the Aristotelian sense of the term.

The author utters the words of wisdom when he says, "Orientals who bring themselves to consider economic competition with the West, despite the repugnance they feel for this kind of activity, can do so only with one purpose, to rid themselves of a foreign domination that is based on mere brute force and on the material power that industry supplies."

The book is thoughtful and is based upon close observation of facts and the conclusions he draws are sane. Those in India who are enamoured of the modern developments in the West should read this book closely and think thousand times before they are out to disturb the fundamental structure of social life in India and to destroy the ancient wisdom of this land. Happily today Indian affairs have at their helm a mind which sees and guides rightly. India shows the path to Peace to a disgruntled society.

One word more. The author thinks that Democracy is a government by the mass and the number, by quantity and not by quality. The truth is that democracy is not yet established anywhere. It is not the government of the *people*; it is government by *free persons* moving in harmony and concord and recognising the spiritual basis of life and society, where no consideration is thought higher than the personality of man, which is an end in itself. Kant advances the solid ground of Democracy in recognising "humanity as end into itself," but which, alas, has been denied in his very land of birth and activities.

MAHENDRA NATH SIRCAR.

Ourselfes

DR. BORODAKANTA OPHTHALMIC PRIZE

Mrs. Hemaprabha Roy has given a donation of Rs. 5,000 for creating an endowment for the annual award of a prize, to perpetuate the memory of her husband, the late Rai Bahadur Dr. Borodakanta Roy.

The Prize would consist of a gold medal or cash or medical books or ophthalmic instruments, to be awarded to the best successful Hindu candidate in the newly created Ophthalmic Surgery paper in the Final M.B. Examination of the University of Calcutta.

The University has accepted the offer with thanks.

DELEGATE TO THE CONFERENCE OF MANUFACTURERS OF CHEMICALS AND PHARMACEUTICAL PRODUCTS

Professor Mahendranath Goswami, M.A., D.res Sc., has been appointed a representative of the University of Calcutta at the Conference.

• THE ASUTOSH MUSEUM OF ARCHAEOLOGY AND EXCAVATION OF A NEW SITE

The excavation of an old mound at Nannoor (Birbhum District) traditionally associated with the famous Medieval poet Chandidas is proposed to be undertaken by the Asutosh Museum. The District Magistrate of Birbhum, Mr. S. N. Chatterjee as President of a local committee formed in this connection has offered Rs. 1,000 to the University towards expenses of excavation. A survey party headed by Mr. Kunjagovinda Goswami, M.A., Excavation Officer of the Asutosh Museum, has already conducted preliminary explorations and the site appears to be fairly ancient.

SOCIAL WELFARE WORK COURSE AT CALCUTTA UNIVERSITY

The third Social Welfare Work Course of Calcutta University will begin with 19 labour welfare officers from various parts of India, nominated by the Central Government, and 22 officers attached to different industrial organizations in and around Calcutta.

During the first year 22 labour welfare officers attended the course, while last year the trainees numbered 26, of whom six were nominees of the Central Government.

This course was mainly designed by the University in collaboration with the Indian Jute Mills Association for the training of industrial labour welfare officers, as both the Association and the University felt that future industrial labour problems would require scientific handling for which a certain amount of training was necessary.

The subjects taught include Sociology, Statistics Applied Economics, Psychology, Industrial Laws and Public Health and Sanitary Laws. These were so chosen as to have some practical upon bearing the duties to be performed by labour welfare officers. Lectures on different subjects are aided by excursions and visits to different industrial areas and labour colonies.



Official Notifications, University of Calcutta

Orders of the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. C. 3231 Aff.

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1944-45 the Maldah College, Maldah, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Arabic, Persian, History, Elements of Civics and Economics, Logic, Mathematics, Commercial Arithmetic, Elements of Book-keeping and Commercial Geography to the I.A. standard with permission to present candidates for the Examination in the subject from 1945 and not earlier.

Senate House,
The 2nd December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for the Guruprasanna Ghosh Scholarship for study outside India to be awarded in the year 1945, which must be submitted in the prescribed form to the Registrar, Calcutta University, *not later than the 1st February, 1945.*

The Scholarship is intended for such youngmen as may desire to specialise in some subjects of Arts, Science, Agriculture or Industry.

Information regarding qualifications of candidates for the Scholarship is contained in the Calendar (pages 451-55, Edn. of 1942).

The prescribed form may be had on application to the Registrar.

Senate House :
The 14th December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for Ghosh Travelling Fellowships, each of the value of Rs. 4,400-0-0 to be awarded by the University in 1945.

The Fellowships are tenable abroad (*i.e.*, outside India) and are to be held according to the terms and conditions laid down in the rules governing the Fellowships (*vide* pages 148-50 of Calendar for 1942). Each candidate shall be required to submit a general scheme of the work he proposes to undertake during the tenure of his Fellowship.

The Fellowships which are tenable for one year, are open only to persons who have at any time been admitted to a Degree of the Calcutta University.

Applications for the Fellowships should reach the undersigned *not later than the 1st Feb., 1945.*

The application *must be accompanied by a statement form* (which may be obtained from the undersigned), duly filled up.

Senate House,
The 15th December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for the "Radhikamohan Educational Scholarship" for study in or outside India to be awarded in the year 1945, which must be submitted in the prescribed form, to the Registrar, Calcutta University, *not later than the 1st February, 1945.*

The Scholarship is intended for such youngmen as may desire to specialise in Mechanical Engineering, in Chemical or some other Technical Industry or in Agriculture.

Candidates for the scholarship must be Bengali Brahmins of not less than 20 or more than 30 completed years of age.

Detailed information regarding qualifications of a candidate for the scholarship and rules governing its award is contained in the University Calendar (pages 458-464, edition of 1942).

The prescribed form may be had on application at the office of the Registrar.

Senate House,
The 15th December, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICE

The Examination for the Diploma in Spoken English will be held from Monday the 9th April, 1945. Applications and fees for the Examination should reach the University not later than Tuesday the 9th January, 1945.

A. P. DASGUPTA,
Officiating Controller.

NOTICE

The next examination for the Social Work Certificate will commence on Monday, the 29th January, 1945.

All applications and fees for admission to the aforesaid examination must reach the office of the undersigned on or before Monday, the 8th January, 1945.

Senate House,
The 16th December, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Students' Welfare Committee

NOTICE

Applications are hereby invited from candidates for the competition for the Debendranath-Hemata Gold Medal for the year 1944. The Medal is awarded to the student who passed any of the following examinations in the best of health and paying attention to his physique all through his University career. Graduates who have obtained any of the following degrees are entitled to compete for this Medal *within three years* of obtaining such degree :—*M.A., M.Sc., M.L., M.B., M.S., Ph.D., D.Sc., D.L., M.D.* Competitors will have to appear before the Students' Welfare Committee of the Calcutta University for a routine Medical Examination and will also be subjected to such tests as may be decided upon by the Committee appointed for the purpose by the Syndicate.

In awarding the Medal the record of physical achievements of the candidates all through their academic career will be taken into account.

Applications from the entrants for the competition are required to be forwarded by a member of the Senate or by the Head of any Institution affiliated to this University and must reach the office of the undersigned by the 5th January, 1945.

Students' Welfare Office,
Dated 29th November, 1944.

A. CHATTERJI,
Hony. Secretary,
Students' Welfare Committee, University of Calcutta.

Council of Post-Graduate Teaching in Arts, University of Calcutta

NOTICE

M.A. Examination, 1945

Modern Indian Languages (Hindi Principal)

It is hereby notified for general information that the following changes have been made in the list of books for the M.A. Examination in Modern Indian Languages (Hindi Principal) for 1945 :—

PAPER I

Book recommended—

Adhunik Hindi Sahitya Ka Itihas—Dr. Varshny.

PAPER II

(a) Poetry Texts

Jaysi—Padmawat (Sankshipta)—Hindi Sahitya Sammelan Edition.

Recommended for reference only—

Pt. R. C. Shukla—Padmawat Ki Bhumika.

PAPER III

(a) Prose Texts

Brindaban Lal Varma—Virat Ki Padmini.

PAPER IV

(a) Drama

Durgawati by Badrinath Bhatta or Shivaji by Missra Bandhus.

Asutosh Building,
The 16th December, 1944.

S. N. MITRA,
Secretary.

CALCUTTA UNIVERSITY PUBLICATIONS

Harilila (in Bengali), edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidvadvallabh. *Demy 8vo pp. 165. Re. 1-14.*

Panini (in Bengali), by Rajanikanta Gupta. *Demy 8vo pp. 134. Re 1-8.*

Reprint of a critical work (in Bengali) on the Sanskrit Grammarian Panini by a distinguished Bengali writer and scholar of the preceding generation. The work was first published in 1875. The author accepts Goldstücker's view as to the date of Panini.

Bani Mandir (in Bengali), by Sasankamohan Sen, B.L. *Demy 8vo pp. 832. Rs. 6-0.*

GIRISCHANDRA GHOSE LECTURES

Girischandra (in Bengali) by Mr. Kumudbandhu Sen. *Demy 8vo pp. 249. Rs. 2-0.*

Girischandra (in Bengali) by Hemendranath Dasgupta. *Demy 8vo pp. 253. Rs. 2-4.*

Girischandra (in Bengali), by Debendranath Basu. *Demy 8vo pp. 109. Re. 1-0.*

Girischandra : Man-o-Silpa (in Bengali) by Mahendranath Datta. *Demy 8vo pp. 187. Re. 1-8.*

Negative Fact, Negation and Truth by Adharchandra Das, M.A., Ph.D., *Royal 8vo pp. 317. Rs. 5.*

"—It is a book which shows real philosophical grasp."—Dr. S. N. Dasgupta.

"—a remarkable performance in the field of modern philosophy and logical thought."—Dr. B. M. Barua.

"—this book compares very well with doctoral dissertations in philosophy at Harvard and other American Universities."—C. I. Lewis, Chairman, Department of Philosophy, Harvard University.

Publications of the University may be had of all leading book-sellers.

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THE CALCUTTA REVIEW

FEBRUARY, 1945.

BREEDING AND REARING OF MAJOR CARPS OF BENGAL

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AMONG the fresh-water inland fishes of Bengal *Rahu* (রুই) (*Labeo rohita*), *Mrigal* (মৃগল) (*Cirrhina mrigala*) *Catla* (কাতালা) (*Catla catla*) and *Calbasu* (কালবাসু) (*Labeocalbasu*) are the best, forming the major carps. The other smaller varieties are *Bata* (বাটা) (*Labeo bata*), *Punti* (পুন্টি) (*Barbus punctius*), etc. Unlike the European carps, Indian major carps as a rule do not breed in ordinary stagnant ponds. These are found to breed in rivers and also in special types of ponds known as *bundhs* (বঁধ). Really speaking, breeding does not occur in the river proper but in the fallow land or in the rice field adjoining a river, which becomes submerged during the heavy monsoon. The rain water collected in this submerged area joins with the water of the river to become a continuous vast sheet of water. The submerged areas become so-called pockets of the river proper.

After the formation of the submerged pockets during the monsoon, sexually mature adult fish of either sex migrate to these pockets from the river proper in search of purer rain water as they have already been stimulated by the addition of rain into the river water and there the females and males get more oxygenated water due to the accumulation of rain. Due to the excessive amount of oxygen, the anterior lobe of the pituitary body of the female gets stimulated causing ready ovulation. This leads the female to hunt for a suitable partner and on getting such a mate the couple start playing about, coiling, rubbing, etc. Ultimately spawning takes place when the females lay eggs and then the males spread milt on them for fertilisation. The fertilised eggs sink down at the bottom. The embryos generally come out of the egg-cases within 15 to 18 hours and float in the water of the pockets. Eventually, most of these embryos come to the river proper and the moment they are in the river these embryos migrate downwards with the current. So most laymen and even fishermen seldom get any opportunity of perceiving the fertilised eggs of carps. Most of them collect the very early stages of fry, which is ordinarily known as *dimpona* (ডিমপোনা).

Fishermen generally catch these early fry or *dimpona* (ডিমপোনা) with nets of fine mesh and sell them in black earthen *hundies*.

It has already been pointed out that the breeding of carps may also take place in special types of ponds known as *bundhs* (বঁধ). A *bundh* is a kind of pond in the midst of a low-lying paddy land bounded on three sides by high embankments, the remaining or the fourth side being left open, since it gradually merges into sloping ground like a spout. In summer, a great part of the *bundh*

area dries up and is cultivated, while the actual pond always contains some water and harbours mature fish. In the rainy season, water from the upland area rushes into the *bundh* in the form of streamlets, which are locally known as *dhals* (ঢাল). On getting a heavy shower, the whole area comprising a *bundh* becomes submerged, and during heavy floods it may even overflow. To prevent overflowing of the *bundh*, as well as to get rid of the old water of the pond, an outlet known as a *bulan* (বুলান), is made on the opposite side of the upland area in the form of a channel which connects the *bundh* with a neighbouring river or a water-course.

With the accumulation of rain water in the pond, the brood fish are stimulated to activity and come out into the shallow parts of the *bundh*, known as *moan* (মোনান), for breeding purposes. There may be a little variation of the *bundh* from the description given above. The *moan* may be situated far away from the *bulan* and close to the *dhal*. There is a bamboo fencing, known as *chhera* (ছেড়া), at the mouth of the *bulan*. The flow of water through the *bulan* (channel for outlet) can be controlled by plugging it with straw and mud.

From the description of the *bundh* it is evident that the major Indian carps spawn in a shallow vast sheet of stagnant recent rain water for its excessive percentage of oxygen and the idea of spawning of carps in running water is baseless. As a matter of fact, practically no fresh-water fish spawns without some amount of rain water mixed with the old water of the pond. Thus we find spawning of such fish as Shal (শাল) (*Ophicephalus marulius*), Shol (শোল) (*Ophicephalus sturatus*), Lata (লাতা) (*Ophicephalus punctatus*), Punti (পুন্টি) (*Barbus pun-tius*) and Maurala (ময়ূরলা) (*Amblypharigodon mola*), etc., in almost all the common ponds of Bengal. For major carps almost pure rain water is needed and how it is possible in river or pond has already been stated. Another kind of *bundh* may be stated which may be adopted everywhere throughout Bengal. If there be a shallow big pond that dries up in summer, then that may be the collecting space for heavy rains, the depth of which should not be very great. Such a pond is really an ideal *bundh* for spawning of major carps, when the brood fishes are transferred from a neighbouring pond of considerable depth. This idea is not the product of imagination but in reality we find such *bundhs* in vogue in places like Midnapore.

In Bengal the collection of major carp fry is made in almost all the big rivers, but it is strange that actual fry markets are in existence in Western Bengal, forming a regular belt-like area having Murshidabad on the north and Calcutta, Amta, Midnapore towards the base of the belt. The only place in Eastern Bengal where there is a regular fry market is near the Halda river in the Chittagong District. Thus there is great inconvenience for the North or East Bengal districts to get the fry of major carps. The difficulty may be removed if the people of such districts adopt the second kind of *bundh* mentioned above.

Stocking of fry of major carps may not be in vogue in Eastern Bengal, especially where there is floodwater. In such an area people are not sure of their position so they are reluctant to spend money. Recently I had a talk with the Director of Fisheries of Travancore State, where there is floodwater, as in Eastern Bengal and here also people do not stock fry in their ponds as they do in Eastern Bengal.

For spawning of smaller carps such as Punti one should keep a pair of such fish in an earthen *hundi* and should change the water several times during every twenty-four hours. The water must be rain water. This change of water has an invigorating effect and gives ready spawning.

When carp fry become fingerling it is easier to identify them, but such fingerlings are costly and unless we stock very early fry, it would not be an economic proposition.

Besides the points of identification of common carps, one ought to know how to distinguish between the carnivorous from the herbivorous ones. To start with, all the carnivorous fry have the origin of the mouth cavity ventral

to the body, which ultimately goes up gradually with the advancement of age towards the dorsal. The herbivorous on the other hand have their origin of the mouth towards dorsal and in most cases traverses towards the ventral side. There may be few exception, such as Catla (কাতালা) (*Catla catla*) which takes quite a lot of crustacea along with plant food. For this reason Catla (*Catla catla*) has a perpetually dorsal mouth and can be called an intermediate form. I like to point out here that carnivorous fry are equally, if not more, dangerous than the adult carnivorous fish.

In the Fish Laboratory, Calcutta University, an experiment was performed to demonstrate the havoc created by such carnivorous fry. We kept a Boal (বোয়াল) (*Wallaginia attu*) fry and 100 fry of carp in a glass aquarium and the number of carp fry that the Boal fry used to devour in every 24 hours was calculated and in 40 days it was found that one single Boal fry could devour 1096 carp fry and it attained the tremendous size of 292 mm. whereas the carp fry attained the size of 35 mm. only.

The collection of fertilised eggs from the *bundh* is done by mosquito curtain nets. The size of the egg proper is that of a pea-seed with enough mucous outside them giving an appearance of so many pearl beads. These eggs are transferred to small pits or *hapas* (হাপা) with plenty of water from the *bundh*. The eggs that are collected in the Halda River are generally kept in pits of considerable size and the baling of river water is done by means of a narrow boat fitted up with a pulley. The fishermen generally keep the fertilised eggs on a net submerged in water in order to get rid of the egg-cases, when the embryos are liberated from them. There may be an improved method if, instead of a piece of net, one puts a piece of ordinary cloth underneath the net, so that on liberation of the embryos from the egg-cases, these fry will be on the ordinary cloth piece which can be lifted up in order to show the fry to the intending purchaser without any injury to them.

The collected fry are sold in black *hundies*. Fishermen generally put a small quantity of laterite soil in the form of paste in the water of these *hundies*. It has been ascertained that such a mixture has a definite alkaline reaction. The respiratory process of the fish fry together with their excretory products have definite acid reaction.

If the water has alkali right from the beginning then there is every possibility of neutralisation without the ill effect of acid. Now the question is that laterite soil is not available everywhere in Bengal. Lime is a good substitute for an alkaline substance like laterite soil and is available at all places. If we put 4 oz. of lime to a gallon of water, then the fry can live in it with ease. But the lime should be given after thoroughly pulverising it so that there may not be any difficulty regarding the choking up of the respiratory tract of the fry. Lime may also be put in *hapas* in the same proportion and form.

The two fundamental problems of fry and fish are food and respiratory aid. The greatest cause of fish mortality is the difficulty of respiration. The dissolved oxygen of the water of the *hundy* may not be sufficient, so fishermen generally give aid by hand paddling. This hand paddling is not only troublesome but also impossible at all times, particularly when the carrier is in motion. The inner tube of an used motor tyre or a bicycle tyre serves satisfactorily. Inflate the inner tube with a hand pump and put a thin rubber tubing to the nozzle and also put a pinch-cock at the free end. On regulating the pinch-cock one would get air on immersing the free end of the rubber tubing in the water of the *hundy* during transport of fry.

The best time to prepare a pond for pisciculture is the latter part of summer, when the embankments are exposed to a great extent due to the drying of the water of the pond. The weeds, which lie on the embankments during this part of the season should be removed. The weeds are to be removed along with some earth. If there are plenty of floating plants on the surface of the water, then these should be removed by dragging a piece of strong rope from one end of the pond to the other and then these heaps of floating plants should be removed at a distance from the embankment. If these are not removed

to a distance then the heaps may come down again to the pond during monsoon along with a heavy shower and then they may grow again to cover the water. If the pond has rank vegetation and one wants to get rid of it along with the roots, then the best way is to put a long pole of bamboo horizontally a little below the surface of the water and roll it from one end to the other of the pond in various directions. This will enable one to drag the plants along with their roots which will be twisted around the bamboo pole. But one must be very cautious about deciding whether the aquatic plant should be removed or not for the fact that mature carps live on this kind of vegetation. It is only the excess of vegetation that one should remove.

Then by dragging a net one can get rid of the remaining parts of plants either floating or immersed, along with the liberation of gases accumulated at the bottom. Generally, the gas at the bottom is carbon dioxide but sometimes one can get even marsh gas. There is another advantage of the dragging net and that is the capture of the carnivorous fish. Lay people are absolutely ignorant of the facts of how much havoc these carnivorous fish can create.

Now it can be easily imagined that if the fry of a carnivorous fish can do such havoc, then what an amount of destruction a full grown fish may do! Besides, where is the certainty that the pond will contain only one or two carnivorous fish? So the rearing of major carps cannot be done in a pond where there are carnivorous fish.

Accumulation of débris at the bottom is certain in an old pond. This débris produces gas after rotting. The gas cannot be liberated without scrapping the débris. But scrapping the débris of the pond may bring disastrous effects, that is, by stirring the debris they may choke the respiratory tract of fish and fry. If one wants to clean the débris of the pond, then *hurra* (हरा) is the best means for it. A few long bamboo poles are tied together as a bundle with small twigs inserted inside the bundle in order to make it heavy. Now this bundle of bamboo poles is kept at the bottom of the pond and, putting two strong ropes at the two extremities, it can be dragged at a particular direction by two men on either bank of the pond. In this way the projected twigs of the bamboo pole bundle scrape through the débris and liberate the accumulated gas. If a small quantity of the bottom débris is removed daily, then the cost is much less and there would not be any scarcity of food. Such a device has been made in the Fishery Laboratory, Calcutta University. It requires a siphon made up of galvanised iron sheet, the cost of which was Rs. 4, pre-war price in Calcutta. Such a siphon has nails at the bottom tube fixed up to scrape the bottom debris of the pond and thereby to liberate the accumulated gas. The top tube has a cap to be closed at the time when the siphon is immersed in the pond and it should be opened suddenly in order to suck the liquid débris inside the bottom tube, to be ultimately liberated into the outer broader tube through the big hole at the side of the bottom tube at its extreme upper end. Now the liquid débris can be poured out in a bucket or in some vessel to be removed to a distant place for sun drying, after which it can be used as a good fertiliser.

Dewatering of a pond is not only expensive but the problem is to keep the fish population which was kept in the pond elsewhere. Then fish like Mrigal (मृगाल) (*Cirrhina mrigala*) which live on the semi-rotten plant bodies at the bottom of the pond will die for want of food. One has to wait for the rains in order to get water. So a siphon is the best solution. It can partly remove the bottom débris without either choking the respiratory tract of fish and fry and also can remove the accumulated gas with ease and without heavy expenditure.

For manuring an ordinary pond the following articles may be used:

- (1) Bundles of straw with a string for culturing Protozoa. For every 20 cottahs of water a bundle of 2½ seer may be put for 10 or 12 days and then may be pulled out by the string.
- (2) Dry cowdung and mustard oil cake in the proportion of 2 to 1. For each cottah of water ½ seer should be sprinkled.
- (3) Dry water hyacinth bundle may be put for culturing small crustacea in

the same proportion to that of straw. These bundles should be lifted up in 15 days' time.

All these are put as suitable media for culturing protozoon crustacea, algae etc., which may be found in minor proportions in the pond. These will multiply with the above manures very soon.

If one has to dig a pond, the natural question is what should be its length, breadth and depth? For pisciculture the longer the pond the better. The breadth should not exceed 25 to 50 feet. If bigger than this, it will entail heavy expenditure for dragging bigger nets. Regarding depth the natural questions are, if it is meant for only rearing the early fry, then it should not exceed 6 to 7 feet. In that case the pond would be absolutely dry in summer. One should stock such a pond during rains and should remove the fish before the next summer. In order to keep the big carps throughout the year, a pond of 10 to 12 feet deep is needed. For the early and later stages of stocking one can have a pond partly 6 to 7 feet deep and the other part 10 to 12 feet deep. But there must be an embankment between the two sets of pond. After the growth of fry in the shallow part, part of it may be transferred to the deeper pond by removing the inner embankment and the rest of the adolescent stages should be removed in order to avoid over-population.

We generally excavate a pond during summer, so that it may be filled during the rains. For pisciculturing in a newly excavated pond the bottom of it should be ploughed thoroughly. Two parts of dry cowdung and one part of mustard oil cake should be sprinkled on this ground at the rate of $\frac{1}{2}$ seer per 1 cottah of ground and then the ploughed land should be harrowed for smoothing and pulverising the soil. One can use chemical fertilizers such as, (1) *Nitrate of Soda*. It permeates the soil freely and rapidly. Roots multiply soon and grow deep, giving the plants firmness and vigour. It contains 50 times as much nitrogen as an equal quantity of cowdung. (2) *Sulphate of ammonia* is better than nitrate of soda for aquatic plants. (3) *Super-phosphate* is good for hastening maturity and ripening of fruits. At the beginning of rains *Harioli* or Indian doob grass (दुर्वा घास) seed may be sown at 2 seers or 5 seers of cuttings of grass per bigha. At the edge of the pond a big trough of grass with earth can be placed. Seeds of *Kalmi-sak* and *Sujni-sak* may also be sown. After the accumulation of rain water, bundles of straw of dry grass and dried water hyacinth may be put in the proportion given in an ordinary pond.

In Bengal 95% of our ponds are meant for pisciculture as well as for drinking purposes; so we cannot use manures which are directly detrimental to our own health. Kitchen refuse, stable refuse and sewage water which are very good manures for culturing food of major carps cannot be given in each and every pond. So those who have a small seasonal pond to spare can use it for this purpose. These small ponds are known as *Dobas* (ডোবা). A *doba* of 50 to 60 feet length, 25 to 40 feet breadth and 6 to 7 feet depth may serve such a purpose. Ploughing and manures of other description may be put as stated for ordinary ponds and for newly excavated ponds, but in addition to the articles mentioned above one may give such manures as kitchen refuse and stable refuse. These articles should be given 1 basketful for every 10 cottah in powder condition after pulverising them. Sewage water or, in absence of that, surface drain water may be added to the *doba* up to a limit when the colour of the *doba* water becomes absolutely bottle-green. Then there would be plenty of algae, protozoon and crustacea in this water. After a time the faecal matter settles at the bottom and the living matters will float along the surface water. A good quantity of such water may then be taken out and transferred to the pond where fry of carps are kept for rearing or the *doba* water may be strained by a piece of cloth of fine mesh and then put there in the pond for the feeding of carp fry. With the addition of fresh rain during this season the fresh culture of algae protozoon, crustacea and few insect larvae would thrive well.

There ought to be a guidance for the stocking of early fry in a *doba* and providing them with all sorts of food. Each tiny little fry requires 1 c.

foot of water. Here the fry should be kept in a *doba* for a month or so till they grow up to a fingerling of $2\frac{1}{2}$ or $3\frac{1}{2}$ inches. These fingerlings are to be transferred to the ultimate stocking pond where one should calculate not only the amount of cubic foot of water but must deduct $1/10$ of the capacity of water for drying in summer months. In this pond in the first year each fingerling requires 4 cubic feet, in the second year 8 cubic feet and in the third year 16 cubic feet of water. At the end of the first year, some of the fingerlings should be taken out to afford accommodation for the rest; there ought to be space enough to accommodate $\frac{1}{4}$ of the original fingerling stage at the beginning of the first year in order to keep continuity. After the fourth or fifth year all the mature fish should be removed, since they are neither tasty nor economical.

A few words may be said about the physical exercise of the fingerlings and adult fish. Good exercise depends upon two main heads:—(1) The length of the pond. The greater the length, the better the scope for exercise. (2) The particular situation of the pond—whether on a railway line, or on a factory or where there are washermen to produce noise.

The washing of washermen has additional advantage of having caustic or alkaline substances for neutralisation of acid substances produced by the respiratory processes or the excretory substances of the fingerlings and adult fish; but if the pond is also for drinking purpose, then lime may be given without any bad effect.

For creating noise one can put cocoanut, palmyra, date and other trees of similar variety through the leaves of which wind may pass and create a noise and thus disturb the fish population in the neighbourhood. Bathing in the pond itself disturbs the fish and the disturbed fish run for their lives and that gives them opportunity for exercise.

THE POPULATION PROBLEM IN BENGAL

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“Know thyself” was the Motto of Plato. In fact this should be the motto of every one of us. So it is time for us to gauge how far we know ourselves—what informations we have of the teeming millions surrounding us or in other words what do we know of Bengal and her people? The last Census records a population of 60,306,525 (31,747,395 male, and 23,559,130 female) in the British territory of Bengal. It shows an increase of 20·3% over the population of 1931. Comparing the population of the last fifty years, *i.e.*, the population of 1891, 1901, 1911, 1921, 1931 and 1941, we find a continuous increase since 1891. In 1891, the population was 39,097,023—male, 19,801,400, female 19,295,263 although the rate varies. From 1891 to 1911—the rate of increase is uniform—*i.e.*, 3,052,131, 3,341,902 or 7·2% and 8·0% respectively. But in 1921 a set back in the rate of increase ensues, *i.e.*, it is 12,12,646 or 2·8%. Again in the following decade the previous rate of increase is revived, *i.e.*, by 3,411,846 or 7·3%. There is again an abnormal increase of 10,190,977, *i.e.*, by 20·3% in 1941. Neither is it in keeping with the rate of increase of the population of India as a whole, which is 150%, nor with any of the provinces, except the Punjab. (The figure for India also shows much abnormality since 1921—*i.e.*, 0·9, 10·6, 15·0 per cent respectively). No legitimate explanation

for this set back in the rate of increase in 1911 can be adduced. The abnormal rise in 1941 may possibly be due in part to the influx of population from Eastern Asia or to the immigration of labourers and others, mainly for military purposes.

• Thus every Census is giving us a good figure of accretion to the population of Bengal. *Prima facie* it is a good sign no doubt. The 1921 Census records an immigration of 1,881,513 individuals from outside Bengal (both from India and abroad) and an emigration of 770,860 persons from Bengal—leaving a surplus of 1,110,653 individuals. Again in the 1931 Census the immigrants number 1,821,052 and emigrants 1,083,772, the surplus being 737,280. Thus the surplus in 1931 is less than that of the previous Census by 373,373 individuals. Yet the 1931 Census records an increase of population by 3,411,695 individuals.

Now this increase of population might be due to two causes, *viz.*, by birth and by immigration.

By birth we get an addition of 1,463,484 (Census of India, Vol. V, Part I, p. 68) persons. To these might be added 737,280 individuals as surplus of immigrants over emigrants—thus giving a total of 2,200,764. But what about the remaining 1,210,931 individuals, included in the Census of 1931? (Again according to the table at page 154—the excess of birth over death is 1,109,833 and as such the total comes to 1,847,113 and the remaining 1,564,582 individuals are left unaccounted for.)

The progressive increase in number of persons born outside Bengal (British territory) but included within her population from 1881 to 1931 by 240, 281, 337, 426, 405 and 363 respectively per 10,000 persons is significant. The set back in 1931 does not synchronise with what we have seen while considering the population as a whole nor is the retardation of the progressive increase in the population in the decade ending in 1911 in harmony with the progressively increasing ratio of the number of persons born outside British Bengal. So long as the figure for 1941 is not available, we cannot say whether the retardation in 1931 is temporary or regular and a permanent change of tendency.

It must be noted here that the place of birth does not necessarily coincide with the place of origin. A person may be born outside Bengal but that does not signify that he is not a Bengali or a person of alien parentage may be born in Bengal without any legitimate claim to be labelled as Bengali in the strict sense of the term.

This leads us to enquire what is the *locus standi* of the immigrants who have made Bengal their permanent home and have cut off all connections with the land of their origin or are living in Bengal for generations together for business or other purposes: especially people, who have migrated from contiguous provinces and have partially or wholly been assimilated in the local population. A study of such people will be full of interest to students of the ethnic and cultural history of Bengal and may help in determining whom we may call Bengali in the strict sense of the term.

Now let us see if the proportion of the death rate throw any light on this point.

The proportion between male and female is decreasing from 1891 to 1941 19:225:623, 20:657:112, 22:121:904, 22:548:413, 24:073:245, 25:552:130, *i.e.*, for every 1,000 males there are 974, 961, 935, 924 and 899 females. Thus it is seen that the number of females is proportionately decreasing although there is a general tendency of increase in the population.

This may be due to two reasons. Either the women population is deteriorating in health and dying in a proportionately greater number or male labourers are pouring into Bengal in far larger number from the neighbouring regions.

A reference to the subsidiary Table X (Census Report, 1931, p. 156), which gives the number of deaths from 1921-30 per 1,000 individuals of the same age and sex, shows that from 1921 to 1926, the female death rate was lower than that of the male, *i.e.*, by '9, 1'5, 2'2, 1'3, '7 respectively, but from 1927 to 1930, it surpasses the male death rate by '1, '2, '1 respectively. The average female

death rate of the decade is '8 less than that of the male. But it must be noted that the fluctuations in the rate are not so much as to effect any very serious change in the population, although the prognosis is not a very happy one.

A study of the span of life also gives one a very gloomy feeling. The average span of life (Census, 1931, p. 150) is slightly over 23 years in both the sexes from 1911 to 1931. A still worse picture is given by the distribution of deaths according to age. More than 65 (65.2) males per 1,000 die before they attain the age of 5 years and about 75 (74.8) persons die at or about the age of 60 years. About 57 (56.6) children of the other sex die before the 5th year and about 68 (67.6) deaths take place at about the age 60 years. The picture is completed by what is remarked by Mr. Porter in the Census of India, 1931, Vol. V, Part I, p. 116. "Fifty per cent of the total population are less than 20 years old and by the time the age 35 is reached those above this age form less than one quarter of the total population. In England and Wales at the Census of 1921 more than half the population was over 25 years of age and it was not until the age of 50 was reached that the percentage in higher age groups (19 per cent) fell as low as in Bengal is reached before the age of 40."

Thus 50% of the population are minor and only 25% live beyond the age of 35, i.e., in the period which is best suited for any productive work of value. Such a people, therefore, can scarcely be expected to keep pace with the world movement.

Now this low mean age may be due to

- (1) low rate of infantile mortality,
- (2) high rate of mortality at advanced age,
- (3) high rate of fecundity.

As regards the first point, a regular tendency of the lowering of the death rate of children below the age of 5 years is noticed from 1921-30 in both the sexes (Census Report, 1931, p. 137), i.e., from 80.5 male children in 1921 to 54.0 in 1930; and from 70.1 female children to 47.5 till the last day of 1930, out of 1,000 living children below the age of five, Mr. M. W. M. Yeats of the Census of India, 1941—I—India (p. 33) has also noted a reduction of infant mortality for the whole of India. This then might account for the lowering of the mean.

But a lowering of the death rate is noticed in the advanced age in both the sexes, i.e., from 81.3 to 74.3 males and 74.5 to 71.4 females. But this goes against any such lowering of the mean age.

We have no thorough study of the fecundity index of the population, though it is so very important for the proper diagnosis of the vitality and for the reason of that, the stability of a people. A partial attempt in this direction was made in Census, 1921. A more complete attempt was made in 1931 (p. 171). It gives the average living birth per family as $6.0 \pm .05$ and the average survivors per family as $4.0 \pm .03$.

So long as the trend of fecundity is not studied, we cannot say anything on this account. But an examination of the number of births in the decade from 1921 to 1930 reveals that the number is reduced in 1930 from what it was in 1921 in both the sexes—though by a small quantity.

So it might be remarked that the low rate of infantile mortality, the low rate of mortality at an advanced age or lower birth rate cannot be responsible for the low mean age of 23. It must, therefore, be attributed to some other cause or causes which are undermining the vitality of the people. (I should like to ask—is it due to malnutrition?)

Another problem which suggests itself to one while considering the position of the immigrants in Bengal is—who are the Bengalis? What is their strength in the population of Bengal? By eliminating the number of immigrants, we cannot arrive at a reliable figure of their strength. The study of the religions also does not help us. There are the Hindus, Muslims, Tribal Peoples, Buddhists, Christians, Roman Catholics, Jains, Sikhs, Jews, Roman

Syrians, Zoroastrians, Confucians, besides those who profess a number of indefinite religious beliefs. Now it is well known that the religious beliefs are easily changeable like the changing of garments, especially in these cosmopolitan days.

The study of the caste, tribe, and race also gives us no better result. Beside the Muslims and the three recognised castes of the Hindu community with their endless sections and subsections, there are the tribal peoples, Europeans, Anglo-Indians, etc., who go to make up the population of Bengal. Very little has been done to draw a true picture of these.

Will then language be of any help to us? But I should first of all like to make it clear to them that my primary object is to find out a stepping stone—however, shaky it might be—a drowning man catching at a straw. We all know how the political boundaries of Bengal is changing—how people of diverse castes, creeds, tribes and races are daily pouring into the cosmopolitan province of Bengal. How then are we to distinguish a son of Bengal from one of her adoption? There is no standardized physical test.

I am fully conscious of the shortcomings of language. The language might be changed *in toto* as the Bhumijas, who live in the neighbourhood of the Bengali speaking people have adopted Bengali. But at present it is the last resort. It will simply give a rough idea of the people whom we might call Bengali. By Bengali—here I mean people whose mother-tongue is Bengali—and nothing more. This will serve as a starting point and subsequent study—both physical and cultural—will serve to deduct or add to their number.

Taking this as a test let us see how the population of Bengal (British territory) is divided. Out of a total population (Census of India, Vol. V, Pt. 1, p. 372) of 50,114,002, as many as 46,393,802 persons, *i.e.*, a little over 92.5% own Bengali as their mother-tongue and about 7.5% (or 3,720,200 persons) do not and these may roughly be taken to represent the non-Bengali element in the population of Bengal. Starting them with this—our first duty will be to make a complete and continued bibliography of the results of Anthropological enquiry. The importance of the augmentation and improvement of collection of osseous materials for racial and other group studies and sufficient number of developmental series on which to determine the racial and other peculiarities at all stages of growth cannot be over-estimated.

Of special importance to Bengal is the study of the people who occupy the lowest rung of society. Of course thereby I do not mean that Anthropology is confined to the study of the primitive people only. The study of the upper classes, the different caste groups, is as much necessary as the study of the less advanced section of the society. But stress must be laid on the study of the less advanced section not for their benefit only, not simply for descriptive and statistical purposes, but for a proper understanding of the fundamental problems of our own race and of humanity in general. As has been remarked by A. Hrdlicka (*Amer. J. Ph. Anth.*, Vol. I, p. 20). "The more primitive groups of people are less mixed, less abnormal, less pathological, perhaps less aberrant than those of more civilized communities, hence observations thereon may reasonably be expected to reveal more readily and clearly the workings of natural laws that control man's cycle of life, his adaptations, his changes and his evolutions."

Investigations into the physical, physiological and intellectual effects of racial mixture on progeny are also of vital importance in Bengal, infested, as she is, with people of diverse races, nationalities and tribes.

Finally, it must be added that the very existence of a nation or a people depends on the conservation of the physical standards and soundness of her members and to gauge those standards nothing could be so effective as proper, sufficiently comprehensive anthropometric surveys made at definite periods."*

* Presidential Address delivered at the Anthropological Society, Calcutta University, on 16th December, 1944.

VOCATIONAL GUIDANCE OF THE BLIND

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THE vocational guidance movement for adolescents may, broadly speaking, be said to have been initiated in 1908. From the evergrowing momentum that has accrued to this concept as well as from the mighty bulk of literature that has been written on this subject in course of less than four decades, the usefulness and the popularity of this movement may easily be realised.

So far as the blind are concerned, this work attracted the serious attention of those active in this field during the last 15 years. Owing to the comparatively short time, the narrower range of occupational opportunities for the blind, and a few other important factors, progress in this phase of blind work has fallen far short of expectation. The encouraging fact, however, is that the workers and the agencies for the blind in Europe and America have kept up this ideal in the forefront and are determined to take more accelerated and effective strides towards it.

Except a few important details which will be noticed later, the basic principles of vocational guidance of the seeing are equally applicable to the blind. It is, therefore, perfectly relevant to state here the inseparable constituents of the concept of vocational guidance.

Vocational guidance has been defined variously by the writers on this subject in conformity with the emphasis they have laid on one or other of its different components. The definition which seems to adhere to the consensus of opinion is that vocational guidance is "the process of helping an individual 'to select, prepare for, enter upon, and progress in' an occupation." In other words, vocational guidance comprises: (i) Counselling (with a view to assist an individual in selecting a vocation or vocations in consonance with his abilities and interests), (ii) Training (for the said vocation or vocations), (iii) Placement (in the said vocation or vocations) and (iv) Follow-up.

It is, thus, obvious that vocational guidance is to be carried on for a number of years, starting from the selection of a suitable vocation or vocations, and ending with satisfactory and conscientious follow-up. The actual length of time varies in accordance with individual cases—their abilities, interests, opportunities of training, occupational possibilities existing in a particular country and so on. The popular conception that vocational guidance ends after a few interviews with an individual and after scoring the results of certain tests administered to him is wholly erroneous.

The success of vocational guidance programmes is largely dependent on the personality and ingenuity of the vocational counsellor. This is particularly true of the counsellor engaged for the blind. The sightless adolescents have, on the average, less initiative and interest in their work than their seeing compatriots. The visual handicap by itself is not responsible for this sluggish and irresponsible state of mind, but it is brought about and accentuated by a combination of several other factors. Sometimes, blindness and mental retardation are the concomitant effects of the same underlying cause. Most often, however, the social situations arising out of the visual handicap lead to an arrested condition of the mind. Words of despair, discouragement and depression are dinned into the ears of sightless persons by their parents and other well-meaning individuals, and it is only natural that these words will have their inevitable reactions on the minds of the blind persons.

The all-found system of maintaining visually handicapped boys and girls in a special residential institutions does not also foster among them an urge towards self-support. In course of time, they come to believe that the world owes them a living even when they are out of the institution and that they have no desperate need of earning a living for themselves. This type of approach to life problems is evidently antagonistic to personal efforts and ambitions, and

it tends to turn the otherwise capable blind boys and girls into permanent and despicable social parasites.

It is, thus, apparent that most of the maladjustment of the blind result from the social situations arising out of the lack of vision and not from the physical handicap itself. The vocational counsellor must be a person who has the adequate training and ability to eradicate all these avoidable evils. He must be a staunch and genuine believer in the successful future of the blind and must be able to inspire them to put forth their best efforts towards complete social efficiency. He must have a cheerful and radiant disposition, so that he may be able to instil hope, courage and self-confidence among them, in spite of their visual handicap. He must make them believe sincerely that blindness is just an inconvenience and not a tragedy; that blindness is nothing more than an individual difference such as, colour of the skin, stature, and so on and that all the individual differences in the world may be moulded and utilised towards the enrichment of the common social end.

At the same time, the vocational counsellor must be on his guard that he may not arouse unwarranted ambitions in the minds of the blind—ambitions which cannot be fulfilled in the present state of society. The sightless boys and girls, like the seeing of the same emotional age, often choose a vocation followed by another, for whom they have a good deal of admiration. This type of choice, when it is not supported by the reliable and objective findings of one's abilities, should be discouraged by the vocational counsellor. He should supply a complete list of the occupations for which the blind are and should be eligible and provide full information about each occupation. This, of course, does not imply that the blind should not venture out on a new vocation, just because it has not been tried out successfully by any one else, and they should always be prevented from sailing across the "uncharted seas." They should be encouraged to do so by all means, provided they are made aware of their physical limitations in relation to the occupation they intend to try out and that their abilities and interests justify the experiment. Otherwise, the vocational counsellor will not be discharging his duties and responsibilities faithfully and he will merely cause keen disappointments for his blind counselees, making, thereby, the miseries of blindness appear to them as far more unjust and unbearable than before.

Obviously enough, the vocational counsellor should be thoroughly conversant with the abilities and interests of everyone individually. The attempt to select occupations for groups of people is unsound and is doomed to failure. Vocational guidance must, of necessity, be always based on the individual and none of the strong or weak points of those who seek his advice must escape the vocational counsellor. The relationship between the counsellor and the counselee must be one of great confidence and cordiality, so that the individual characteristics of the counselee may be judged by the counsellor in the right perspective.

It is a colossal psychological mistake to proceed on the assumption that the blind constitute a class by themselves and that there are certain categories of vocations suitable for each belonging to this class. Several vocational guidance programmes have failed on account of this belief in the "class" concept of the blind. It is not an exaggeration to state that the sightless individuals vary from one another, even in more important and fundamental ways than do the seeing, and these variations are due to several factors, such as, the age at which sight was lost, the cause of blindness, the amount of visuality retained, etc. There is hardly any common denominator for all the blind individuals other than their blindness and sightlessness by itself cannot distinguish a number of persons as a class at least for psychological and vocational purposes.

The abilities and interests of the individual counselee must be determined objectively and not by means of hypothetical postulates. A mere guess or even a deduction about one's vocational abilities and preferences, no matter how correctly it is formulated at times, cannot be assigned the status of the objective data, obtained from the results of the approved psychological and

psychometric tests. The tests of intelligence and achievement are, by their very nature, indicative of one's intellectual attainments and these tests determine, at least, one's capabilities for literary and a number of what are described as persuasive professions. But mechanical aptitudes and preferences for the so-called vocations cannot be determined by the tests of intelligence and achievement. Unfortunately, these are the only tests which have been adapted for use with the blind, and there is hardly any reliable adaptation of tests to discover their mechanical aptitudes and vocational preferences. It is of urgent importance that such tests be devised or adapted for the blind inasmuch as the majority of them have to follow vocations other than those grouped under the category of literary and persuasive professions.

Another point, which should find a conspicuous place in the vocational guidance programmes, is the stress on the personality development of the counsellee. No vocational guidance can be regarded as complete and effective unless it includes the guidance towards the development of a normal and pleasant personality. It is a matter of common knowledge that an individual, with undesirable personality traits, often fails to achieve vocational success despite his thorough training in a particular occupation. The combination of an efficient training and a winning personality is indeed a sure guarantee for a satisfactory vocational adjustment in life and the vocational counsellor must place this ideal before the counsellee from the very outset of the vocational guidance undertaking.

It is, however, discouraging to have to admit that the reliable literature on tests and inventories of personality is still very limited and, so far as the blind are concerned, the volume of such literature is almost negligible. But the question of the personality of the blind is of supreme moment, as the lack of vision tends to accentuate and emphasise certain disagreeable personal characteristics. A few of these have already been stated very briefly in a foregoing paragraph. For the limitation of space, only one more which requires careful and persistent guidance, is mentioned here.

It is often observed that some blind persons have developed certain peculiar mannerisms, such as, swinging their heads, sticking fingers into their eyes, smiling in a vacant way, moving their hands before their eyes, etc. In the psychology of blindness, these queer traits are known as "blindisms." Three chief reasons may be advanced to account for these habits:

First, owing to the absence of vision, sightless children are incapable of learning the simple ways of life through visual imitation, which the seeing children absorb almost unconsciously. Unless the blind children are told about the correct ways, they contract certain traits of their own without knowing that these traits are peculiar to themselves and are not possessed by others.

Secondly, many sightless children as well as adults are constrained to live enforced sedentary lives on account of the obvious difficulties of shifting about freely and of the consequent lack of physical activity. This results in the conservation of a good deal of energy—both physical and mental—on the part of the blind, and this superfluous energy manifests itself in the unnecessary movements of the body.

Lastly, the visually handicapped boys and girls, with some amount of residual vision, are very often tempted to convince themselves that they have not lost their small possession. This process of self-conviction accounts for the habit of moving their fingers before their eyes and other quaint mannerisms.

It is hardly necessary to point out that these unsightly physical manifestations should be handled with care and tact with a view to their ultimate eradication. Tact is of immense importance, else, the cure of one disease, if at all successfully accomplished, is likely to lead to the inception of another, *viz.*, the complex of inferiority. The process of correction should commence within a short time after an instance of "blindism" has been noticed; otherwise, it will be very difficult to remedy this severe maladjustment with a satisfactory measure

of success. Parents and teachers have a great responsibility in this matter; but the responsibility of the vocational counsellor is the greatest in view of the fact that these symptoms of maladjusted personality have a direct and important bearing on the vocational success of a blind individual. However, all sightless persons do not acquire these personal imperfections, and the vocational programme will, therefore, include only those who have done so in some form or another.

So far as the second item of vocational guidance, *viz.*, training, is concerned, it may be stated that the training imparted to the blind has usually to be more thorough and more protracted than that provided to the seeing. It has to be more thorough, since the seeing people in general and the seeing employers in particular are not, as a rule, inclined to believe that the blind can be trained as efficiently and adequately as those with sight. To put it differently, the training of a seeing person is accepted as a matter of course, and the assumption is rebutted only when his training is found to be inadequate in course of time. But the case is different with a blind person; the onus of proof, that he has received a good and useful training is usually on him.

Again, the training of the blind is, generally speaking, spread over a greater number of years than that of the seeing. This is due, firstly, to the fact that the training of the sightless individuals has, as stated before, to be more thorough; and, secondly, due to the visual handicap itself, which necessitates a greater length of time in some cases. It should be borne in mind that, for a seeing person, certain occupations do not call for any long-drawn process of training at all; sight, combined with some degree of commonsense, is all that is necessary to qualify him for these occupations. But no such grainful vocation is known to exist for an individual without sight.

The vocational teacher, like the vocational counsellor, must be a very capable and resourceful person. He must be able to engender the belief in the minds of his sightless trainees that their training will be valued by the employers and that they will not remain idle and useless on the satisfactory completion of their course. He must also be able to make the special adjustments required to teach his sightless pupils. Without these adjustments, the blind trainees can never master the occupations which are, after all, primarily intended for the seeing.

According to some authorities, placement is not included in the concept of vocational guidance. But the more recent tendency which appears to be in close harmony with what will be stated in the subsequent paragraphs, is to regard placement as an integral part of a vocational guidance programme.

Placement is indeed the hardest element of any system of vocational planning and it is particularly so, so far as the blind are concerned. It has already been mentioned that the seeing employers are usually suspicious about the abilities of a sightless person and are, therefore, reluctant to hire his services. Two distinguishable stages of this suspicion of, and prejudice against, the employability of a blind individual may be noticed: First, it is not believed that a person, having such a major handicap as blindness, can really receive a thorough and complete training in any occupation; and, secondly, it is not conceded that he can put his training to a commercially useful purpose, even if a good training is possible for him.

A suspicion or a prejudice has hardly any logic behind it; once it has been implanted, it deepens hard and flourishes even after the real or the supposed reason on which it is based, has ceased to operate. A brief analysis of the pertinent problems affecting the blind will bring out this point in bold relief.

There was a time when almost all the blind individuals throughout the world were unfit for placement in over 99% of the vocations in existence. The visual handicap by itself was not responsible for this deplorable state of affairs, but the real cause was that the people did not know how to train the mind and the hands of a blind individual towards his self-support and social usefulness. The sightless individuals were treated no better than the domestic

animals and the joys and sorrows of their lives were indissolubly linked up with the whims of those who "owned" them.

In course of time, however, social consciousness underwent a tremendous change and respect for the personality and individual worth of a human being grew considerably. People came to realise that it was much more profitable, from the purely economic standpoint, to train the blind in certain occupations and make them contributing members of society than to maintain them permanently at public or private cost. This was only the economic aspect of the problem; along and side by side with it, there was also a humanitarian aspect which was certainly grasped by a section of the population at large. The maintenance of the blind during their whole lives on public or private expense would defeat its ideological purpose and would dehumanize them beyond recognition. They must 'be made to earn their living either completely or partially and, in order to do so, necessary training must be provided to them. Besides, education or training, like virtue, is its own reward: it illuminates the minds of the blind, although their eyes are steeped in utter and unshakable darkness.

Both these economic and humanitarian aspects of the questions of the sightless individuals led Valentin Haüy to establish the first school for the blind at Paris in 1784. Since that time, schools for the blind were gradually founded in all the civilised parts of the world by those who believed in the potential capabilities of the visually handicapped children. The result has been quite encouraging, not so much in terms of quantity as in those of quality—and, thus, there are among the blind some who have proved themselves successful as teachers, professors, lawyers, journalists, government officials, business administrators, musicians, industrial workers, craftsmen, and so forth. It must, however, be admitted that the blind will welcome the increasing recognition of the economic aspect of their problems in preference to the humanitarian, inasmuch as the former is more conducive to their sense of self-respect than the latter.

From what has been stated in the immediately preceding paragraph, one should not get the impression that the employment problems of the blind have been solved satisfactorily in view of the establishment of so many institutions for sightless children and that the task of the placement agent has become a smooth sailing. Nothing is farther from the truth, otherwise, the question of the suspicion and prejudice on the part of the employers against blind labour would not have been raised in the present context with so much poignancy. The correct reading of the present position appears to be that some seeing people, with advanced and enlightened views, have recognized the claims of the blind for suitable placements in conformity with their training and education and that some blind individuals have achieved success in certain vocations and professions. But nine out of ten employers are unwilling even today to employ persons without sight, notwithstanding their acquisition of approved qualifications. This lamentable position cannot be explained by anything other than the deep-seated suspicion and prejudice on the part of the seeing people against the abilities and resourcefulness of the blind, to which reference has already been made.

All this makes the task of the placement agent a good deal more difficult than that of the vocational counsellor or of the teacher. The counsellor or the teacher has to deal only with the blind and mould their ideas and opinions; whereas the placement agent is not only concerned with the blind, but has also to bring about a transformation of the prejudicial reactions of the seeing employers to blind labour. This undertaking is indeed of the utmost magnitude, but it must be carried out effectively if the programme of vocational guidance is to be of any real value. Dr. Allen, the Director Emeritus of the Perkins Institution for the blind, has aptly pointed out that, while in school, a blind person can do what *he thinks he can*, out of the school, a blind person can do what *the public thinks he can*.

In order to aid the blind individuals in securing suitable positions, almost every large institution and agency for the blind in the Western countries has, on its staff, a placement officer who endeavours to bring about a successful understanding between a blind candidate and his employer. This distinguished band of placement officers has rendered a conspicuous service by inducing several employers in various spheres of activity to engage sightless workers. Many legislations protecting blind labourers against the seeing competition and providing compensatory privileges for them have been enacted as a result of the strenuous efforts of these men and others interested in the economic security of the blind. A small number of employers, including Mr. Henry Ford, have come to realise the truth that the blind employees usually work with the greatest possible conscientiousness and devotion, as they are determined to rise beyond the prevailing prejudice against them, and, in order to do so, they develop certain knacks and contrivances of their own with a view to restraining or minimizing the hindering effects of their visual handicap. The employers have also been made to believe that, in certain types of occupations, the blind, with their superior concentration and firm resolution to achieve a conquest over their physical handicap, in order to make a place for themselves in the world of the seeing, turn out, at times, to be even more efficient workers than those with sight.

The wider economic view that society is the ultimate gainer by employing sightless individuals rather than by keeping them in a state of unproductive idleness and by maintaining them at public or private expense, to which fact attention has already been called, has also been realised by a section of the seeing population. This is hard economic truism, which merits frank recognition from all, without confusing it with the well-intentioned but misplaced notions of altruism and humanitarianism. The economic value of the blind has definitely been proved in Great Britain and the United States during the present war as thousands of them have taken over and are carrying on most efficiently some of the duties relinquished by the seeing workers on account of their entry into direct military services. In "Outlines of a Scheme for the Resettlement of Disabled Persons," issued by the Ministry of Labour some time ago, the following significant statement has been made:

"The winning of the war demands the full use of all available labour, and disabled men and women can make a valuable contribution to this and in some cases by entering the munition industries and in other ways for work."

The man-salvage clinics, established in the United States for the purpose of locating and utilizing all available labour for war services, have succeeded in placing a large number of blind persons in different types of occupations. What has been proved to be true during war-time, cannot certainly be shown to be otherwise in the days of peace through any process of logical thinking.

The success of vocational guidance of the blind, so far as their employment is concerned, is largely dependent on the tact, resourcefulness and personality of the placement agent. As has already been shown, the population at large are not yet prepared to hire the services of the blind, even if the latter have been adequately trained for their vocations. It is difficult to prophesy if the time will ever come when the blind in general will be considered fit for employment on the basis of their training and education without the intervention of a placement agent or a placement agency. It can, however, be safely predicted, from the course of events during the past century, that the employment position of the blind will be a great deal better than what it has been up till now if the vocational guidance programmes are carried out with zeal and conviction. The present public attitude towards the blind must be thoroughly transformed. The seeing people must be made to realise that mendicancy, whether it is public or private in character, does not invariably follow blindness. They must learn to consider a sightless individual from an altogether different angle of vision, *viz.*, he is not so much a *blind* person,

but a *person* who happens to be blind. The placement agents or the agencies have to strive towards this goal, if the vocational guidance of the blind is to be successful. Miss Helen Keller has rightly advocated this point of view in her inimitable way.

"The public must learn that the blind man is neither a genius nor a freak, nor an idiot. He has a mind which can be educated, a hand which can be trained, ambitions which it is right for him to strive to realise, and it is the duty of the public to help him to make the best of himself, so that he can win light through work."

If follow-up, the last item of vocational guidance, has been regarded to be imperatively necessary for the seeing, it is still more so for the blind. It is not at all unlikely that an employer who may have hired a blind person in a state of vacillation or on persuasion of a placement agent or in view of a flitting spell of altruism, will try to get rid of the sightless worker on the flimsiest pretext and at the slightest provocation. In cases like these the blind individual himself or the field agent on his behalf should make the best endeavours to appeal to the sympathy and justice of the employer. If there is anything unsatisfactory about the work of the blind employee, it should be subjected to correction and improvement. The field agent should follow, at least for a reasonable period of time, the career of a sightless worker and he should have frequent interviews with the employer regarding the work of the blind employee. This follow-up is indispensable for a large number of new entrants in service.

There is another class of employers who had genuine confidence in the abilities of a blind person at the time of employing him, but who have been disillusioned after seeing him at actual work. This may be due to his lack of thorough training or some undesirable personal characteristics, which were not detected by them before. The clear duty of the field agent in such cases is to put the blind worker to a further course of required training and to help him in his personality problems. He must be made to realise the truth that he has to earn his wages in the same way as his fellow-workers with sight, without expecting any concession, leniency or mercy from his employer on the ground of blindness. He should also be told that he lowers himself both as a person and as a worker before his employer if he employs his visual handicap to serve as an excuse for his irregularity in attendance, lack of alertness and unsatisfactory work. Like others, he must be prepared to perform his duties on the principle of fair play and no favour; else, no amount of follow-up will bring him the vocational success which he desires and requires.

The present discourse cannot be regarded as complete unless a few words are added in order to indicate the nature of the vocational guidance programmes evolved for the blind in India. The term, "vocational guidance," postulates the existence of a number of vocations, and there has been practically no vocational guidance of the blind in this country in view of the extremely limited range of their vocational possibilities. Begging—be it open or disguised—is still the vocation most widely practised by the Indian blind. The position is so pitiable that a large majority of the sightless beggars would rather continue begging than agree to receive a useful training *free of all charges*. Strangely enough, they are encouraged and even constrained by their parents and relatives to make this unfortunate choice. This tragic situation is responsible for the fact that most of the blind institutions in India have a very insignificant number of pupils on their rolls, although there is usually a good deal of unused accommodation left and the financially handicapped pupils are exempted from paying for their board, lodge, clothes and tuition.

A passing reference to the relevant statistics may help the realisation of the actual position about the extent of training received by the sightless boys and girls in India. According to the Census Report of 1931—that being the latest statistical survey of the blind in this country—the total number of sightless persons is a little over 600,000 and the number of the sightless boys and girls of schoolgoing age, *i.e.*, who are between the ages of 5 and 15, is about

50,000. This figure is, however, considered as a colossal under-estimation by many, and it is believed that the total number of the Indian blind must be somewhere between one and two millions. This also leads to the proportionate swelling of the figure of boys and girls of schoolgoing age. For such a vast section of the suffering humanity there are about 30 schools and training centres, not counting a few asylums of a definitely eleemosynary character; and even so few training institutions fail to secure a sufficient number of pupils.

This is only one side of the picture; the other side presents an equally dismal view. Most of these training centres are thoroughly ill-equipped for their tasks and the overwhelming majority of their teachers completely innocent of the fundamental principles of blind education and blind psychology. The inevitable result arising out of this situation is that the training provided to sightless boys and girls is never thorough and adequate.

It may better be disclosed here that the only factor of vocational guidance, which is recognised and acted upon by most of the educators and workers for the blind in India, is training. The microscopic minority, having the right view that a blind institution should take the full responsibility for the other three factors of vocational guidance, cannot carry out their ideas for financial stringency. It is, thus, very easy to imagine the exact state of the *carriage* of vocational guidance, with one of its four wheels damaged and the other three absolutely out of operation.

The days of complacency about this useless and helpless state of such a huge number of blind individuals in India, who could have become socially efficient citizens through well-directed programmes of vocational guidance, should have been over a long time ago. In terms of human misery, this condition has led to consequences beyond comprehension; and, in terms of economic loss, it has also been productive of staggering results. The Government and the enlightened public should come forward to alleviate this situation not so much from the humanitarian standpoint, but from the standpoint of sheer economic considerations. Fortunately, society can compensate for the economic loss resulting from blindness among some of its members, and this can be done only through well-integrated and well-executed plans of vocational guidance.

AN ACCOUNT OF PIRACY DURING THE REIGNS OF SHAH JAHAN AND AURANGZEB

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THE neglect of sea-power by the Mughals cost them much. They were never able to secure their seas from pirates. Their ships were not well-equipped to repel the onslaughts of the pirates, who were ever on the look-out for Indian vessels laden with riches. They would seem, on the other hand, anxious to seek help from the European East India Companies. Every sort of pressure was brought to bear on their Presidents, resident at Surat, to grant passes of safe conduct for Indian ships sailing to other countries. Even the attitude of the English at Surat could not be sympathetic towards the nefarious activities of the pirates. In view of the mental and physical hardships in prison and the financial losses they had to undergo, including the serious menace to the safe prosecution of their trade, they themselves thought it essential to take

measures to stop the robberies on the seas. The system of issuing passes was considered the best, though these passes were not always a guarantee against piracy. The pirates belonging to the English nation were requested not to molest the Indian ships furnished with English passes as that was likely to produce an injurious effect on their (English) interests. Moreover, expeditionary ships were sent by the English both from India and England to search out the haunts of the culprits, encounter and extirpate them.

The Mughal authorities did not, however, yield to the situation easily. If they were not strong on the sea, they were not weak on the land. They did not sit idle after a ship belonging to India had been subjected to the pirates' raids. They were not slow to inquire about the nationality of the culprits. This known, the government compelled the members of that nation in India to compensate the sufferers. If a ship was looted by some Englishmen, the President of the English East India Company at Surat had to face a difficult situation. The merchants concerned demanded justice from the Mughal authorities. The latter at once ordered a guard to be placed over the English Factory. The President was taken into custody and asked to make up the loss. Sometimes, the members of the Council as well had to suffer imprisonment. If this proved unavailing, they would threaten the English trade throughout India. The English factors at Agra, Ahmadabad and other places were imprisoned and their goods sealed.

The pirates, almost all of them, belonged to European nations. They were English, French, Dutch, Portuguese and Swedes. Besides these, there were the Maratha warships which cruised about their newly built forts in the sea opposite the island fortress belonging to the "habshis." Then there were the *Sakans*; they were also notorious for their acts of piracy. But the Maratha and Sakan pirates were not so dangerous as the European ones. The piracy in the Indian seas grew with a corresponding growth of Indian trade.

Two Mughal vessels, one of whom had a pass from the Surat Factory, were looted in 1635 at the mouth of the Red Sea by Gobb, the captain of a ship licensed by Charles I of England.

The looting of a Surat merchant-vessel early in April, 1636 put the English to great trouble. As soon as the news of the piracy was whispered into the ears of President Methwold, he went to see the 'governor' (customs-officer). There he had to face the angry looks of the persons who had suffered losses. He returned home and soon found that his house had been placed under guard. A quarrel with the guard was followed by its being redoubled. A few days passed in efforts at compromise. The President, then, went to the 'governor's' *drubar*. At the end of the proceedings he and his companion found themselves prisoners. They were removed to a close and inconvenient room where 'chindus', a common vermin, allowed them no rest. Their most terrible experience was the 'cramorous swarms of the offended multitude of praetenders' which they brought upon us.' These people showered upon the two a whole tirade of contemptuous epithets. Meanwhile, the 'Taufiki', the looted vessel, arrived. Methwold was called before the 'governor' in the *darbar* where he cross-examined the *nakhuda* of the junk. The English President was not prepared in any case to acknowledge the fault of his own countrymen. But he was helpless to make a stand against the facts. To put further 'pressure, certain English goods from Agra and Ahmadabad were taken possession of and the English at Surat complained to the Company that unless the goods at Ahmadabad were released, the 'Discovery' must sail partly empty. The outcome of all this was that the company had to pay the huge sum of Rs. 1,10,000 to satisfy the demands of the robbed merchants. The President and Council at Surat decided to send the "Blessing" to search and seize the offenders.

Just upon the heels of this incident came the news of another act of piracy. A *Dieu* junk was looted by some pirates and the charge was levied against the

English. The merchants at Ahmadabad became clamorous for the satisfaction of their demands. The Dieu affair brought about, first of all, the imprisonment of the factors at Ahmadabad. They were not to be released until they found sureties. Then came the order forbidding them to go outside the city walls. They found, moreover, their effects sequestered. At Agra their house was seized and their broker kept under surveillance. They had to suffer in Sind as well; the goods and money there were confiscated. The Dieu merchants had petitioned the Viceroy for justice and the latter was making enquiries. Matters lingered on in this way for over a month, when the king ordered the release of their persons and goods at Agra, Ahmadabad, and Thatta.

In October of the same year some English pirates again looted an Indian vessel. The departure of the interested parties for the court of justice frightened the English at Surat.

In 1638, Indian vessels were plundered and their crews tortured by an English Captain. The English at Surat had to suffer for these misdeeds of their fellow-countrymen. They were kept in prison for two months and could not secure their release before the payment of Rs. 1,70,000 as compensation.*

A governor would, sometimes, side with the English from selfish motives. He would turn down the petition of a plaintiff when he had his own axe to grind. A Turkish merchant complained in 1639 that he had been robbed by the English. The 'governor' who wanted to use the English for his own ends, refused him a hearing. The Turk appealed to the court. A firman was at once issued to the 'governor' of Surat to compel the English to pay back the losses; but he was to decide for himself whether the Turk's demands were just or not.

Two vessels belonging to the company left Swally for Basra in March, 1641. They captured three Malabar vessels laden with cocoanuts, etc. Two of the vessels were burnt, fourteen of the principal men were taken prisoners and the rest of the crews were turned adrift in the third vessel without sail or oars. The Malabar petitioned the 'governor' for justice. The latter turned a deaf ear to their clamours, as he required the services of the English to undertake the convoy of his junk to Basra. The matter was dropped after a formal warning to the English.

In December, 1650, Humphrey Morse surprised a Malabar frigate possessing an English pass. The English President at Surat was called before the 'governor,' who threatened to write to Shahjahan. The President urged Morse to compensate the losses without delay and to abstain from similar acts in future. The President and Council, however, disclaimed all responsibility for the activities of Morse, and informed the 'governor' that the duty of securing his seas from the pirates lay with the king.

In July, 1661, the English at Surat got into some trouble with the 'governor' of the place. They were responsible some years before for the capture of some Malabar ships trading with the port of Surat and this had caused friction between them and the Surat authorities. Now they had brought a Malabar prize to Swally and the 'governor' forced them to give up their prey.

Some five years later, a fresh trouble arose on the seizure of a Muslim ship by some pirates. It ended only when it was known that the pirates were the Swedes.

Since the annexation of Bengal by Akbar till the conquest of Chatgaon in 1666, the Magh and Feringi pirates of Arakan proved a constant terror to the peace and prosperity of the province. They penetrated with their boats into all parts of Bengal and seized upon the inhabitants without distinction of caste, age and sex. Even tiny babes and their mothers had no escape from their merciless jaws. Like the Huns they perpetrated unheard-of cruelties upon their victims. The Feringi pirates would, as a rule, sell their prisoners to the English, French and Dutch merchants at the ports of the Deccan; but the captives under the Maghs were forced to serve on land and do other kinds of service.

A letter written from Bombay in 1669 makes a mention of the injuries and affronts that the Mughal subjects received at sea at the hands of the Portuguese. Aurangzeb flew into a rage at this news and resolved to send a mighty army against them.

In 1684, a richly laden vessel belonging to a Persian merchant was sailing to India. The six Europeans, who had begged their passage in it, killed—in the Persian Gulf—the merchant, his two wives and many other persons. Fifteen of the lascars succeeded in escaping to Muscat. More atrocities were perpetrated by these pirates, who made their way to Goa; but on their arrival at Honore they were arrested by the local governor.

Four years later, two ships under English colours plundered vessels in the Red Sea. In 1689, a number of pirates from the West Indies infested the Malabar coast and looted Indian and English vessels alike.

A ship, belonging to the distinguished Surat merchant, Abdul Ghafur, and containing nine lakhs of cash, was on its way to India in August, 1691. Certain pirates sailing under English colours plundered it near Surat. A guard was placed on the English Factory at Surat and its trade was forbidden in the country. The embargo was removed, however, when one of the pirate crew, who was captured, proved to be a Dane.

The most notorious of these pirates was Henry Bridgman, *alias* Evory. He seized, off Socotra in September, 1695, the *Fath Muhammadi*, a richly laden ship belonging to Abdul Ghafur. Evory rifled the ship of all its valuable contents and took captive a young Moslem lady of good family.

Popular feeling at Surat rose to fever heat at the news of the piracy. The angry mob rushed to the English Factory, which, in effect, had received protection from the Military Commander of the city. A vigorous appeal to the Surat 'governor' for the execution of Annesley and his leading colleagues for this heinous crime received no favourable response.

Evory had not long to wait before he committed a new and more startling act of piracy, the capture of the 'Ganj-i-Sawai.' The royal pilgrim ship was returning from the 'House of God,' containing 52 lakhs of rupees in silver and gold, the produce of the sale of Indian goods at Mocha and Jedda. The captain, after a feeble resistance, surrendered his charge. A number of men were taken prisoners, women were dishonoured and all were stripped off what they had. Several women, to preserve their honour, threw themselves into the sea, and some made an end of their lives with knives and daggers.

The capture of the imperial pilgrim ship fanned to the fiercest heat the fires of fanaticism in Surat. The conciliation of the popular feeling by energetic action became essential. The 'governor' swept into the common prison, that the factory had now become, all Englishmen who could fall into the soldiers' hands. Heavy irons were put on all of them and a guard of about 300 men was placed over the factory.

To Aurangzeb the 'audacious crimes of Evory were calculated to be as a spark introduced into a barrel of gun powder,' and he gave way to the most violent paroxysms of rage. The English had, however, got a friend at the court in Asad Khan, the Prime Minister. His advocacy for the English made Aurangzeb withdraw his orders favouring strong measures against them. At last, towards the close of the year, a direction was sent to the 'governor' that the English, the French, and the Dutch should send ships to search for and bring in the pirates or pay the damages sustained by the loss of the 'Ganj-i-Sawai.' The obligation to furnish a convoy was entered into and Annesley signed the bond on January, 6, 1696. The English, however, were not released, due to 'the infinite capacity of Mughal officialdom for circumlocution,' till the 27th June.

Soon after, a new danger arose in the person of "that grand villain Sivers, commonly called Chivers." He and his associates attacked the native shipping from the Persian Gulf to Cape Comorin on one side and from the same point to

the Red Sea on the other. But the more dangerous man was "William Kidd, destined in due course to blossom into the most redoubtable pirate who ever besmirched the honour of England." The imprisonment of Annesley and his colleagues at Surat made the authorities at India House realise the magnitude of the peril. The government at that particular time was unable to take direct measures for the suppression of piracy. The idea of sending an expedition under private auspices to encounter pirates in the Indian Seas gained ground among certain English nobles. So a vessel named the 'Adventure' was fitted out with considerable armament, and the captain of the ship was Kidd. Arriving outside Calicut early in 1697 he showed himself in his true colours, shamelessly telling his victims that his activities had no motive of private gain but were in conformity with a deliberate state policy.

His first act was the looting of a vessel owned by a Dutchman of Surat. On February 2, 1697, he plundered the 'Queda Merchant,' 400 tons, with a rich cargo worth 4 lakhs of rupees. Besides these he captured many ships belonging to the East India Company.

Kidd's fame in piracy attracted many restless English sea-men, including the greater part of the crews of the East India Company's frigates, the 'Mocha' and the 'Josiah.' The pirate fleet contained 120 guns and was manned by about 300 Europeans, the greater part of whom were Englishmen. A "more formidable menace to peaceful shipping in the East could hardly have been created in that day."

In the mean time the 'governor' of Surat, who was friendly towards the English, died. His successor was different from him in every respect. The 'Queda Merchant' affair made a great stir as the plundered cargo belonged to Mukhlis Khan, a principal Omrah at the court. "It was useless to assert that the English were not to be identified with the pirates when stories were being brought in daily of movements of piratical craft crammed with English sea-men, many of whom were actually recognised by the reliable native sailors as former servants of the East India Company; it was equally purposeless to maintain that the marauders were merely outlaws when the pirate commander sailed under the English colours and possessed credentials whose authenticity was beyond dispute.

At last, Annesley received a stern letter from the 'governor' demanding that the English should give guarantees for the clearing of the seas of pirates and that the damage should be paid in respect of 'Queda Merchant.'

A fresh upheaval arose in the latter part of 1689 when one of the pirates captured a richly laden ship belonging to a Surat merchant, named Hassan Ahmedan. Public indignation rose to a high pitch and an account of the pirates' act of depravity was sent to the Emperor.

A royal order was issued for the enforcement of a rigid guarantee on the European Companies against piracy. They were, moreover, to pay compensation for the robbed vessels or cease their trade.

: On January 2, 1699, a guard of about six hundred soldiers was placed over the factory house. A similar treatment was meted out to the Dutch and the French. Any communication with the factories by an Indian was punished with flogging.

Gayer, the Governor of Bombay, sent instructions to Annesley to refuse to part with any money. He could agree to continue the convy of the Mocha and Jedda fleets for another year and to promise to hunt out and punish the pirates.

On January 25, the English yielded to superior force and gave the required security. Before this, the Dutch, after a bold show of resistance, had given way. They had agreed to offer security for Mughal ships in the Red Sea, to pay a sum of Rs. 25,000 by way of part compensation. Similarly, the French were coerced to give the required guarantee and make compensation.

In 1703 a Mughal ship, returning from Mecca, was attacked by the pirates off the port of Surat. After a struggle they overcame the resistance of the crew and made themselves masters of the ship. They carried off the richest

merchants and set the rest free. The 'governor' of Surat, as soon as he became aware of this, took the English and the Dutch Presidents at Surat into custody and threw them into prison. The Dutch had to pay Rs. 5,00,000 and another sum of money was paid by the English.

In September, 1704, the Dutch captured three richly freighted Mughal ships returning from Mecca. The crew did not receive a bad treatment, although they were not to be released unless the Mughal authorities paid back the money taken from them forcibly. The Dutch and the English, who were prisoners in their houses, issued forth from prison, and, with a marked boldness, defying all force, went to the sea. They blockaded the port of Surat and seized upon three barques, laden with valuable merchandise from China, belonging to the Surat traders. Despite all this, Aurangzeb did not seem perturbed and 'rather concealed the insult.' He instructed the Surat governor to secure the release of the captives on any term. He was forbidden, moreover, to take indemnity-bonds from the European in future.

The Mughals were not always successful in punishing piracy. For any act of piracy, as we have seen, the European traders in India were held responsible. These traders would often refuse to accept responsibility for acts of piracy attributed to their ships. They would threaten the use of force in resisting the 'unreasonable' demands of the Mughal officer. This would, sometimes, result in the Mughal Government's dropping the case in order to retain the advantages of the European trade.

INTERNATIONAL MONETARY FUND IN INDIA

D. K. GUHA

In international transactions, two sides of the account scarcely balance. There remains a surplus on one side or the other. This is the source of inequilibrium, which affects all countries by setting inflationary or deflationary forces in the price system. The economic system, as a whole, is disturbed considerably by this inequilibrium. Adjustment cannot be satisfactorily made as there was no mechanism to allow a breathing space to exist between the gaps thus created. The War has revealed the necessity of closer economic collaborations between nations and steps towards fulfilling this goal had been taken up first in the institution of U.N.R.R.A. to arrest the depression, which might start from the hard-pressed and impoverished enemy-occupied countries. The second step taken turns about the endowment of the breathing space in the sphere of international transactions.

The so-called Keynes and White Plans were directed towards that end. But the interests and the notions which governed the two schemes appeared to diverge from each other so distinctly that at a time it seemed that international co-operation in respect of financial adjustment is an impossible task. The outlook of the first plan was expansionist in character and which was stubbornly opposed by the Americans and the rigidity of the second plan distinguished itself from the flexibility of the former. But the labour of the financial experts of both the countries has been successful in effecting a reconciliation between these two opposite trends and the result of that labour is found in the International Monetary Conference which began its session in July. Promotion of International Monetary Co-operation has been regarded as the objective and for achieving this a Stabilization Fund is going to be established. The principles regarding the working of this Fund have been subject to long discussions and criticisms. The object of this analysis, be it understood, is to point out

the conditions under which India can advantageously join the scheme of co-operation and the problems connected therewith. But the war has changed India's position quite radically. She is no longer a debtor country but has turned out to be creditor with big balances in her favour thanks to the appreciable export surplus accumulating year after year. This altered position has a beneficial reaction upon her future economy. The importance of international trade to her is not now so much of moment as it was in the past. The absence of the foreign obligations to be met is an important favourable condition. Secondly, the possibility of the enormous expansion of the potential resources precludes the need of India's depending on imports from other countries. Food products can be developed to the limit of her satisfying the home demand and other essential requirements of life can well be provided by the country itself and advantageously. Nor again could she be vitally affected in the same manner as the U.S.A. to which the importance of steadily growing export markets is immense. Within her borders India has a very good and prospective market to absorb the increasing supplies by expanding industries. This is not to say that India must and should shut herself against the outside world and has no benefit to gain from entering into the fields of international trade. But the present analysis is intended to give a proper idea of estimating the objective which would determine the terms and conditions through which India may participate in the scheme of the International Monetary Fund.

The objective, no doubt, must have a definite relationship to the plan of the economic development, which India wants to follow after the war to maintain a higher standard of living. This requirement alone can say definitely whether or not India should participate in the present plan. If the scheme helps India to hasten up the process of reaching that goal, it will be to India's interest to collaborate with it, if not the answer must be in the negative. This leads us to the inquiry of the nature of the scheme in question. The merits of the scheme, as has been pointed out by the Acting Finance Member, lie in the simplicity of its constitution; elasticity of the terms and conditions of its working and extensive freedom granted to the members joining it. In short, a general looseness is the outstanding feature of the present scheme and this has been granted with a view to securing the maximum amount of agreement among the different nations with different claims and interests. But the question is whether by allowing the Imperial Preference, quota agreements, tariff barriers and other such restrictions on the freedom of international trade to exist and by giving the fullest freedom to the member countries in this respect, it is doubtful whether the Fund would be able to function effectively and there is a natural feeling of pessimism that there is going to be another addition to the successive failures of international co-operation. India should view the scheme not as it stands but from the point of view of what it might be. Before committing anything she must first satisfy herself that the looseness of the provisions of the Fund would not be utilized by stronger powers to impose upon the weaker powers a chain of circumstances, which would compel their national economy to be arranged according to the demands of the former. But the spirit of the discussion in the Monetary Conference has aroused suspicion among the nations constituting the minority.

Another defect from which the proposed Fund would suffer is that the problem of the proper liquidation of the war balances as distinct from the current transactions does not come under the scope of the authority of the Fund. The majority have turned down India's demand for the multiple convertibility of blocked sterling resources on the ground that it is beyond the scope of the Fund. This restriction deliberate as it is, strikes India at her vital point and India has no cause to remain satisfied with it. India cannot rest content, unless there is a positive assurance that the liquidity and convertibility of the sterling assets would be adequately safeguarded. Now that the Fund has definitely banged its door, the only course left to India is to enter into bilateral agreements between different countries. From the point of view of India, this arrangement must precede India's deciding whether

or not she would co-operate with this. Otherwise, there cannot be any justifiable ground for India to commit herself to the scheme at this stage.

Practically every section of the Indian population is unanimous in this demand. The attitude of the Government of India is also strikingly coincident with that of the popular opinion. That opinion has found expression in the statement of the Acting Finance Member that these sterling balances would be converted into current transactions.

But the reaction the demand has evoked from the British press has been quite unfavourable and the trend of the discussion that has followed shows no prospect of India's winning a position of vantage. The lead given by Lord Keynes in his statement that England has incurred the war expenditures with a fanatical single-handedness has culminated in the counter-demand on behalf of the British Press to change the terms of the financial settlement, which allocates the share of India and H. M. G. in the total defence expenditure. This demand has naturally evoked apprehensions in the minds of Indian interests that these sterling balances might be repudiated, although there is the heartening assurance that such a question does not come in. But the story of the fate which attended America's foreign loan does not rule out the illogicality of this apprehension. The demand for the revision of this settlement is, in the Indian opinion, in no way unrelated to the eventuality of repudiation. This new reaction all the more emphasises the need for making it definite that the sterling balances must be at the free disposal of India and that it is her discretion, which will determine how and where and when these funds are to be employed. It is very pleasing to note that the Government of India has shown firm determination to establish India's interests on a solid basis; but the fact cannot be denied that it is, in a very important sense, subordinate to the British authority and it is the decision of the latter which will ultimately prevail. Now, if the political subjugation is made an instrument to hinder India's normal and reasonable economic aspirations, then the nationalist contention that full and free economic development is only possible under a National Government becomes a prophetic truth. The Indo-British political and economic relationship, bitter as it is, is going to deteriorate very rapidly unless the Britishers are convinced of the legitimacy of the Indian demand. Is it not wise for them to recognise the lessons of the events and adjust themselves accordingly?

The point must be looked at from another angle. The British publicists, we think, want to discount the claims that the sterling balances represent India's real savings, made at much human cost and sacrifice, when they say that the war expenditure which are responsible for such accumulations are currently borne by the Indian people. The expenditures were and still are being currently borne by us but this does not mean that they did not involve any sacrifice. After the Bengal Famine, at least, it would befit them not to make this point as an issue of debate. The sterling balances have been accumulated after causing immense hardships upon the people and no amount of warring with words can disprove the contention. Then ethically too, India must have the freedom of her choices and repudiation must be considered as a point outside the plane of practical policy.

Now the issue is clear. It is this: that India should have absolute freedom in respect of the utilization of her resources. But the degree of the importance of this issue is being superseded by another point raised by the British publicists, if not for anything else, at least to confuse the issue. It has been pointed out that the Financial Settlement has told heavily upon the British people and its structure has completely shattered down after the entry of Japan into the War. It is, at the same time, the source of hardships to the Indian people. Hence the settlement must be revised.

What is this Financial Settlement? It is a settlement between India and H. M. G. regarding the share of cost which each must bear in the prosecution of the War. A vast section of the Indian population does not think that India has anything to do with this War and the share that India must bear is quite improper. Leaving aside this extremist view, is it not a fact that India has contributed

her utmost towards winning the War by men and materials? The speeches of the Secretary of State for India and even of the Prime Minister make it abundantly clear that India has not failed to respond to the call of the Empire. Then the contention that it has pressed the British people very heavily seems a little childish as the prosecution of the war must necessarily cut down the standard of living of the people. None can help it. The Russians and the Chinese are also fighting and making considerable sacrifices. The standard of living of both these countries has been lowered. If the war demands a heavier sacrifice, no doubt these countries could find it necessary to cut it down further. These countries have no colonies and hence they cannot transfer their burden elsewhere. Britain has colonies and she can be relieved of her burden at the cost of others. This has no moral justification. Economically it is unsound; because it tends to resurrect Imperialism and the struggle for markets in a more naked form. Again, the view that the terms of the Financial Settlement are responsible for all the hardships from which the Indian people has no solid argument behind it. Because the suffering they have met have arisen not from the Financial Settlement itself, but from the short-sighted and bankrupt policy of the authorities and from the inflationary trend over the emergence of which they had no control. The solicitude for the Indian people seems a bit surprising in the context of what these publicists have said and are still now saying.

Thus, the whole position has become embarrassingly complicated. The liquidity and convertibility of the sterling balances have been made the principle of policy for India. Britain sees it as a menace as it would amount to the drainage of her productive resources and hence the lowering of the standard of living. But it seems a misconception and misinterpretation of the Indian aspirations for India's economic development. Drawing on the consequences of the discriminating protection she finds in the plan for rapid progress a cause of restricting the British trade in India. But the distinction between the former and the latter must be understood in its proper setting. While the former encourages the development of certain industries without trying to improve all the sectors of the national economy, the latter seeks to bring about a healthy and organic growth of all the aspects of the national life. The rapid growth of the Indian Economy offers a good market for the highly technicalized capital goods in the production of which Britain has an inherent efficiency and which would yield large profits to her manufactures. The Bombay Plan has exhibited the fulness of that possibility and it recognises the importance of the international specialisation of labour. It is really a pity that the British Press, in its overzealous moment of condemning the Financial Settlement, has forgotten the prospects of such good business and has unnecessarily created a flutter.

In the meantime, the International Monetary Conference has made its decision final. Then there is the report that the Indian Delegation has been convinced of British sincerity to repay debts and has fallen back upon the original decision of withdrawing from the Fund. This has been followed by Lord Keynes' reassuring statement that the participation in the Fund would increase England's capacity to make repayments. This is quite heartening. But the time has arrived when the policy *vis-à-vis* the Stabilization Fund has to be formulated, balancing the loss or gain to be accrued therefrom. Among other things, forethought and prudence demand that the following should be the criteria of the policy to be pursued:—

(1) Bilateral agreements with different countries especially U. S. A. and U. K. which would assure the liquidity and convertibility of the blocked balances.

(2) A considerable portion should be diverted to the dollar pool.

(3) Nature of imports to be available should be taken into consideration as well as whether or not it satisfies India's demand.

CHARACTER AND SWARAJ

DR. MAHENDRA NATH SARKAR, M.A., PH.D.

In a thoughtful address delivered at the First Convocation of the new University of Utkal, Mr. Sachchidananda Sinha, Vice-Chancellor, Patna University, has pertinently pointed out that the Country's *Swaraj* will be achieved with the elevation of our character, and the full blooming of our personality. *Swaraj* or Independence presupposes right thinking and right conduct, and when thinking is low and conduct is not self-determined and self-controlled, our individuality moves with the untrained and uneducated instincts and the result becomes confusion and chaos. The most modest attainment in life is concomitant with the mastery over the situation—an intelligent understanding of the environment with the enlightened guidance of the will. It is a truism; *Swaraj* for the country requires the highest training in self-discipline, will and organisation, for independence of a country is not possible unless inner independence over blind passions, false imaginations, and over-sensitiveness is achieved. When this self-independence in the person is established, the requirements for a country's independence can be truly envisaged. The Independence Movement in India does not exhibit that all-embracing and deep-seated national feeling, that understanding of balance and harmony, that right thinking and that silent and calm strength which refuse to accept extremes of all kinds, communalism, and other forms of emotionalism and sentiments, which go against right formation and solid construction. England might have made mistakes in regard to her administration in India, and no right-thinking man can view with satisfaction the want of imagination and foresight in Britain's constructive statemanship in world politics today, especially in her dealings with India, but, all the same, the recounting of England's shortcomings and failures does not help India in the least towards her self-expression and independence. Mr. Sinha has quoted Bernard Shaw's reply to a question regarding the most effective way of getting the British out of India "make them superfluous by doing their work better." A more sound advice cannot be conceived. But for this, not only the scholars at the universities, but the men at the helm of the universities should be ready; and they should by their examples show that universities move with inner autonomy inspiring Idealism in management and teaching and that nowhere any other consideration prevails. We cannot say—and Mr. Sinha does not say—that everything is nice and sound in the teaching and administration of the universities of the day and the creative aspiration, intellectual, moral and spiritual, which develops with personality, freedom and character is not much evident. These do not grow today in the centres of learning, because of the unhealthy atmosphere prevailing there. Our universities by the examples of their senators and teachers should inspire confidence in the scholars in intellectual and moral freedom and insist on the great truth that advancement in knowledge is a myth without self-unfolding, which comes with character. It can stand against the worst imitation and base instincts and can move in harmony with free ideas in a society of free persons. The foundation of *Swaraj* for India should be laid at the universities and the scholars and the senators and the professors should work together to see that they can develop at the universities *communes* for giving free expression to their creative aspiration in thought and action. Why do not our universities rise high to fulfil their great mission? Does it serve a useful purpose to condemn others when there is not the instinct for selfless service in us, and the love of power and hold of power become the ruling passion in us? Mr. Sinha rightly points out that Britain still holds on because of her character. Should not our aspirations rise towards firm unity and free fellowship in the universities, so that they can enjoy inner autonomy, thus helping the other autonomy of the country.

Miscellany

BENOY-KUMAR SARKAR

THE HEALTH PATTERN OF THE DHARMA-SASTRAS AND AYURVEDA

• The social pattern of the Indian people in health matters as coming down from olden times is essentially individualistic. The sanitary habits, for instance, as practised by the Hindus in their daily life are the *mores* prescribed for individual *grihasthas* (house-holders). The duties formulated in the numerous *dharma-sastras* or *smṛiti-sastras*, i.e., the law-books have become integral parts of Hindu individual and domestic morality. The origin of these sanitary folkways is the old Hindu medical science of *Ayurveda*. In the form of *acharas* (customs and practices) and *samskaras* (cultural and educational conventions) they serve to regulate the health, physical exercise, diet, housing, clothing, marriage, cremation, etc., of the house-holders. But it is the individual initiative of the house-holder that is respected in all these codes. As a rule the neighbours' right to interfere in the affairs of others is hardly conceded by Manu (c. 150 A C), Raghunandan (c. 1570) or the other law-givers whose name is legion. The traditional Hindu sanitary habits cannot, therefore, generally speaking, be treated as items of "public health." The transformation of the social pattern of India in hygiene and sanitation into that of public health must be tantamount to a tremendous revolution.

To a certain extent, however, the *dharma* or duties formulated in the old law-books may be treated as items of public health. There is some sort of *danda*, sanction or punishment attached to the injunctions of the *Manu Samhita* and the numerous other codes. For instance, those individuals or families who do not practise the daily routine of health, gymnastics, bath, diet, etc., prescribed in the law-books or violate the *acharas*, folkways, or *Sitten* are not treated kindly by the community. There is a social ban or ostracism hurled against them. They are punished and get the ignominious distinction of being called *mlechchha* (unclean). The disgrace is somewhat identical with that of being dubbed Heathen in Christian ideology or Kafer in Islamic.

ANGLO-GERMAN PUBLIC HEALTH

All this, however, falls much too short of the requirements of modern sanitation for large demographic areas as described, for instance, by Newsholme in *Health Problems in Organised Society* (London, 1927). It is not enough today in 1945 to observe that during 1848-75 the conditions in England as in all Eur-America were not much different from those in the health pattern of medieval Asia. The medieval folkways have got to be transformed in the East as they have been transformed in recent years in the West.

The voluminous *Report on the British Health Services* (published in 1937 as a "P. E. P." document by the Political and Economic Planning series of London) may be used as an eye-opener. Peoples in the socio-economic position of Indians should not, however, be unreasonable enough to accept the British experiences as the ideal for realisation in the *near future*. And they can only betray their *naïveté* should they attempt to criticise their own medico-sanitary or socio-economic pattern in the words used by British patriots about British conditions.

The Social Policy of Nazi Germany (Cambridge, 1941) by the British economist, C. W. Guillebaud, may likewise be consulted as a guide to the modern sanitary folkways and ideals of health reconstruction. But here, again, the attitude of countries like India ought to be not that of imitating or catching up with the German people but that of watching from a safe distance as to how social metabolism in the domain of public health is set in motion under conditions of hyper-capitalism and super-socialism.

BRAHMANOCRACY AS A PHYSICAL ARISTOCRACY

All the same, the traditional pattern of India in hygiene and sanitation as embodied in the formulation of desirable habits about food, exercises, education, marriage, etc., cannot be thoughtlessly brushed aside as antiquated or unscientific. Many of the *acharas* and *samskaras* of the Indian social system are hygienically valid and continue to promote the physical health and efficiency of the masses and the classes. Like the old Indian medical science of *Ayurveda*, the health, diet and the other regulations of the *dharma-sastras* about the care of the body and physical culture can be utilized even in the present age. Indeed, it is because of the somewhat habitual and sometimes unconscious practice of these traditional folkways by large sections of the people, especially in rural areas,—that in India today, in spite of the appalling poverty of the entire country, the death rate, high as it is, has not been higher than it happens to be. The hygienic and sanitary ideas of the *dharma-sastras* and the *Ayurveda* account for a great deal of the vigour, working capacity, longevity, and general *morale* of Indian men and women in our present generation.

It may not be out of place to observe that it is, among other things, to these sound physical and sanitary customs as well as dietetic habits that old Indian culture owes its stalwarts in the arts and sciences, military prowess, and commercial adventures. The Brahmanocracy of old was not only the remarkable cultural aristocracy of the ancient and medieval world but likewise one of the most virile and powerful physical aristocracies of mankind.

This aspect of the hygiene and sanitation of the Hindu social pattern has been guessed to a certain extent by Sorokin in his analysis of the caste system as a "mechanism of social testing."

"In Indian caste society" says he, "in order to become a member of the higher orders of the high caste, a successful student had to overcome such enormous obstacles and to display such physical and specially mental and moral qualities that only few men could meet such a test without failure. * * * Thus in India the aristocracy and the aristocracy of the aristocracy has been sifted, at least through the two severest social sieves, by that of the family and that of the school. In this way it has been tested biologically, mentally and morally, as a result we have the most powerful aristocracy of biological and social selection." Sorokin is right in his examination and judgment. (*Social Mobility*, New York).

HINDU-MUSLIM UNITY IN SANITARY RECONSTRUCTION

Social workers in India today in the fields of hygiene, sanitation, physical exercise and sports, housing, demographic planning, and food reform cannot do better than have the *acharas*, i.e., the folk-ways as embodied in *Ayurveda* and *dharma-sastras* examined by joint Committees of Ayurvedists as well as modern medical men and health officers. Attempts should be made to ascertain how many of these old hygienic prescriptions can be recommended for further use along with certain new ones that may have been ignored in the past. It would be wrong sociology to believe that the reconstruction of the social pattern in India should have to proceed *tabula-rasa* in matters of personal hygiene or environmental sanitation.

In *Ayurveder Upadesh* (The Teachings of Ayurveda, 1935) by Kaviraj Dharendra Nath Roy we are presented with some of the hygienic recipes in regard to diet, bath, exercise, clothing, etc., as prescribed by Ayurvedists. His *Roga o Pathya* (Disease and Diet, 1938) likewise deals with the health folkways of the Ayurvedic pattern. Works like these can be of substantial use in the sanitary reconstruction of India in the twentieth century. Foreign sanitary-medical experts as well as foreign-educated Indian public health and other doctors will have to take due note of the Ayurvedic ideologies.

In most of the important items about washing, bathing, personal cleanliness, diet, etc., the Muslim *acharas* or folkways are identical with those of the Hindu. The differences in religious dogma between Hinduism and Islam do not affect the fundamental health and sanitary conditions of the rural and urban masses or classes. Ayurvedic ideologies govern the daily habits of large sections of Muslims in the villages, municipal centres. One or two distinctions in food may be observed, for instance, Hindu mutton or pork *vs.* Muslim chicken or beef, Hindu garlic *vs.* Muslim onion, etc. For the general sanitary pattern of India such distinctions are immaterial.

In my *Sociology of Population* (1936, p. 21) it has been pointed out, further, that in differential mortality the Hindu-Muslim rate for Bengal was uniform, for instance, nearly 22 about 1929-30! According to *Bengal Public Health Report* for 1939 (p. 26) the year's mortality for Hindus was, 21.8 and for Muslims 21.4. For intensive examination, according to sex, and age by age it might be possible to detect differences. But on the whole, the general health pattern of India is not affected to any appreciable extent by religious diversities. The *Unani* medical system of the Muslims is, besides, acculturated to the same socio-demographic conditions as the Hindu *Ayurveda*. The problems of sanitary reconstruction and the remaking of health *acharas* are the same for Muslims as for Hindus.

Round the World

The Struggles of the Indian Press—

Mr. Hemendra Prasad Ghosh's speech at the opening session of the All-India Newspaper Editors' Conference was full of meat and sometimes very salty. In describing the History of the Press in this country, he made characteristically pungent remarks, followed by inimitable flashes of humour and an imposing array of purple patches. Sj. Ghose depicted the 'Man-made Famine' of Bengal in its true colours* and then went on to describe the storm and stress amidst which the Indian Press had grown up. In Sj. Ghose's own words—"this power (i.e., the power wielded by the Press) had to be acquired by toil and trouble. The journalists have paid for it in toil and devotion and know how to value that for which they have paid so often dearly." The first newspaper in Calcutta and for that matter, in India, was the "Bengal Gazette," popularly known as "Hicky's Gazette"—first published in January, 1780. It was proscribed within ten months of its first appearance. Its later numbers were written and edited in jail. "During fifty years' its successors uttered their feeble voices in peril of deportation and under menace of the censor's rod." To quote some examples—in 1791, William Duane was arrested by the Bengal Government and ordered to be deported to Europe for some paragraphs in the "Bengal Journal." In 1823, a similar fate overtook James Silk Buckingham. Sj. Ghosh went on to say: "the action

* For Sj. Hemendra Prasad Ghosh's article on "The Bengal Famine" we refer our readers to the November, 1944 issue of the "Calcutta Review."

taken against newspapers in India by blundering bureaucrats has been of various types. Thus when the 'Statesman' gave publicity to an official document—Mr. Risley's note to that prancing proconsul Lord Curzon—the Government of the day put the paper on their '*index expurgatorius*' and prohibited the supply of official news to it."

• The early years of the Twentieth Century produced great editors, who were also great patriots and played a noble rôle in those stirring days when the National Movement was being born. The first decade of the Twentieth Century was an epoch of promise in the History of Asia. India, especially Bengal, witnessed the throes of a gigantic struggle in 1905. In 1907-1908 the liberal and democratic deputies of the Iranian '*Medjlis*' struggled against the effete Qajjar Dynasty and excitedly pressed forward for reforms. Those were the heroic days when a young English journalist—Arthur Moore, at that time Diplomatic Correspondent of the London 'Times' and till recently Editor of the Calcutta 'Statesman'—sided with the Persian Deputy and patriot Taqizade and enthusiastically took part in the defence of Tabriz against the Russian interventionists—Col. Liakoff and his Cossacks. That was the Persian Revolution of 1907-1908. In the Turkey of 1910, still the Ottoman Empire, Turkish revolutionaries were often journalists, nurtured in the great traditions of Namuk Kiamil and Zia Pasha. Turkish journalists were members of the 'Committee of Union and Progress.' In India, during those formative years of Indian Nationalism great editors like G. S. Iyer, Brahmabandhab Upadhyaya, Surendra Nath Banerjee, Tilak and others rendered lasting services to the cause of the country. As far back as 1860, a Bengali journalist Harish Chandra Mukherjee had lived and died to serve the oppressed cultivators in the Indigo Districts of Bengal. The services of the 'Hindu' of Madras, for instance, paved the way for the courageous and militant journalism of subsequent years. The 'Hindu' showed up before the world the unspeakable outrages of the Michael O' Dwyer Administration in the Punjab. Likewise the 'Sanjibani' in Bengal had exposed the horrible conditions of labour in the Assam tea gardens.

Great journalists had never been '*durbaris*'; they had never been overcome by official blandishments; men like Sisir Kumar Ghosh, Ramananda Chatterjee and Tilak had not cared to hobnob with proconsuls. They had never forgotten that they were 'servants of the people.' That tradition still exists and because of that, in the words of S. J. Ghosh, "the achievements of Indian newspapers have been such as would be considered creditable in any country. People are prone to say that modesty is incompatible with our profession. So I will not call our achievements triumphs. But I cannot refrain from mentioning that they have been accomplished under conditions which are unknown in Europe and America where foreign domination does not exist and where people hold the opinion that good government cannot be a substitute for self-government."

Scientific and Cultural Progress in Turkey*—The Rôle of Foreign Historians and Archaeologists.—

European Scholars—Historians and Archaeologists—have worked side by side with Turkish Scholars since 1927. Their contributions to Classical Archaeology, Hittite Studies, Byzantine Studies, Medieval Turkish History and Culture, etc., have by no means been negligible. Some scholars, like the Belgian Paul Wittek and the Germans Taeschner and Knut Dahlmann have been the precursors of Turkish Scholars in the scientific study of Turkish History. Wittek's famous Monograph '*The Foundations of the Ottoman Empire*' (Published by the Royal Asiatic Society, London, 1938) had its counterpart in Mehmet Fuat Köprülü's '*Les Origines de l'Empire Ottoman*.' Wittek's pioneer work '*Das Fürstentum Menteshe*' ('The Principate or Emirate of Menteshe') paved the way for local histories of Turkish towns and districts by Turkish historians. A list of the local histories appeared in a previous issue of this journal. Taeschner's '*Futuwwa Studien*' was the first work of its kind in the Social History of the Middle Ages. This work throws considerable light on the Guilds of Medieval Turkey and the Dervish confraternities of the Middle Ages. Other European scholars like F. Giese, Hermann Ethé, de Jerp hanion, W. Heffening, have collaborated with Turkish Scholars in the task of exploring the archives and conducting excavations. The Turkish Government accords all genuine scholars a hospitable welcome and affords them extensive facilities for research during their sojourn in the country. Atatürk and his Minister of Education, the late Dr. Reshid Galip, believed in cultural co-operation between nations and the Turkish Government of the present-day carries out this policy.

Indo-Iranian Cultural Relations—

For centuries India and Iran have been in contact with each other. There are profound similarities between their two cultures. The India of the Vedas has a striking resemblance to the Iran of the Avesta. Islamic Iran and Islamic India also had social and cultural affinities.

In the spring of 1944 a cultural mission came from Iran to India, headed by H. E. Agha Hikmat. His suggestion was the establishment of two standing committees, one in Teheran and the other in Delhi, to give effect to ideas which were put forward by the Mission and to strengthen the cultural ties between the two countries. It is gratifying to note that one such Standing Committee has now been formed in Delhi with the Hon'ble Sir Jogendra Singh, Member-in-Charge of Education, Health and Lands Department, as Chairman. The progress of this Committee will be watched with interest, as it is something new in the history of Contemporary India. Perhaps in the future we may also have Committees for fostering Indo-Afghan and Indo-Turkish cultural contacts.

Tourist Outpourings—

India, like Egypt and the Lands of Classical Antiquity, has been accustomed to globe-trotters and tourists, who are in the habit of sojourning in the country for a few weeks and then writing a book to establish their claims for omniscience. They are usually hailed as experts by their fellow-countrymen. 'Mr. Beverley Nichols is in this tradition. His recent publication '*Verdict on India*' is nothing new; years ago he wrote certain personal reminiscences about Greece entitled '*Twenty-Five*.' Then he was only twenty-five years old, a mere 'flapper', just learning to pose and to pretend to be blasé and, therefore, what he wrote was frivolous but not malicious. His '*Verdict on India*' is distinctly malicious, nay more, it is a deliberately and mendaciously conceived calumny. He has nothing good to say about the millions of Hindus, i.e., about the vast majority of the population. He reviles them in his condescending, dogmatic manner and hates them in a simple generalisation. *Sancta simplicitas!* Just as in Greece, when he was twenty-five, he haunted the antechambers of embassies and legations, so in India, at a more mature age, he saw things through the windows of hospitals and from the verandas of clubs. There is a saying current in the Near East that most tourists and correspondents write out their dispatches in the hotel dining-room, between the entré and the dessert and that their fervid imaginations are stimulated by little sips of Chablis or Chateau-Margot. Perhaps Nichols' '*Twenty-Five*' was written in the Hotel Xenia Melathron in Athens and he was not prepared to rub shoulders with the Common Greek. Here in India he found everything unaesthetic and he had not even the charity to appreciate the implications of the terrible poverty and misery of the country.

Not all tourists are, however, like this—swayed by '*le dernier cri*'. India is fortunate to have received visits in the last few years from travellers like the Turkish feminist, national leader and authoress—Halide Edib Hanym; but then she was an Oriental, a fellow-Asiatic, who did not expect too much from us and took us as we are.

Home Truths at the Pacific Conference—

Imperialist powers have the sinister habit of spreading calumnies about the peoples whom they rule. European Powers have long specialised in this art. From their point of view, of course, it is propaganda but not calumnies. We know how in the Nineteenth Century Turkey used to be run-down by the Chancelleries of Europe and all manners of coloured stories circulated about the Bulgarian, Greek and Armenian atrocities. When a certain diplomat, friendly to the Asiatic Powers, suggested that Turkey, *en revanche*, should try to rebut these calumnies, the Minister Shevket Pasha only shrugged his shoulders and remarked "Nous Turcs sommes unpeuple taciturne"—"We Turks are a silent people;" and that may be said to be the attitude of all Asiatic countries. France has for years carried on an insinuating and persuasive propaganda against the Syrians, and India has always been misrepresented abroad. Our point of view could never be forcefully stated. It is, therefore, very refreshing to find that at the recently held Pacific Conference at Hot Springs the Indian Nationalist point of view was stated in unequivocal terms, in clear contrast to the unctuousness of the British delegates. Mrs. Vijaylaxmi Pandit stated things with power but with grace and she was ably supported by her other colleagues. She reiterated India's demand for independence. One of the surprises of the Conference was Mr. Abdur Rahman Siddiqi who spoke entirely from the nationalist point of view, thus disappointing the British delegates to the Conference.

The "Wardha" Scheme of Basic Education—

The Scheme of Basic Education has the great merit of imparting education through productive activity. But as a reaction against the present system of education, which is defective in many ways, specially in being in some of its aspects divorced from real life, this scheme seems to have swung to the other extreme. The tendency to leave out everything that is not directly related to craft has its drawbacks. The student gradually loses the power of thinking beyond the craft in question. The original form of the scheme should be so modified as to include 'formal' teaching by subjects as well.

Romain Rolland—

By the death of Romain Rolland, the world has lost a true "*Ganzermensch*." He was a bridge between the Orient and the Occident, not in any humdrum diplomatic way but in the highest spiritual sense, as his epoch-making books on Ramkrishna, Vivekananda and Gandhi demonstrate. He lived a heroic life, which was passionately in accord with the strivings of humanity and the upsurge of oppressed nations.

S. K. C.

Reviews and Notices of Books

The Meaning of Pakistan.—By F. K. Khan Durrani. Published by Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Pp. 227. Price Rs. 3-12.

The book consists of nine chapters, one of which is devoted to a description of the injustice to which Muslims have been subjected at the instance of the Hindus and two chapters which are mainly taken up with a discussion of the *pros* and *cons* of the Pakistan problem. In the seventh chapter Mr. Durrani gives his interpretation of Pakistan which he identifies with *Hukumat-i-Ilahi* where, to use his language, "men shall be free from oppression, injustice and exploitation, and free from selfish greeds, covetousness and fear of poverty." Only time can show whether if and when Pakistan is realised, this ideal will be attained, but as the history of even predominantly Muslim countries like Egypt, Iran, Iraq and Arabia has hitherto taught a different lesson, it is doubtful if this opinion will be accepted by non-Muslims, who might find themselves compelled to live in Pakistan.

The book is marred by serious defects, such as the claim of the superiority of Muslim over Hindu Culture (p. 46), the allegation that Hindus are cowards (pp. 113-16), that the Hindu "holds every lie, every trickery and fraud and every kind of hypocrisy justified so long as it serves the interests of his race," or again that "Hindu India was preparing in the summer of 1942 to enter into a private treaty with Japan, if and when the Japanese armies crossed the eastern borders into India" (p. 188). Nor is non-Muslim India likely to welcome Pakistan if the great Mussalman community accepts the view of the author that "If it ever come to a trial of arms, we (people of North-West Pakistan) would smash the country from end to end within three months...The key to the empire of India shall ever remain in the hands of Pakistan." Then again, the author advances the claim that Muslim rule had in the past been established over the whole of India, thus betraying his lack of knowledge of Indian History.

Even those who have kept their mind open on the Pakistan issue, will not find it easy to accept everything that the author has said in its support and many, must of necessity, feel distressed by the not always fair criticism levelled against some of those who have secured the respect of large masses of Indians among whom may be mentioned men like Pandit Madan Mohan Malaviya, Mahatma Gandhi, Pandit Jawaharlal Nehru, Dr. B. R. Ambedkar, Sir Mirza Ismail, etc.

The book may have an appeal for those who believe in Pakistan, but the general attitude of Mr. Durrani is such as to antagonise those who as yet find themselves unable to accept it.

The Function of State Railways in Indian National Economy.—By T. V. Ramanujam, M.A., Lecturer in Economics, Union Christian College, Alwaye, Travancore, South India. With a Foreword by Sir C. P. Ramaswamy Aiyar, K.C.S.I., K.C.I.E., LL.D., Vice-Chancellor, University of Travancore. Pp. 183. Price Rs. 4. Obtainable from the Author.

In presenting his account of the Indian railway system, Prof. Ramanujam has always supplemented the information given by telling his readers the policy followed in such parts of the West as the U.S.A., Britain, France and Germany, which has not only added to the value of this study but also enables his readers to have a general idea of the world policy in this regard. This has entailed close examination of a large amount of material and careful sifting out of what he could utilise, facts amply demonstrated by the book itself and the bibliography appearing towards its end.

The contents of the first two chapters ordinarily known to every student of Indian Economics are a prelude to the third where the author discusses "fair return" in the case of State Railways and the fourth devoted to the taxation of railways. These are full of "meat" and deserve careful study. The last chapter dealing with the changes brought about by improvements in the internal combustion engine is suggestive and interesting.

Prof. Ramanujam has worked hard to collect his materials and thought over them carefully. He has, in addition, much to say that is new and what he has said has been said well.

H. C. MOOKERJEE

The Yoga of Sri Aurobindo (Part Two).—By Nalinikanta Gupta. Published by Sri Aurobindo Ashram, Pondicherry, 1943. Price Re. 1-4.

The book under review is a brief commentary on Sri Aurobindo Ghose's voluminous work—*The Life Divine*. The author deals with Sriyut Ghose's main ideas in simple language. The discussion ranges over such topics as "Our Ideal," "Lines of the Descent of Consciousness" and "An Aspect of Emergent Evolution." The ideal of Sriyut Ghose is to "divinize" the human and to spiritualize the material. According to him, all this will be accomplished when supermen will emerge out of men by means of integral yoga. Mr. Gupta traverses the whole ground which Sriyut Ghose's theory covers; he gives us an acute analysis, much after the manner of his master, of Existence-Knowledge-Bliss-Absolute and explains the conception of the Divine as a supreme Person. Further Mr. Gupta gives a clear exposition of Sriyut Ghose's Philosophy of Evolution and adds a criticism of Emergent Evolution. The book, on the whole, makes interesting reading and can well be commended to those who find Sriyut Ghose's ponderous volumes hard.

There is, however, much in Mr. Gupta's discourse that may evoke controversy. To say the least: Mr. Gupta like Sriyut Ghose describes the several steps which the Divine in his opinion takes in creating the universe. Centuries of Philosophy have left the problem of Creation unsolved and

the mystics could not communicate to anybody the secret of it, except through symbols and inarticulate signs. From Mr. Gupta's account it appears that there is nothing mystical about mysticism.

In the book there is a gross misstatement of Bertrand Russell's neutralism. As Mr. Gupta puts it, "Bertrand Russell made a move in the right direction with a happy suggestion which unhappily he had not the courage to follow up. Mind (and life), he says, are certainly emergents out of Matter; that is because the reality is neither, it is a neutral stuff out of which all emergents issue." To be sure, Russell is not a coward; the path he has trodden in his philosophic adventure is strewn with abandoned ideas. For all we know Russell is no evolutionist, although, according to him, both mind and matter are the opposed manifestations of neutral points—the ultimate stuff of the universe.

A. C. DAS

East and West.—By René Guénon. Published by Luzac & Co., London.

The book opens with the famous couplet of Kipling, "East is East and West is West, and never the twain shall meet." This is the main theme of the book, not in the superficial sense of the couplet as it is often quoted by the partisans of different civilisations, but in the very profound meaning based upon the distinctive tendencies of Modernism and Traditionalism, the purest form of which is met in China, and specially in India. In the West life today moves in materialistic science and philosophy which cannot rise high above the satisfactions of flesh in morals and domination over the world in politics. This is the natural consequence of a philosophy that cannot see beyond the confines of sensuous and pragmatic experience. He has confirmed his conclusions by a long march through, what he calls, "the superstition of science and the superstition of life." The tendency of modern science is "specialisation" which, according to him, "is the surest way of acquiring intellectual short-sightedness" for it is cut off from the great structure of thought, and although it attempts at a synthesis, the synthesis must be false, as it is based upon extracting the superior from the inferior concepts. In contrast to this picture of the science of the day he presents the picture of the traditional science of the East, which studies the contingent as a consequence and expression of the higher order of reality. There is no absolute discontinuity between Science and Metaphysics as is supposed at present in the West and absolutely no meaningless intellectual attempt at emerging of the Essential and the Permanent from the tiny and short-lived facts of experience.

The next superstition is the superstition of Life. The West in its love for dynamism gives a higher place to Will and Life rather than to Transcendence; this overemphasis upon the precedence to the practical over the speculative reason (known as moralism) has stood in the way of true appreciation of the Hindu doctrine of Deliverance and Non-doing. Moralism, Aestheticism and Activism are based on sentiment and therefore do not represent Truth, which transcends life and its mundane interest in the consciousness of Eternity. The author points out the shortcomings of the Western orientalisists who cannot overcome their own cultural tendencies and interpret the Eastern thought after their own thought-pattern, giving rise to pseudo-philosophy and pseudo-spiritualism. Theosophism and occultism do no better. They interpret wrongly the Eastern tradition.

The author does not suggest for a moment that the Eastern tradition should be followed fully by the West, in order to get a riddance from the present confusion in life and thought. He rather suggests that the West has its own tradition still today in the Catholic Church, which it should revive, and the rapprochement between the East and the West will be reasonably possible, since the traditions in the West and the East follow nearly the same inspiration. The orders of the Elect in a hierarchy have behind them the common source of inspiration. Anyhow the author is in favour of taking a firm stand from the intellectual point of view and advises his readers to develop intellectual intuition which reveals the Essence in the heart of things and relieves from the partialities of intuitions of vital life. To the author the in-equilibrium in modern life is due to the loss of the divine wisdom found in inspired ancient metaphysics and not in the pseudo-philosophy of the day wrought out without the direct vision of truth.

The book is a serious challenge to the Western life to-day in all form of its expression, for it is moving on the surface without going deep within, to be in immediate contact with the heart of reality. Those who are one in thinking with the Western scholars that India has more Theosophy than Philosophy in the modern sense of the term should do well in reading this book. The author is of uniform opinion with the ancient Indian thinkers that unless life is drilled and disciplined the ultimate truth cannot be approached, far less known. This correct approach is almost realisation, it requires a freedom from the devious ways of life and thought—a prior negation—a non-being, in order that one can be installed in Being: I am reminded of a significant sentence in the Bible of Humanity (Michelet) "Man must rest, get his breath, refresh himself at the great living wells, which keeps the Eternal. Where are they to be found, if not in the cradle of our race on the Sacred Height whence flow on the one side Indus and the Ganges, on the other the torrents of Persia, the rivers of Paradise."

MAHENDRANATH SIRCAR

Tonio Kroger.—By Thomas Mann. Edited by Elizabeth M. Wilkinson. Basil Blackwell. Oxford. 1944.

It has been said by many critics that Thomas Mann hated life. Through his creation Tonio, Mann demonstrates that his love of life is no less strong than his hatred. The story, an admirable

summary of which has been given in English by Miss Wilkinson in the Introduction, reveals the hatred as well as the love—the ambivalence as it is technically called—in a remarkable way. The deep insight into human nature which is one of the main characteristics of Mann has enabled him to catch and delineate the subtle reactions of the human mind to the physical and mental environment in a way which cannot fail to charm the reader. In order to appreciate life one must have aesthetic experience of it, which means a special kind of awareness of the Universe, and that aesthetic experience is what is depicted in the story by the artist Mann.

Miss Wilkinson's critical appreciation of Thomas Mann gives a good picture of Mann, the author, the artist and the psychologist, and deserves to be studied with great care and attention.

S. C. MITRA

Ourselfes

ANTHROPOLOGY RE-UNION

The past and present students of the Anthropology Department of the University of Calcutta met at a pleasant function on Saturday, the 16th December, at the Anthropology Laboratory, 35, Ballygunge Circular Road, Calcutta. Dr. B. N. Dutt, M.A., Ph.D., was the chief guest on the occasion. An exhibition showing the cultural life of man, both prehistoric and present, was organised. The evolution of man and the influence of heredity were represented by means of charts, diagrams and casts. After light refreshments, the guests were entertained by lady students, who organised a tableau depicting scenes of the last famine and the boys staged a drama written by one of them on an Anthropological topic. Music, both vocal and instrumental, recitation and physical feats formed part of the programme. Cinematographic films, taken by the staff of the department and depicting tribal life of India, were also shown to an appreciative audience.

It was good to see the enthusiasm and *joie de vivre* of the students on this festive occasion.

APPLIED PHYSICS RE-UNION

The Fourth Annual Re-Union of the Department of Applied Physics, University of Calcutta, was held on the 23th, 29th and 30th December, 1944, at the University College of Science. Major J. Chambers, O.B.E., M.C., I.S.E., Chief Engineer, Communications and Works Department, Government of Bengal, was Guest-in-Chief.

The varied features of the Re-Union consisted of an exhibition, a popular technical lecture by Mr. E. J. Wender, F.R.P.S., a film show by the Bengal Chemical and Pharmaceutical Works and a drama staged on behalf of charity.

ACTIVITIES OF THE ASUTOSH MUSEUM

Due to the emergency situation arising out of the declaration of war by Japan in December, 1941, the Galleries of the Asutosh Museum of Indian Art, University of Calcutta, were closed to the public. Immediate precautions were taken to safeguard its most valuable and rare collections against air-raids. Paintings, terracottas and other portable objects, numbering more than 6,000, were transported to a safety zone far outside Calcutta.

In Ancient and Mediaeval India deities used to be hidden underground or thrown into a neighbouring tank, with the impending approach of the invader, for fear of molestation. The Museum Authorities took recourse to almost identical measures regarding the heavy specimens, 500 big and heavy stone sculptures, representing magnificent specimens of carving of Ancient Bengal, Bihar and Orissa, were buried underground in a special trench, 100 ft. by 15 ft., within the precincts of the University.

As the Japanese menace seemed to be receding, the portable objects were brought back to Calcutta last year, but the large stone images of gods and goddesses of yore continued to remain buried in the underground pit. It was not till last Christmas that regular excavations were undertaken in the grounds of the University, almost all the sculptures were unearthed, cleaned and reinstalled on their proper pedestals in the Museum. Want of space, however, greatly hampered a suitable display of all the multiple forms of Art and Archaeology of Bengal and Eastern India of the last two thousand years and more. The priceless treasure of paintings, "Pats," "Patras" and folk art has also been rearranged in this connection. The Asutosh Museum of Indian Art, the only institution of its kind in India, is now open to the public after three years.

Mrs. Casey, wife of the Governor of Bengal, accompanied by Captain J. C. Irwin and Mr. Sahid Subrawardy paid an informal visit to the Museum after the reopening. This was her second visit. She was shown round the galleries by the Curator, Mr. D. P. Ghosh, and she expressed her great admiration and delight at seeing the splendid array of such select specimens of art.

A PRACTICAL APPLICATION OF MUSEOLOGY

The Bratachari Society of Bengal has sent its museum specimens to Mr. M. N. Basu of the Department of Anthropology, Calcutta University, for treating them chemically.

Mr. Basu with the two senior students of the Department of Anthropology, Messrs. B. Mukherjee and S. Roy, has already undertaken the work in the Museum Method Laboratory.

A NEW DONATION

Dr. Nilratan Dhar, D.Sc., F.I.C., has offered to the University of Calcutta approximately one lac of rupees for perpetuating the memory of Acharya Sir Prafulla Chandra Ray and in furtherance of establishing a University College of Agriculture. The amount may be used in creating a Professorship in Agricultural Chemistry as well as for conducting Post-Graduate teaching and original researches in Agriculture. The Donor hopes to make a second endowment of approximately one lac of rupees for the same purpose at a subsequent date. A Board has been constituted by the University for framing a scheme for giving effect to the wishes of the Donor.

TRAINING IN JOURNALISM : CALCUTTA UNIVERSITY'S NEW SCHEME

Arrangements for putting into operation a scheme for training young men in Journalism are being made by the Appointments Board of the Calcutta University in collaboration with the Indian Journalists' Association.

The candidates must ordinarily be graduates, but exception might be made by the Committee in the case of those, who have already obtained experience in the office of a Newspaper or a News-Agency for a particular period. The training to be given will be such as will enable the successful candidates to work as Reporters, Sub-Editors, etc., in the newspapers. Every Newspaper or News-Agency, who are willing to co-operate, will also provide a subsistence allowance for the trainees during the period of training, which will cover one year. The University, in collaboration with the Indian Journalists' Association, will arrange special lectures on subjects with which journalists are supposed to be familiar. The candidates will be given an *ad hoc* certificate after the successful passing of an examination at the end of the period of training. Later on there will be a Diploma Course in Journalism.

1945 CONVOCATION

The next Annual Convocation will take place on 3rd March, 1945. It is understood that the Right Hon'ble Dr. M. R. Jayakar, P. C., has been invited by the University to deliver the Convocation Address.

FELLOWS.

Dr. Saurindrakumar Gupta, M.A., B.L. (Cal.), M.A. (Oxon.), Ph.D., B.Litt. (Oxon.), Barrister-at-Law, has been elected an Ordinary Fellow by the Faculty of Law.

Dr. Indubhushan Basu, M.D., has been elected an Ordinary Fellow by the Faculty of Medicine.

Dr. Harendracoomar Mookerjee, M.A., Ph.D., has been re-elected an Ordinary Fellow from the Registered Graduates of the University.

DEPARTMENT OF EDUCATIONAL FACILITIES FOR U. S. ARMY

The Department, which has been in existence since June, 1944, has been providing educational facilities for the U. S. A. Army. A scheme was framed for the examination of lesson papers in various subjects, submitted by personnel of the Army, who are continuing their studies in India by taking correspondence courses of various army institutes in the U. S. A. The candidates are spread all over India, Burma and China. The examination of lesson papers is really instruction on paper by means of comments, etc.

The subjects taken include :—Economics, Arithmetic, Algebra, Geometry, Trigonometry, Analytic Geometry, Calculus, General Science, Physics, Inorganic Chemistry, Mechanical Engineering, Steam Engineering, Structural Engineering, Engineering Mechanics, Refrigeration, Air Conditioning, Automobile Engineering, Diesel Engines, Marine Engineering, Plumbing, Steam Fitting, Machine Shop Practice, Gas Welding, Elementary Electricity, Industrial Electricity, Electrical Illumination, Preparatory Course for Radio, Telephony and Telegraphy, Radio Operating, Basic Telegraphy and Telephony, Practical Telephony, Commercial Telegraph Operating, Electric Welding, Surveying and Mapping, Commercial Art, Mechanical Drawing, Railway Traffic Management, Waterworks and Sewage Plant Operations, The Theory and Construction of Electrical Machines, Internal Combustion Engines.

The Department has a panel of examiners and instructors, qualified to comment on the papers of candidates in various subjects. The examiners are drawn from the Post-Graduate Arts Department, University of Calcutta, the University College of Science, the Bengal Engineering College, the Jadavpur College of Engineering and Technology and from various public bodies like the Calcutta

Corporation, the Calcutta Electric Supply Corporation, the Calcutta Tramways, the Department of Post and Telegraphs, etc.

The Department is not only helping personnel of the Army—whose studies have been interrupted because of the War—to continue their studies but is also trying to foster Indo-American cultural relations by putting those U. S. A. Scholars and Scientists who are at the moment serving in the Armed Forces in touch with Indian Scholars and with scientific, educational and cultural institutions.

CALCUTTA UNIVERSITY AND THE SCHEME FOR THE TRAINING OF STAFF FOR THE DEVELOPMENT OF INLAND FISHERIES IN INDIA

Owing to neglect of fisheries in the past, both by the Central and Provincial Governments, there is practically no trained fisheries personnel in the country to undertake the task of organising fishery development on any comprehensive scale, which has been necessitated by the insufficiency and growing shortage of protein food. It has been generally recognised that the first item in any programme of development is the training of the staff required. Thus the aim and object of the scheme is to provide such training for students from all over India in improved methods and practices of Inland Fishery Development.

The training will be given in accordance with the terms of the syllabus approved by the Government of India in the Department of Fisheries, Bengal, at Calcutta under the supervision of Dr. S. L. Hora, Director of Fisheries, Bengal. The University of Calcutta will also collaborate in the scheme for training by providing a Lecture Hall and Laboratory and Library facilities in its Department of Zoology.

The Government of India have sanctioned the scheme for a period of 6 months in the first instance and a sum of Rs. 31,500 has been sanctioned and placed at the disposal of the Government of Bengal.

Besides the Department of Zoology, the Departments of Anthropology, Botany, Sociology, Psychology, Applied Chemistry, etc., could also take an interest in the scheme and make it a success.

A NEW DIPLOMA

The Committee of the All-India Soap Makers' Association have decided to accept the scheme for a Soap Diploma under the Calcutta University as proposed by Dr. M. N. Goswami, the Acting Head of the Department of Applied Chemistry, University College of Science, Calcutta.

DR. SUNITI CHATTERJI'S LECTURES AT UTKAL UNIVERSITY

Dr. Suniti Kumar Chatterji delivered in the second week of January, 1945, a course of three extension lectures at the Utkal University, Cuttack, on the Philology of Indian Languages.

VISIT OF EMINENT BRITISH EDUCATIONISTS

The Educational Adviser to the Government of India has intimated to the University that, following upon the very successful visit of Prof. A. V. Hill, F.R.S., last winter, the Government of India have invited two other eminent British Educationists to visit India about the end of January and that they would like to visit the University of Calcutta. Sir Walter Moberley and Sir Cyril Norwood are the two educationists.

The University authorities have extended their welcome to the two Educationists.

SM. SAROJINI NAIDU'S VISIT TO THE UNIVERSITY

On January 11th, Sm. Sarojini Naidu addressed a huge gathering of students of the Calcutta University in the Senate Hall. Dr. Syamaprasad Mookerjee presided. The meeting was arranged under the joint auspices of the University Law College Union and the Post-Graduate Students' Union.

Sm. Naidu's speech was most challenging. Her message was "Liberate India. And if we liberate India, we will liberate Asia. If we liberate Asia, we will liberate Africa. The liberation of India will be the redemption of the World." She exhorted the students to approach the problems of the country from a truly nationalist angle and to abjure communalism. They should attempt to look at the world from an universal standpoint and with a wide vision.

"How can India be worthy to take any part in the great Federation of Peoples? What is the part we are going to play in the new world of to-morrow? What will be the future policy of the world? Are the Big Powers to dictate to us again? Are we going to say we shall have a voice in shaping the charter of liberty for humanity, for the freedom of the world signed or unsigned? If you say so, let us create conditions for freedom." These were some of the questions posed by Sm. Naidu.

At the outset, the following resolution on the death of Romain Rolland was passed: "This meeting of the students and professors of the Calcutta University records with deep sense of sorrow the demise of M. Romain Rolland, the world-renowned litterateur and savant, as an irreparable loss to the world of thought. In him our country has lost one of her sincerest friends, a most effective champion of our freedom from Imperialist bondage and a most ardent exponent of Indian culture and civilisation. He was in fact an invaluable link between the East and the West. His noble life showed the glorious example that the East and West can meet and all the peoples of the world can live in perfect peace and harmony by mutual understanding and common bonds of friendship

between nations. Romain Rolland was great as a writer of international repute. He was infinitely greater as a man, as a humanist, as a philanthropist and as a benefactor of mankind."

Earlier, Dr. Mookerjee, in welcoming Sm. Naidu, said that she was no stranger because she had delivered the Kamala Lectures in the Senate Hall. He said that her visit to Bengal had inspired all of them and as a result of the talks she had given, both publicly and privately, it would be possible for them to work for the common national cause in a much better way.

MR. S. A. BRELVI'S VISIT TO THE UNIVERSITY

Mr. S. A. Brelvi, President of the All-India Newspaper Editors' Conference and Editor of the *Bombay Chronicle*, delivered an interesting lecture on 'Journalism' on January, 25th in the Asutosh Hall before a large gathering of students, professors, University officials and delegates to the AINEC.

Mr. Brelvi traced the History of Journalism in India and laid emphasis on the important and formative rôle journalists had played in the National Struggle. Sir Surendranath Banerjee, Bepin Chandra Pal, Ramananda Chatterji, Bal Gangadhar Tilak, Lala Lajpat Rai, Mahatma Gandhi, had all been journalists. There have been other great political leaders, like the late Deshbandhu Chittaranjan Das, who though not journalists, have been vitally associated with the Press.

Mr. Brelvi stated in no uncertain terms that a free Press means a free Democracy and a free Press is as essential to free Democracy as free Democracy to free Press. The aim of the AINEC was to make the Press in India as free as the Press in the United Kingdom or the United States.

Mr. Brelvi advocated a Trade Union for Journalists by which the interests of working journalists would be protected. Furthermore, he called for organisation and cohesion amongst journalists, for only thus could their true interests be served.

Mr. Brelvi was glad that the Calcutta University in collaboration with the Journalists' Association was contemplating establishment of classes of Journalism. There must be wider contacts, he stressed, between the University and the Press in India. There must be co-ordination between the efforts of the Press and the University in educating the people. Prof. Benoy Sarkar, who presided, said in his speech that the Press in India had to fight on two fronts—against the Bureaucracy and against the Capitalists owners.

SIR ABDULLAH SUHRAWARDY LECTURESHIP FOR 1945

Dr. Zakir Husain, the eminent Educationist and Principal of the Jamia Millia Islamia, Delhi, has been appointed Sir Abdullah Suhrawardy Lecturer for 1945.

14,129 CANDIDATES THIS YEAR

It is learnt that 14,129 candidates will sit for the Intermediate Examinations in Arts and Science of the Calcutta University this year. This year's figure exceeds that of the last year by 1,000.

PIONEERS

Dr. Asima Mukhopadhyay, who recently received the D.Sc. degree of the University of Calcutta for research work on Indian medicinal plants, is the first woman D.Sc. of the University.

Mrs. Tatini Das, who was recently elected to the Syndicate, is the first woman Syndic of the University of Calcutta.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the Calcutta University Library Collections:—

"The Future Population of Europe and the Soviet Union, Population Projections 1940-1970" by F. W. Notestein and others (Geneva, League of Nations Publications, 1944); "The Political Philosophies since 1905, their Origins and their Tendencies, an Objective and Chronological Survey"—2nd Ed. by Prof. Benoy Sarkar; "The Modern Democratic State," Vol. I, by A. D. Lindsay (Oxford University Press, 1943); "Soviet Light on the Colonies" by Leonard Barnes—with maps and diagrams by J. F. Horrabin (London, Wyman & Sons, 1941); "The Future of Colonial Peoples" by Lord Hailey (O. U. P. 1944); "British Economic Interests in the Far East" by E. M. Gull (O. U. P. 1943); "War and Politics in China" by Sir J. T. Pratt (Jonathan Cape, London, 1943); "Prince Lichnowsky, Ambassador of Peace, a Study of Pre-War Diplomacy, 1912-1914," by E. F. Willis (California University Press, 1942); "Creative Demobilisation, Vol. 2—Case-Studies in National Planning" by E. A. Gutkind (London, Kegan Paul, 1943); "Our Economic Problem" by P. A. Wadia and K. T. Merchant (Bombay, New Book Co., 1943); "An Introduction to Banking Principles, Practice and Law" by Bimal Chandra Ghose (O. U. P. Calcutta, 1944); "History and Problems of Indian Currency 1835-1943" by D. K. Malhotra (Lahore (Mineva Book Shop, 1944); "Recent Judgments in India, a Collection of Judgments of Legal and Political Interest Delivered during 1942-43 by the Federal Court," Vol. I, Foreword by Dr. K. Katju, (New Delhi, Hindusthan Times, 1942); "The Nature of Modern Warfare" by Capt. Cyril Falls (2nd Ed., London, Methuen & Co., 1941); "Early History of the Andhra Country" by K. Gopalachari (Madras University Press, 1941); "The Bengal Tragedy" by Tushar Kanti Ghosh (Lahore, 1944); "Conflict and Co-operation in Modern History—lectures delivered at the Calcutta University, March, 1948, by Mr. Horace Alexander (Calcutta University Press, 1941).

Obituary

PROF. H. C. BANERJEE

We deeply regret to announce the death of Prof. Haranchandra Banerjee.

Prof. H. C. Banerjee of Ripon College served as Professor of Mathematics and Vice-Principal of the said College till 1917, when he was appointed Secretary, Council of Post-Graduate Teaching in Science. He retired from the University service in 1931. He had been always very dutiful, conscientious and peace-loving and never deviated from his principles like his illustrious father, the late Sir Gooroodass Banerjee. He was a man of great erudition, not only in Mathematics but in Bengali Literature and Hindu Shastras and he served the University in various capacities. He had always been a friend of the needy and devoted a large portion of his retired life to the cause of education of students and their moral uplift. Every one, who had ever come in close contact with him, had a very high respect for his integrity and courteous manners.

We convey our heartfelt sympathy to the members of the bereaved family.

MR. SUDHANATH MUKHERJEE

We record our deep sense of sorrow at the death of Mr. Sudhanath Mukherjee, B.L., who was the Inspector of Messes and Hostels of the University of Calcutta from 1909-1933 and its Assistant Registrar from 1933 to 1939. He was a man of a very amiable and unassuming disposition and like the late Prof. H. C. Banerjee possessed the sterling qualities of the 'Ancien Régime.'



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

NOTICE No. T. 699
MATRICULATION EXAMINATION, 1947
Bengali (Major Vernacular)

The following pieces are prescribed to be read from the *Matriculation Bengali Selections* (Bengali, Major Vernacular), for the Matriculation Examination in 1947 :—

Prose

1. Akshaykumar Datta	...	Swapna Darsan—Vidyabisayak
2. Sanjibchandra Chattopadhyay	...	Palamau
3. Bankimchandra Chattopadhyay	...	(a) Bangala bhasha
		(b) Sagar Sangame Nabakumar
4. Sibnath Sastri	...	Bankimchandra
5. Jogindranath Basu	...	Madhusudaner Balyakal
6. Aswinikumar Datta	...	Lokbhay
7. Jagadishchandra Basu	...	Bhagirathir Utsa Sandhane
8. Bipinchandra Pal	...	Sir Asutosh
9. Rabindranath Tagore	...	Khokababur Pratyabartan
10. Swami Vivekananda	...	Suez Khale
11. Kshirodprasad Vidyabinod	...	Pratapaditya
12. Ramendrasundar Trivedi	...	Niyamer Rajatwa
13. Panchkari Bandyopadhyay	...	Bangalir Bisistata
14. Prabhatkumar Mukhopadhyay	...	Master Mahasaya
15. Saratchandra Chattopadhyay	...	Samudra Bakshe Cyclone
16. Kazi Imdadul Hoque	...	Alhamra
17. Anurupa Devi	...	Deser Seva
18. Rakhalidas Bandyopadhyay	...	Pashaner Katha
19. Bibhutibhusan Bandyopadhyay	...	Apur Pathasala

Poetry

1. Jadavendra	...	Matri Sneha
2. Iswarchandra Gupta	...	Matri Bhumi O Matri Bhasha
3. Michael Madhusudan Datta	...	Meghnad O Bibhishan
4. Rangalal Bandyopadhyay	...	Desprem
5. Biharilal Chakrabarti	...	Balmikir Kabitwalabh
6. Girischandra Ghosh	...	Lakshman Barjan
7. Nabinchandra Sen	...	Birer Sok
8. Nabakrishna Bhattacharyya	...	Sesh
9. Girindramohini Dasi	...	Ma o Chhele
10. Rabindranath Tagore	...	(a) Pujarini, (b) Bharat Tirtha
11. Bijaychandra Majumdar	...	Himachale
12. Rajanikanta Sen	...	Ma
13. Kamini Ray	...	Asar Swapan
14. Satyendranath Datta	...	Amra
15. Humayun Kabir	...	Akbar

This cancels previous Notification on the subject.

Senate House,
The 2nd January, 1945.

J. CHAKRAVORTI,
Registrar.

NOTICE

DEBENDRANATH-HEMLATA GOLD MEDAL FOR 1944

We, the members of the Committee appointed to examine the candidates for the Debendranath-Hemlata Gold Medal for 1944, are of opinion that the Medal for 1944 be awarded to :—

Mr. Sunil Kumar Das, M.A.

Students' Welfare Committee,
Senate House,
The 17th January, 1945.

A. CHATTERJI,
for Members of the Committee of Experts
for the Debendranath-Hemlata Gold
Medal for the year 1944.

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Science. The subject of the thesis submitted by her and approved by the Board of Examiners is also stated below :—

ASIMA MUKHOPADHYAY

Title of thesis—Studies on Indian Medicinal Plants.

Senate House,
The 25th January, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTICE

The next I.A. and I.Sc. Examinations will commence on the 15th February, 1945 and not on the 14th February, 1945, as announced.

Senate House,
The 21st December, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

The next D. P. H. Examinations will be held from the dates stated below :

Part I—Tuesday, the 27th February, 1945.

Part II—Wednesday, the 21st March, 1945.

Applications and fees for admission to the examinations should reach the University not later than Friday, the 26th January, 1945.

Senate House,
The 10th January, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTICE

Centres have been renewed at the undermentioned places for holding the following Examinations in 1945.

MATRICULATION EXAMINATION.

Bongaon	Ghatal	Kanungopara	North Laksbmipur
Barasat	Goalpara	Karimganj	Rajbari
Barpeta	Golaghat	Kurigram	Ranaghat
Basirhat	Hetampur	Kurseong	Rangamati
Bhatpara	Jangipur	Lalbagh	Raozan
Bhola	Jhalakati	Naogaon	Santiniketan
Bishnupur	Jhenidah	Narail	Satkhira
Chandernagore	Kalimpong	Natore	Sunamganj
Chandina	Kalna	Nilphamari	Taniuk
			Tespur

I.A. AND I.Sc. EXAMINATIONS.

Bagerhat	Contai	Kanungopara	Ramdia(I.A. only)
Birbhum	Dinajpur	Karatia	Santiniketan
Bogra	Habiganj	Kushtia	Sirajganj
Brahmanberia	Hetampur	Manikganj (I.A.	Silchar
Chakhar	Jalpaiguri	for girls only)	Sylhet—Women's
Chandernagore	Kalimpong	Munshiganj	College.

B. A. EXAMINATION

Bagerhat	Contai	Karatia
Birbhum (Suri)	Habiganj	Munshiganj
Bogra	Hetampur	Santiniketan
Brahmanberia	Kanungopara	Silchar
Chakhar	Jorhat	Sylhet—Women's College

Centres have been opened at the undermentioned places for holding the Matriculation or I.A. Examination, as the case may be, in 1945.

MATRICULATION EXAMINATION

Daulatpur (Khulna)
Hailakandi (Cachar)
Tura (Garo Hills)

I.A. EXAMINATION

Chandpur (Tippersa)
Chaumuhani (Noakhali)
Khulna (for girls only)
Tangail (for girls only) (Mymensingh)

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Science. The subject of the thesis submitted by him and approved by the Board of Examiners is stated below :—

Ramnarayan Chakrabarti

Title of Thesis—Cyclic Compounds.

Senate House,
The 17th January, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg).

NOTICE

From

The Government of India,
Department of Education, Health and Lands

New Delhi, the 3rd January, 1945.

To

The Vice-Chancellor,
Calcutta University, Calcutta.

Dear Mr. Vice-Chancellor,

The Government of Afghanistan have asked this Department to recommend professors in the following subjects for the University of Kabul :—

1. Professor of Veda, Ayista and Sanskrit.
2. Professor of Philology in the Faculty of Literature and Arts.
3. Professor of Economics.
4. Professor of Chemistry.
5. Professor of Biology.

The salary offered is Rs. 500 per month in Indian currency together with unfurnished living quarters or a monthly sum of Rs. 300 Afghanis as house rent. The Government of Afghanistan will also pay Second Class Travelling expenses to Kabul. The appointments will be on a contract basis for a period of four years in the first instance. A knowledge of Persian and Pushtu will be considered as additional qualifications.

I shall be thankful if you could suggest some suitable persons who may be willing to accept these posts and a brief statement of their qualifications and experience may be sent along with your recommendations.

Yours etc.,
Sd.—

CALCUTTA UNIVERSITY PUBLICATIONS

Harilila (in Bengali), edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidvadvallabh. *Demy 8vo pp. 165. Re. 1-14.*

Panini (in Bengali), by Rajanikanta Gupta. *Demy 8vo pp. 134. Re 1-8.*

Reprint of a critical work (in Bengali) on the Sanskrit Grammarian Panini by a distinguished Bengali writer and scholar of the preceding generation. The work was first published in 1875. The author accepts Goldstücker's view as to the date of Panini.

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THE CALCUTTA REVIEW

MARCH, 1945

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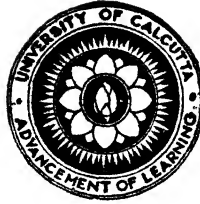


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DELIVERED BY

DR. SYAMAPRASAD MOOKERJEE, M.A., B.L., D.LITT., LL.D.,
BARRISTER-AT-LAW, M.L.A.

AT THE ANNUAL GENERAL MEETING OF THE ROYAL ASIATIC SOCIETY OF BENGAL, ON MONDAY,
THE 5TH FEBRUARY, 1945

LADIES AND GENTLEMEN,

IN accordance with time-honoured custom it is now my privilege to address the Society and to extend my cordial welcome to our members and supporters. I offer to our Patron, His Excellency Mr. Casey, my warm felicitations on behalf of the Society. To our deep regret he was unable to attend our last Annual Meeting on account of sudden illness. I have not the least doubt that in all our efforts to strengthen the beneficent activities of the Society we shall receive his spontaneous support and guidance.

The annual report of the Society which has just been placed before you gives a brief survey of its many-sided activities. The task of re-organization undertaken some years back is being carried on with vigour and efficiency. Preparation of catalogue of our books and our invaluable stock of manuscripts and their preservation and repair are proceeding in a scientific way. Slip catalogue for about thirteen thousand manuscripts made over to us by the Indian Museum, has been completed and they are now open for utilization. Good progress has been made with the printing of descriptive catalogue of Sanskrit as well as Islamic manuscripts. Our Journal is now a regular feature of our activities and important works are appearing in the series of our Memoirs. Bibliotheca Indica has been revitalized and a number of important books has been added to this series during the last five years. Our sale of publications has rapidly increased, indicating a welcome appreciation on the part of scholars and general readers. The funds thus available are being utilized in further useful undertaking. We have just decided to print the second and third volumes of the Ain-i-Akbari, revised and edited by our renowned colleague, Sir Jadunath Sarkar. The Society is grateful to the Government of India for granting facilities for use of paper without which our publication department would have come to a standstill. The last twelve months witnessed a record increase of our members and they have come from all classes of enlightened people, irrespective of race, creed and community.

The outstanding activity of the Society during the last year relates to the proposals made in connection with Cultural Reconstruction in India. The main topic of my address today will deal with this question, so vitally affecting the country's future welfare and progress. The Society does not claim to have said the last word on the subject. Our proposals will, however, form the basis

for fruitful discussion and will serve to stimulate public opinion. The proposals that have emanated from the Society have been carefully examined by two ably-constituted committees representing diverse points of view. I deem it, however, my duty to record my appreciation of the pioneer work done in this connection by one of our esteemed colleagues, Mr. Justice Edgley, who, in spite of his onerous duties as a judge, has served the cause of Indian history and culture with all the zeal and fervour of a devoted scholar.

When the Royal Asiatic Society of Bengal was founded in the eighties of the eighteenth century, Science still formed a part of general culture. The study of Man and Nature was the avowed object of the scholars and philosophers of those days. The study of Man was not yet dissociated from the study of Nature. All human achievements whether embodied in traditions and institutions, both civil and religious, or those in the field of natural sciences were regarded as subservient to the same great purpose of human culture. But the world has moved far since those days. Science has made such great strides that it has far outgrown its original scheme. It has brought so many comforts to us that, however relative their importance may be in the history of human efforts, it has almost dazzled our eyes and thrown cultural studies into the background. This has not been without its baneful effects. Science, almost snatched away from the hands of those selfless philosophers who brought it into existence for the solution of higher problems in Nature, has been applied, much to the awe and indignation of its makers, to purposes that have brought disasters to humanity. It has often failed to render that service to us which it could have done within the original scheme. The time has therefore come when Science should be made to yield its due place to human culture.

Science is essentially international and does not represent the true ideals and aspirations of any particular nation. Only in the field of its application it is conditioned by national exigencies. If such exigencies are disregarded, if the national needs and requirements are ignored, if the local conditions and capacity for adaptation are overlooked, the application of science produces results that are not beneficial to the nation. The ideals and aspirations of a nation are best represented by its culture. It cannot be denied that in India too, in spite of the variety in languages, religions and physical types, there is a basic national culture. Under the influence of environment, whether geographical, physical or ethnic, we have evolved through millenniums of years cultural traditions which bind us together into an Indian nation, however different our religious convictions may be. Sinister propaganda may cloud our vision for the moment and keep the integrating elements separate for a time, but if we search our hearts we will at once discover those inclinations, which we have inherited from age-long traditions of a common culture. All creations in the field of literature, philosophy, painting, sculpture, architecture and music, irrespective of the zonal, communal or religious affiliations of their creators, move the hearts of all of us alike. They alone stand as the symbol of our unity and nationhood.

When therefore we are on the threshold of a new age, as it seems, and when there are talks of all-round reconstruction in various spheres of our national life, we must try to realise once more our true cultural ideals and aspirations. All reconstructions, whether scientific, industrial or economic, must go hand in hand with a cultural reconstruction of the nation. That alone can arouse to the highest degree that consciousness in us which is required, specially at this moment, to stand as a united Indian nation in the true sense of the term. Such a reconstruction will inculcate in us love for the country, respect for its history, tradition, literature, arts and monuments and arouse in us a balanced sense of pride for all that was ours and for all that we have inherited from the past. This sense of pride must come from a proper evaluation of our cultural heritage so that it does not become over-aggressive. History has shown us in a poignant manner what harm an aggressive nationalism can do to humanity. In our study of the past we have received from the West an unassailable method, but it must be admitted that this method alone cannot unfold the past in its true perspective. Those who are born in the tradition,

who have inherited the culture of the land through ages and have a sense of respect for that heritage are in a better position to apply the method with the greatest amount of success. The study of the past does not mean the dissection of a carcass. The past is not a dead past. It has brought the present into being and those who live in that present are best qualified to discover the subtle links between the past and the present which constitute the very life of a civilization.

The annual address which was delivered by Sir William Jones on the 24th of February, 1785, the second year of the then newly started Asiatic Society of Bengal, contains these significant words: 'The civil history of their (Asiatic) vast empires, and of India in particular, must be highly interesting to our common country; but we have a still nearer interest in knowing all former modes of ruling these inestimable provinces, on the prosperity of which so much of our national welfare and individual benefit seems to depend. A minute geographical knowledge, not only of Bengal and Bihar, but for evident reasons, of all the kingdoms bordering on them, is closely connected with an account of their many revolutions: but the natural productions of these territories, especially in the vegetable and mineral systems, are momentous objects of research to an imperial, but which is a character of equal dignity, a commercial people.' The Asiatic Society of Bengal, inaugurated in the times of Warren Hastings, the first Governor-General of India, was thus the first organization whose business was not only to collect materials, both literary and archaeological, for the past history of India, but also to amass concrete information about her vast natural resources. The selfless efforts of its organizers and generations of its members, both European and Indian, during a little more than a century and a half of its history have brought together a mass of materials which are so worthily displayed in the pages of the past and present volumes of its Journal. The various collections of Indian objects of archaeological, geological, zoological, palaeontological, entomological, anthropological and ethnological character, which were so assiduously made by its previous members, actually served as the substantial nucleus of the Indian Museum, Calcutta, one of the finest museums of the world. The literary efforts of its past alumni inspired to a very great extent not only many outsiders but also several eminent children of the soil like Raja Rajendralal Mitra to engage themselves in the work of throwing considerable light on the then little known history of India's past culture and tradition.

The task of writing a true and connected history of pre-Muslim India has been rendered extremely difficult by the colossal loss caused to ancient Indian monuments due to a policy of destruction pursued by foreign elements who periodically visited India, either for plunder or for gaining political control over her destinies prior to the advent of the British rule. Such monuments constitute the principal source for a systematic reconstruction of our past history and the preservation and proper study of what little is still left to us are of utmost importance in this respect. When we study the history of the previous attempts for the preservation of our cultural inheritance, during the early and middle periods of the British rule in India, we are confronted with the absence of any active interest of Government in this matter. The noble efforts of such individuals as Jones, Colebrooke, Wilson, Prinsep, Kittoe, Cunningham, Fergusson, Raja Rajendralal Mitra, Bhau Dauji, Bhagawan Lal Indraj, Ramkrishna Gopal Bhandarkar and others in collecting materials for the past history of Indian culture and publishing them were mostly made in their private capacity. The original example of duty which was set to Government by this band of enthusiastic workers could not but evoke some sort of response. of how-
ever tardy a character, in the former, and some of them, such as Cunningham and others, were given official status and encouraged to pursue their useful activities. But even then Government, especially in the last part of the Company's rule, were culpably ignorant of the nature and magnitude of this kind of work on account of their total inability to grasp the real values of things. Lord William Bentinck is regarded as one of the most enlightened Governor-Generals of India and yet it was in his time that the Taj Mahal was on the

point of being destroyed for the value of its marbles. It was the same ruler of India who sold by auction the marble bath in Shah Jehan's palace at Agra, originally torn up by Lord Hastings for a gift to George IV. After 1857, a solemn proposal was made by the then Government to raze to the ground the Jumma Musjid at Delhi, one of the noblest ceremonial mosques in the world. As late as 1868, the gateways of the Great Stupa at Sanchi in the Bhopal State were on the point of being destroyed and one of them, the Eastern one, was about to be presented to Napoleon III, the Emperor of the French. Be it said to the credit of John Lawrence, one of the members of Government, that this great act of spoliation was successfully prevented through his efforts. Some sculptured pillars of the beautiful Ajmere temple, turned hastily into a mosque during the early Muslim period and now known as Aḡhān-dīn Ki Jhomprā, were pulled down by a zealous officer to construct a triumphal arch for the then Viceroy to pass under. Innumerable sculptural and architectural pieces from Sarnath, belonging to Brahmanical and Buddhist shrines of great antiquity, were carried away by official orders from the site and thrown into the Ganges as ballast when the Dufferin Bridge was being constructed at Benares. Many more such instances of vandalism of greater or lesser magnitude can be cited for which Government of earlier times can be held directly responsible either through errors of commission or omission.

It was, however, in the time of Lord Canning, the first Viceroy, that archaeological work in India won for the first time some sort of permanent State patronage. The Archaeological Survey of Northern India was constituted in 1860 and Cunningham was appointed in 1862 as Archaeological Surveyor and afterwards the first Director-General of Archaeology in India. The twenty-three volumes of old archaeological reports that were published by him and some of his able assistants show what good use was made by him and his lieutenants of the limited opportunity with which they were provided. Then followed a long period of partial stagnation and occasional spurt in the Governmental activities of preservation and study of the ancient and mediæval Indian monuments. It must be said to the credit of Lord Curzon, one of India's most forceful Viceroys and Governor-Generals, that he recognized the full value of this work. He very correctly pointed out in his speech before the members of the Asiatic Society of Bengal in 1899 that—'it is in the exploration and study of purely Indian remains, in the probing of archaic mounds, in the excavation of old Indian cities and in the copying and reading of ancient inscriptions, that a good deal of the exploratory work of the archaeologists in India will in future lie A curtain of dark and romantic mystery hangs over the earlier chapters, of which we are slowly beginning to lift the corners. This also is not less an obligation of Government. Epigraphy should not be set behind research any more than research should be set behind conservation. All are ordered parts of any scientific schemes of antiquarian work.' The reconstituted Archaeological Department of India from the time of Lord Curzon onwards worked under the able guidance of Sir John Marshall, and it was in the latter's period of official tenure that one of the most outstanding archaeological discoveries of India was made by a Bengali archaeologist of eminence, the late Rakhal Das Banerjee. The discovery of the prehistoric sites in Sind and lower Punjab regions, which after systematic excavation yielded invaluable mementos of the Indus Valley culture, was an event of far-reaching importance, for it changed a great deal of our preconceived notions about the nature and antiquity of Indian culture. Another important result of the activities of the Archaeological Department was to inspire many private individuals and societies with ideas about the systematic collection of materials for the past history and culture of our country. The Varendra Research Society, to mention only one among the latter, proves to a remarkable degree what good work of this character could be done by a band of enthusiasts inspired by the deepest love for the cultural achievements of their own land. The University of Calcutta took a leading rôle in the work of throwing considerable light on early Indian history and culture. The practical side of this work, *viz.*, the collection of archaeological

and artistic materials, which was not at first taken up by it, has since been energetically adopted. The Asutosh Museum, at present an indispensable adjunct of Calcutta University, has within a very short period of its existence more than justified its creation. Thanks to the devoted zeal of its Curator, it can very well be regarded now as one of the few repositories of materials of inestimable value for the study of art and culture of Bengal. We shall watch with interest the recent attempts to re-vitalize Indian archaeology due mainly to the energetic efforts of India's new Director-General of Archaeology.

I do not look at Indology from any narrow angle. To me Indology means much more than a mere study of India's past language and literature by a limited group of scholars; it is a message born out of healthy mass-culture, a message of the people of India to the world. Indian people have lived peacefully side by side with her neighbouring peoples and races for millenniums together. When Indian nationals visited foreign lands, they carried with them not arms, not ammunitions, but messages of peace and good-will. Cultural intercourse between India on the one hand and China, Indo-China, Malaysia and the South Sea Islands on the other is now a matter of history. People of India were equally catholic in their assimilation of other cultures. The Greeks, the Scythians and the Huns came as enemies, but ultimately they found places not only in our body politic as friends, but were ever absorbed within our social fabric. Unity amidst diversity was the greatest achievement of Indian culture and civilization. The crusaders against Brahmanical Hinduism, Buddha and Pārśvanātha, were not branded as heretics but received the same respect as is paid to its own founders. Rishi Chārvāka, the champion of materialism, is held in the same high esteem as is offered to Vasiṣṭha or Viśvāmitra, the torch-bearers of the orthodox faith. Social equity and justice was the watchword of our life. Every one found his own place in the social and economic life of the land, destined to play his own part and to fulfil his own mission. Every citizen was only the part of a complete whole, a mere limb of a dynamic social organism. There was a thousandfold diversity no doubt, but this diversity was never compartmental; it blended into a unity in the ultimate purpose—the welfare of mankind irrespective of one's birth, wealth, creed or religion. Education was given the highest place. The learned are respected everywhere, the king only in his own land (*svadeśe pūjyate rājā, vidvān sarvavatra pūjyate*). The average standard of education was high enough to produce scholars, and the kings were ever ready to support them, to find their material needs so as to ensure them abundant leisure for following study and research.

Research does not mean a mere excavation of the past; its main task lies in building for the future. Organized study and research requires a study centre, an academy for the cultivation of Arts and Sciences. Our Society has afforded so long a meeting ground of scholarly men, old and young, wholly engaged in the pursuit of knowledge following diverse branches of study in different organizations. But the demands of the age are greater. We should from now begin to think in terms of broad-basing our foundation so as to serve the purpose of a full-fledged Academy of Research, which must have its own whole-time scholars and fellows, dedicated to the cause for which the Society stands.

As I said in my last address, the Society, though remaining a learned one, must continue to be a well-equipped and functioning centre from where new information and knowledge may be disseminated to the public in various fields of intellectual activity, social and economic, literary and scientific. I am glad to tell you that the Society during the past year, has sought to elevate the intellect of the people and to broaden their minds and sharpen their curiosity by means of series of lectures and discussions on important branches of knowledge, both ancient and modern. It has undertaken to publish a volume, embodying select lectures delivered at the Society's discussion meetings, which would serve as a good introduction to Indian life and culture. Another volume embodying results of modern scientific researches is also under preparation. These two volumes will bring home to the people it serves the fruits of investigations of scholars in various fields of intellectual activity.

Let me emphasize that I do not at all minimize the need for a radical reorientation of the economic and industrial policy of India. A country whose educational and economic backwardness is a standing disgrace to human civilization has got to be placed on her feet again and its people must get the fullest advantage of its inexhaustible raw-materials. But let me state at the same time that neither can India attain her full strength and glory nor can she contribute worthily to the cause of stabilizing human civilization, if we ignore the need for a proper cultural reconstruction in India. The proposals made by the Society are of a far-reaching character and they deal with such problems as establishment of a National Museum, of a School of Indian Architecture, of a National Cultural Trust, of a National Academy of Arts and Letters, of National Parks, of a Central Record Office in Bengal, of a Travellers' Department in India and also the future development of the Archaeological Department. The proposed all-India institutions, we have emphasized, must be allowed to function as free and autonomous bodies enjoying full measure of State support but worked and organized by outstanding representatives of diverse cultural and scientific interests and occupations, all working together for revitalizing Indian life and civilization.

The bicentenary of the birth of our founder, Sir William Jones, falls next year. It is my privilege to call upon you to prepare for the celebration of this occasion in a manner befitting the memory of that great Orientalist who paved the way, by establishing this Society, towards a common meeting ground of the culture of the East and West. The West has failed to show mankind the way to peace and happiness; it has led us into the blind alley of death and devastation. The torch in the Orient, in India and in China, is still alight, still ready to serve ailing humanity and to show her the path of truth. The future of the world lies in a just recognition of freedom for all, which must be the principle of peace yet to come. In the words of a thoughtful Western writer, the abnormal unhealthy experience of war has only given the countries glimpses of each other fighting, in deep distress, wounded, dying. The peoples have not had the experience yet of living together, respecting and honouring each other as true equals. In the renaissance of the Middle Ages it was the East that gave to the West. In the modern renaissance of Asia it was the West that gave to the East. But now each has something to give to the other and from this mutual need and richness there will spring, if the times are free, life for mankind richer and better than anything we have yet known. It has been truly said, today the peoples of the East and West need each other. Nothing must be allowed to keep them apart—neither the greed of merchants nor the ambition of empire-builders and dictators, nor the prejudices of the arrogant. The plain peoples of the earth must find each other, they must discover that they are alike in their simple and deep desires. East and West—we are rightly reminded—we do long for the same things, for love and home and children; for work whose fruit will feed the family; for peace, for freedom in which to live and think and grow. These are not impossible longings, not dreams that cannot be realized. They are the rights of all mankind. But the plain peoples must work together to achieve them, and give them to each other or they will not have them. And how can they honourably work together, except as friends, true and equal, ceasing to be strangers and forsaking the rôle of the exploiters and the exploited?

Animated by a passionate longing for breaking the barriers between the East and the West, based upon the fundamental concepts of the mighty civilization of India, our illustrious founder called upon all true lovers of peace and seekers after truth to open every door of approach, to cultivate every source of knowledge, to try to find out by every possible means the ways and habits and beliefs and hopes of all peoples, so that with common knowledge and in mutual understanding we may strive together for a good and peaceful world. May his idealism and his far-sighted vision animate the present and future workers of the Society so that it may fully contribute to usher in a new era of peace, progress and freedom in India and in other parts of the civilized world!

THE COUPLAND SCHEME *

D. N. BANERJEE

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I

THE object of this article is to examine the scheme of the future Government of India which Professor R. Coupland has outlined in his work entitled *The Future of India*,¹ and also, very briefly, in a lecture² delivered³ before the East India Association, London. This scheme has, for some obvious reasons, attracted a certain amount of notice not only in England and India, but also in the United States of America, although its author has been modest enough to say, in an Introduction to the work, that he has only speculated "about the future," that no "solution" of the Indian problem is to be looked for in it, and that he has only tried to "explore some of the ways in which" what he considers to be "the dominant factors of the problem" "might possibly be dealt with."

II

Before, however, I actually examine his scheme of Government, I should like to refer to Professor Coupland's views on the question of the partition of India as contemplated by Muslim separationists, since they constitute a fundamental basis of his speculations. The author has assumed that, according to the scheme of partition which the Muslim separationists contemplate—and he refers in this connexion to the "partition" resolution of the Muslim League, adopted at Lahore on 26th March, 1940, and to what he thinks "Mr. Jinnah and his colleagues of the League 'High Command,'" have in mind,—there are to be two Muslim National States which, for convenience, he designates 'Pakistan' and 'North-East India.'⁴ "Pakistan is to comprise the North-West Frontier Province, the Punjab, Sind and British Baluchistan. 'Territorial readjustments' are suggested to exclude the Ambala Division from the Punjab... North-East India is to comprise most of Bengal and Assam, the 'territorial readjustment' in this case being the exclusion of the Hindu-majority districts which constitute the Burdwan Division in Western Bengal."⁵ He has examined the case for partition as well as the case for a united India with some thoroughness. Although, occasionally,⁶ he has made statements in his book, which are really open to serious objections, and which betray, on his part, a sort of

* A paper submitted to the 7th Session of the Indian Political Science Conference, Jaipur.

¹ Published by the Oxford University Press. It is Part III of the *Report on the Constitutional Problem in India* by Professor R. Coupland, C.I.E.

² Entitled *Possibilities of an Indian Settlement*.—See *The Asiatic Review*, January, 1944, pp. 26-34.

³ On 26th October, 1943.—See *ibid*.

⁴ It may be noted that Professor Coupland's assumption is quite in accordance with the "partition" resolution of the Muslim League, adopted at Lahore on 26th March, 1940. That resolution certainly contemplates more than one independent and sovereign Muslim State on the North-West and the North-East of India. Mr. Jinnah, however, now thinks otherwise. He says that the Lahore resolution contemplates one sovereign Muslim State of Pakistan on the North-West and the North-East of India.—See his correspondence with Gandhi during the recent (September, 1941) Gandhiji-Jinnah negotiations; also his views as set forth at the Press Conference, held at Bombay on 4th October, 1944; also his statement to a foreign correspondent, dated at Bombay 6th October, 1944. Also see footnote 5 below.

⁵ This is, however, not the view of Mr. Jinnah now as President of the All-India Muslim League. He has recently said: "There is only one practical, realistic way of resolving Muslim-Hindu differences. This is to divide India into two sovereign parts of Pakistan and Hindustan by the recognition of the whole of the North-West Frontier Province, Baluchistan, Sind Punjab, Bengal and Assam as sovereign Muslim Territories as they now stand..." (The italics are mine). From Mr. Jinnah's statement to a foreign correspondent, dated at Bombay 6th October, 1944 (A. P. I. Message). Also see footnote 4 before.

⁶ See, for instance, Professor Coupland's remarks on pages 98 and 99 of his *Future of India*. These remarks will to my mind provide some of its best fuel to "communal incendiarism" in India, which he is apparently so anxious to prevent.

inward sympathy with a cause from which, fortunately, his reason, fortified by lessons of history, and his sense of justice and fair-play often recoil, yet it is gladdening to note that Professor Coupland is, on the whole, anxious to preserve the political and economic unity of India, if only, he adds however, means can be devised for "doing so on just and honourable terms." "Nor should it be overlooked," he very rightly observes,⁶ "that it is a question of preserving, not of obtaining, that unity. Apart from small adjustments of the frontier, the whole of India became a single state when the Punjab was brought under British rule in 1848—a State of dual structures combining British Provinces and Indian Principalities, but still a single State under the ultimate control of a single Government. Thus the partition of India would not be comparable with what would have occurred if the American States had failed to federate in 1787, but rather with what would have occurred if the Southern States had won the Civil War and split the American Commonwealth in two. Partition is destructive, not constructive, and such merits as may be claimed for it must be weighed against the value of that which it would destroy."

Referring in this connexion to centripetal factors in India, Professor Coupland says⁷ that "the unity of India is certainly natural."⁸ "The political and economic unity of India is natural because it is the natural response to its geography. The familiar contrast with Europe is as instructive on this point as it is on several others. For, whereas the physical configuration of Europe—its long indented coastline, its peninsulas and inland seas and islands, its mountain ranges—has fostered the growth of separate nations and their seclusion from one another in separate States, geography seems to have marked out India, though not much smaller than Europe, to become in due course a single political and economic unit. On two sides it has set the sea and on the third the greatest mountain-barrier in the world; and, while it has thus cut the peoples of India off from other peoples, it has not cut them off from one another . . . Mere distance in fact, not any natural frontier, was the chief impediment to the expansion of the British Raj all over India, and, long before the coming of the aeroplane, distance had been conquered by the railway, the telegraph, the telephone and the all-weather road. No soldier or administrator nowadays would say that the physical character of India makes it hard to hold or govern it." The unification of India "under British rule," the author further observes, "has not only made all Indians feel themselves to be Indians; it has saved India from the fate which political and economic nationalism has brought on Europe."⁹ "No one can travel through India today without becoming aware of the extent to which it has acquired a common life, a common society, in which its educated elements are freely commingled. He may share his carriage in the train with a Bombay merchant who has been visiting a branch of his business at Lahore, a lawyer from Bengal with a brief at Nagpur, a Madras Scientist attending an academic conference at Calcutta, a Punjabi officer going to join his regiment at Bangalore." These are some of "the common social, economic and intellectual activities" to which the author has referred in this connexion.¹⁰ Dealing, in particular, with the economic aspect of the question, he has very rightly pointed out¹¹ :—

"While Europe has paid the disastrous price of economic nationalism, British India has preserved free trade between all parts of a region about half the size of Europe. United India has been able to maintain a profitable

⁶ *The Future of India*, p. 100.

⁷ *Ibid.*, pp. 100-101.

⁸ He adds, however, a rider to this statement that "there is nothing inevitable about its preservation in the future." Curiously enough, throughout the book the author maintains this policy. He first makes a positive statement, and then adds a rider to it, which, either partly or wholly, nullifies the effect of the positive statement that precedes it. The reason is obvious. It is an indication of the inner working of the author's mind and betrays that with which he has real sympathy for reasons best known to him.

⁹ *The Future of India*, p. 182.

^{9a} *Ibid.*, p. 102.

¹⁰ *Ibid.*, p. 108.

balance between areas of different economic character. Raw materials have been produced in one, manufactured in another, and the finished goods marketed in all, without having to cross and to pay for crossing a single customs-barrier. Between the independent States of a disunited India, unable to dispense with revenue from customs-duties or forced into protection by industrial competition with each other, such barriers would inevitably have been built up with inevitable injury to the economic welfare of India as a whole."

Professor Coupland quite appreciates "the reasons why the Muslims¹¹ want partition." But he doubts "whether it has yet been fully realised that partition would throw India back to something like the state she was in after the Mogul Empire had collapsed and before the British Raj replaced it. For, once the frame of unity were broken, once the process of disruption had begun, it would not be likely to stop at the separation of a Moslem State or States from Hindu India. Already the leader of the anti-Brahmin Justice Party in Madras has backed the Moslem claim for Pakistan, and demanded an independent Dravidian State in Southern India."¹² The drift towards fragmentation might well go further, and India might ultimately "relapse into the bloodshed and barbarism of a half-forgotten past."¹³ Professor Coupland is perfectly right here. "It is, indeed, ironical," he remarks,¹⁴ "that Indian separatists should be seeking to tread the road that Europe has trodden at the very moment when the end to which it has brought Europe and might so easily bring India is plain for all to see. . . . The Moslems not only declare that union is impossible: they make a virtue of disruption. They exalt the principle of national separatism when the tragedy of Europe has just exploded it; and, strangest thing of all, they appeal to the history of Europe to prove that they are right." Referring particularly, in this connexion, to those separatists who appeal to the Balkan example, he says¹⁵: "It would almost seem as if the 'Balkanisation' of India were to be regarded as in itself desirable despite the fact that the fragmentation of the Balkans has been the 'running sore' of European politics for a century past. It has been a standing invitation to external powers—Russia on one side, Austria with Germany behind her on the other—to intrigue and stir up strife in order to promote their own *Realpolitik*." Moreover, such an appeal overlooks "the existence of those minorities of a different nationality in the national States which create in the Balkans, as they would create in a partitioned India, the dangerous problem of an *irredenta*. . . . And the existing fragmentation of the Balkans is not regarded by all Balkan statesmen as a permanent necessity. For sometime past the possibilities of federation have been under consideration."¹⁶

Inter-provincial migration as a method of easing the minority problem is out of the question. "Numbers and distance alike forbid it. Mass-transfer would involve not hundreds of thousands but millions or tens of millions, and in many cases it would mean an unbearable change of climate and of all the ways of life which climate has dictated. Nor would it bring about in India, as it would in the Balkans, the union of homogeneous folk. The transferred multitudes would find themselves among people of a different stock, speaking a language they could not understand. . . . The fact, indeed, must be faced that, however the lines of Partition were drawn and whatever local shiftings of population might be practicable, the Hindu States would be bound to contain several million Moslems and the Moslem States several million Hindus."¹⁷ "Partition," therefore, "whatever its frontier lines, will not abolish the communal problem."¹⁸ The author's position here is unassailable.

There is another aspect of the question. "A United States of India," writes¹⁹ the learned Professor, "might reasonably expect to take rank in years

¹¹ It is not true to say that all Moslems want partition. Some important sections of the Muslim community are opposed to it.

¹² *Ibid.*, pp. 108-104.

¹⁴ *Ibid.*, p. 104.

¹⁶ *Ibid.*, p. 105.

¹⁸ *Ibid.*, p. 84.

¹³ *Ibid.*, p. 104.

¹⁵ *Ibid.*, pp. 104-105.

¹⁷ *Ibid.*, p. 90.

¹⁹ *Ibid.*, pp. 108-109.

to come among the great political units of the world. If greatness is still to be judged in the last resort by military power, she has the potential strength and wealth required to achieve it. Geography has given her a safer strategic position than any other country of comparable size. . . . In . . . a disrupted India the Indians could never achieve their natural destiny. Their States would rank not with the Great Powers of the World but with Egypt or Iraq, with Burma or Siam." Muslim separationists should very carefully consider this aspect of the question of partition.

Discussing some of the great difficulties in the way of partition, Professor Coupland observes²⁰ that the first difficulty is the problem of the Sikhs. They "would insist on their own right of self-determination," and "seem determined to fight, if needs must, rather than stay as a minority in a Punjab that would be a Province of Pakistan. . . . That they could be coerced into it (i.e., Pakistan) seems unthinkable. To attempt coercion would mean a civil war, and a war which, once it had broken out, could certainly not be confined to North-West India." ²¹ The author might have added that the same thing would equally apply to the Hindus of both North-East and North-West India. Perhaps he did not sufficiently realise the intensity of their feelings on the question. As a historian, he should have known, however, what happened to the Partition of Bengal, and how that "Settled Fact" had to be ultimately "unsettled," as a result of the fierceness of opposition to it on the part of the Hindus of Bengal. The second great difficulty is the question of Assam where the Muslims constitute only about one-third of its population, and where the Hindus alone are much larger in number than the Muslims, being more than 42 per cent of its total population.²² The third great difficulty is the problem of Calcutta. As Professor Coupland has rightly pointed out, "just as the Sikhs are the crux of Pakistan, so Calcutta is the crux of North-East India. In both cases the Partitionists apparently take inclusion in the Moslem State for granted. Yet the population of Calcutta and its neighbourhood is predominantly Hindu." And this predominance is also unquestionably reflected in the cultural and commercial life of Calcutta.²³ The fourth great difficulty—"the greatest difficulty of Pakistan and its gravest risk"—lies in Defence. And he has shown that both Pakistan and North-East-India "would find it impossible to maintain the security they enjoy at present and could only provide the minimum needs of defence by a fall in their standard of living and a sacrifice of social advancement."²⁴

III

So far I agree with Professor Coupland. But the scheme of Government he has outlined as a solution of the Indian problem is far from satisfactory. Some aspects of the scheme appear to me to be rather fantastic, although ingenuous. This does not mean, however, that there are no good points in the scheme. There are certainly some. For instance, his views²⁵ in regard to the necessity of provisions, in our future Provincial Constitutions, for safeguards of "general," "political," and "cultural" character as well as for statutory coalition Governments, are very sound. As a matter of fact, in December, 1940,

²⁰ *Ibid.*, pp. 86-87.

²¹ It may be pertinent to quote here an extract from the speech which Sardar Mangal Singh, M.L.A. (Central), a Sikh Congressman, delivered at the All-India Akali Conference, held at Lahore on 14th October, 1944. He said, "Let there be no mistake about the Sikh attitude. We are opposed to Pakistan and through this Conference we proclaim this before the world. The Sikhs will never agree to it. If it is forced upon them at the point of (the) British bayonets, they will fight it to the death. Not only will they fight it by peaceful methods but by all means consistent with their glorious traditions of chivalry and heroism, no matter how bloody the battle." (A. P. I. message)—"Hindustan Standard" of October 17, 1944 (*Dak edition*), Calcutta.

²² See *The Future of India*, pp. 87-88; also Coupland's *Indian Politics, 1936-42* (i.e., Part II of his *Report on the Constitutional Problem in India*), p. 389.

²³ *The Future of India*, pp. 88-89.

²⁴ *Ibid.*, pp. 91-98.

²⁵ *Ibid.*, Chapters VI and VII.

I myself made out,²⁶ I believe, a very strong case for the formation of coalition governments, both at the Centre and the Provinces in India, as a partial solution of our political problem. And I still maintain, as I did then,²⁷ that Government by a single party may be quite good in theory, but that it is not suitable to the present circumstances of India. It will in effect be, thanks to our electoral system, government by one particular community or another. And that will mean the virtual "dictatorship of communal cabinets" with all its concomitant evils.

In regard to Professor Coupland's suggestion²⁸ that the Swiss system of Executive Government should be introduced into the Indian Provinces, all that I should like to state at this stage is that it deserves serious consideration by our leaders. Personally speaking, I am not very much enamoured of it. I should like to give an honest trial, for, say, a period of ten years, to the system of coalition governments, both at the Centre and in the Provinces in India, along with ministerial responsibility on the British lines, especially in view of the fact that we have become, to some extent at least, familiar with the working of the parliamentary system of government in this country ever since the introduction of the Montagu-Chelmsford Reforms. If, however, this plan does not work satisfactorily, we may later on go in for the Swiss system of Executive both for the Centre and for the Provinces.

I fully agree with Professor Coupland that the Indian Supreme Court should have "at least the same power and prestige as the American,"²⁹ and that the Swiss model of Federal Judiciary should not be followed in India. But the most novel feature of his scheme of government is what he calls economic regionalism. Briefly speaking, it is as follows: Under a river-basin scheme he would divide India into four Regions—Indus, Ganges, Delta and Deccan—"in two of which Hindus would predominate and in two Moslems. That would mean an even communal balance at a Centre based on the Regions."³⁰ Thus there would be established a rough balance "between two Hindu-majority and two Moslem-majority Regions."³¹ As a consequence, there would be, apart from the machinery of local self-government, three systems of Government in India, aptly characterized by Lord Hailey as a "three-decker constitution":³² the Provincial Governments, the Regional Governments, and an inter-Regional Central Government. This Central Government would be in charge of only foreign affairs, defence, tariffs, currency and possibly, communications. But the Centre would be "a purely inter-Regional institution" and be regarded "as an agency: the members of its executive and legislature would act as agents of their Regions."³³ That is to say, the so-called "representatives of the Regions would come to the Centre not on an all-India footing but solely as the agents of their Regions with mandates from their Governments and Legislatures."³⁴ Thus they would be mere "delegates" of their respective Regions, and "on any important issue they would all have to vote accordingly."³⁵ Unfortunately, Professor Coupland has not worked out the details of his scheme in his work. Had he done so, he could have realized the inherent defects of the scheme and the great difficulties they would give rise to in the course of its actual working. For instance, what would happen if, on a very important issue, legislative or executive, the "delegates" or "agents" from the two Hindu-majority Regions differed diametrically or fundamentally from those from the two Muslim-majority Regions? How would the inter-Regional Central Government properly function in such a situation? Would

²⁶ In my paper entitled *The Problem of Party Government in India*, read before the Third Session of the Indian Political Science Conference, held at Mysore in December, 1940. The paper was published in the Conference Number (April-June, 1941) of *The Indian Journal of Political Science*.

²⁷ See *ibid.*

²⁸ *Ibid.*, p. 72n.

²⁹ *Ibid.*, p. 123.

³⁰ *The Future of India*, p. 129.

³¹ *Ibid.*, p. 134.

³² See *The Future of India*, Chapter VII.

³³ *Ibid.*, p. 182, and Chap. X.

³⁴ See *The Asiatic Review*, January, 1944, p. 31.

³⁵ *Ibid.*, pp. 182-83.

not its position be reduced to that of "a cart with a horse hitched to each end, both pulling in opposite directions." That would mean a deadlock. And such a situation will not be rare in a Central Government which is constructed so artificially as Professor Coupland has suggested, and which will, therefore, be lacking in an organic unity and cohesion. It may be argued that in the event of a tie in the Central Executive or the Central Legislature, as the case may be, there will be the President to exercise his casting vote. True; but the President himself will also be a "delegate" or "agent" from a Region. Moreover, administrative or legislative business cannot be carried on by a frequent exercise of the casting vote. Not only it will not conduce to the smooth working of the administrative machinery, but it will also often lead to a serious situation in the country. Indeed, in his anxiety to give a constitutional recognition to what has been very nicely "called" the mathematics of communalism," Professor Coupland has gone so far as to make the Centre both weak and, at times, impotent; and regard being had to the past history of this country, it may safely be asserted that such weakness at the Centre would ultimately prove fatal to the future well-being of this country.

Further, Professor Coupland has not explained what should be the relation between the Centre and the Regions, the Regions and the Provinces of India and between the Centre and the Provinces. And this question, too, will involve many highly complicated issues. He has said³⁶ that Regionalism "goes further than a Confederacy"; that "an inter-Regional Centre . . . would be a Government"; and that an inter-Regional Union "would be more than a Confederacy, but less than a normal Federation." But, on a careful examination of all that he has said, it appears that his inter-Regional Union will be more like a Confederation than like anything else. And a Confederation never works satisfactorily; that is a lesson of History. It will not be otherwise here, and I have also shown before some of the inherent defects of the plan of the Central Government. Indeed, Professor Coupland's scheme, taken as a whole, will not really solve our communal or constitutional problem; nor will it work at all satisfactorily. The system of Regional Governments will be a cumbrous and superfluous addition "to the already complicated structure of Indian Government." It will be like the proverbial fifth wheel of a coach. And there is no necessity for it either. In the course of his lecture which has been referred to before, and the discussion that followed it, Professor Coupland is reported to have said, "Critics must remember that *somehow or other*"³⁷ the problem of the Centre must be solved. Otherwise the disruption of India is inevitable." Again:—"The sentiment behind Pakistan must be satisfied or India would be disrupted."

Thus, in his anxiety to meet the claims of separationism—claims which are, on the face of it, extravagant, which have no adequate basis either in logic or reason, which have been materially influenced by the possibility of the transfer of power from the British to the Indian hands and which are palpably absurd on economic, political, financial, ethnological and strategic grounds,³⁸ he has devised a system of Government which will prove unworkable. Admittedly, the Congress "High Command" committed some errors of judgment. Does that really justify any attempt on the part of any party or community to inflict a mortal wound on the body politic of India? But this is exactly what the demand for the partition of India actually amounts to; and if such an extravagant demand is made, should any serious notice be taken of it by men in responsible positions? If it is done, it will simply be putting a premium upon all kinds of extravagance, and will naturally tempt other parties or communities in the country to come forward with other extravagant claims. This in its turn will make the party or community which first made the extravagant demand

³⁶ By Lord Hailey—see *The Asiatic Review*, January, 1944, p. 31.

³⁷ *The Future of India*, p. 180.

³⁸ The italics are mine.

³⁹ Coupland, *Indian Politics*, 1936-1942, pp. 199-300.

to make still more extravagant demands. Thus we shall ultimately be in a vicious circle. All the arguments which Professor Coupland has put forward in support of his scheme of Government, really point to one conclusion, namely, the necessity of the establishment of a properly devised All-India Federation, composed of autonomous units, with adequate statutory safeguards for all racial or religious minorities in India, in respect of their economic, political, religious, cultural, administrative and other rights. A party or community in India may make some absurd or extravagant claims, but, as His Excellency the Viceroy has rightly said, "no man can alter geography." As I have stated in another connexion,⁴⁰ if it has been possible for the Germans, the French, and the Italians—by no means always friends outside—to live in peace and harmony in the Swiss Federation, for the French and the English in the Canadian Federation, and for a number of nationalities in the Federation of the United States of America, it is also quite possible for the different nationalities of India to live in peace and harmony within one political union like an All-India Federation. The right solution of the Indian problem, therefore, lies in the creation of an All-India Federation on proper lines and not in any partition of India as envisaged by the Muslim League, nor, again, in any regionalism as suggested by Professor Coupland.

⁴⁰ *The Modern Review*, Calcutta, June, 1943, p. 460

THE QUESTION OF VALUES IN WAR AND PEACE

RAI BAHADUR PROF. KHAGENDRA NATH MITRA, M.A.

That the world has gone topsy turvy and men have lost their heads no one needs to be told. When the present situation is ended, normal conditions will no doubt return. But when that will be nobody can tell. Even the wisest among us are straining their eyes and scanning the horizon for the faintest glimmering of dawn, for any signs of normal condition returning. But what are normal conditions? The word 'Normal' comes from the word 'Norm' which means standard and implies some ideal, although in common parlance we seem to lose sight of it. When we speak of the normal conditions, we do not mean however, ideal conditions. We rather mean ordinary conditions in which life can naturally function. So when some people look forward to the return of the pre-war conditions, others are unsophistically longing for conditions very much improved. These expectations are as likely to be fulfilled as not. If they are not fulfilled, there will be wars again. So the welcome return of peace, however long deferred, will mean more bombs, bullets and bayonets, and possibly far more improved weapons of destruction. It has accordingly been very aptly said that we may win the war but lose the peace. The obvious implication is that there must be as great a preparation for peace as for war. To my mind a much greater preparation is needed in the case of peace. In order that mankind may be able to enjoy the fruits of peace, the most important thing is to prevent a repetition of the present deplorable state of things. If the fate of man is to swing like a pendulum between war and peace and peace and war, this planet ceases to be a fit place to live in. It not merely proves

the bankruptcy of human reason, but means the annihilation of man's most precious possession—Culture.

Culture is a comprehensive term for a system of values in the life of an individual or race. Every civilised man or nation has a cultural background partly inherited and partly created. His world is not a world of cold facts or colourless realities but a world of values. The expressions value and evaluation are now in common use because we have come to recognise the inner significance of existence in general. It is not mere existence in which we are interested but existence as illumined by the idea of worth or excellence.

This idea of worth or excellence permeates our outlook on life and enables us to evaluate things or facts and place them in a framework of rational altruism. For the history of human progress is undoubtedly a transition towards altruism. Man is no longer a savage caring only for himself and his family. Egoism or selfishness is a primitive and old-fashioned spring of action. But value is a later invention in the cultural progress of mankind. Still there is the persistent whispering of the early savage in man and whenever there is any opportunity, his egotism reasserts itself and he plunges himself and the world in war; he forgets the wisdom acquired after centuries of mortal struggle and sacrifice. But he realises only too soon that there can be no unity on the basis of self-interest.

Let us consider the question from a practical point of view. The great nations of the earth are just now engaged in a life and death struggle. When they emerge from it, who knows what their new alignments will be; Who knows what values will decide the conduct of the united nations when the fear of common disaster is gone. You will perhaps say: of course they will stand together in peace as they have fought shoulder to shoulder in war. But you must remember that the values are not the same in peace and war. What is the supreme value of unity in war? It is Victory against the common enemy. But what is the value of this unity in peace? Naturally that course of conduct which will secure most of all that is best is bound to be the guiding principle. To bring the Huns and the Japs down on their knees will not ensure peace. It may at best secure a long armed armistice which will break out in a third world war.

Even without claiming any gift of prophesy, one can say that so long as self-seeking is the basis of political or military union, disharmony and strife among men and nations cannot be altogether ruled out. If a grabbing policy is pursued by the nations, the round table of peace conference may easily be converted into a miniature Monte Cassino or even Stalingrad. It is not impossible that victory may bring more arrogance than prayerful tolerance, more suspicions than confidence, more disillusionment than gratification, more disunion than concord. My anxiety may not be widely shared, but the problem is there. Just as leopards cannot change their spots, so men cannot easily shake off their innate selfish nature and that is the whole crux of the matter. Economic planning, industrial planning, educational planning and various schemes of Post-War Reconstruction are good so far as they go but the question is, do they go far enough? Unless we are prepared to overhaul our system of values, there can be no peace-planning. We had a war less than 30 years back and it was an illuminating crisis. It showed up man as he is. It proved that centuries of education, persuasion and pressure have not changed man's primitive propensities in the least. That war was won by nations who did not know how to make use of the peace obtained after wading through an ocean of blood.

The ideal is not the same in war and peace. That the ideal of peace can be a veritable explosive mine has been amply proved by the present global war. Militant patriotism, greed of power, worship of might, blind faith in industrialism—all these and many more are now regarded as supreme values. Loyalty to the state in Fascism, worship of the emperor in Shintoism and Führerprinzip in National Socialism, wholesale levelling in Bolshevism—all these point to but

one conclusion, *viz.* arbitrament of the sword and fire. For they place ego above everything.

There is a sort of belief even among the intellectual section of mankind that what is wrong for the individual is not wrong for nations. But how can that be; what is wrong for the individual is wrong for nations. We have artificially created a system of values for Internationalism different from that of the individuals and we have come to think that nothing—almost nothing—is wrong in the field of man's international relations. The Germans wanted living room for themselves and justified wholesale destruction and pillage to achieve that end. The Japanese embarked on world conquest envisaged in Teneke memorial in order to satisfy the rank militarism which was growing among their ruling class. Can euphemism go any further. The Germans in their propaganda,—machinery for which was never so perfected as now,—dubbed it New Order, and with iron heels crushed the countries that opposed. The Japs styled their objective the establishment of a Co-prosperity sphere in Asia. The Imperialistic races again resorted to exploitation of the conquered and called their system Commonwealth—a bad substitute for Empire. So long as the ideal remains imperial which is an arrogant title for self interest, no real union is possible.

The pursuit of egoism is suicidal and this is what was inculcated by the ancient Hindus. The ancient Hindus taught and the Greeks also agreed that there is a higher self to which the lower self should be subordinated. This is the real question at the root of all questions of value in peace. A culture is nothing but a synthesis of values based upon a recognition of the distinction of a higher self and a lower self. You will readily admit that the worth of a people consists in the recognition of certain values—Poetry, Fine Arts, Music, etc. It is this recognition of a higher as distinguished from a lower which has raised man in the scale of excellence. The nations which possess these values in large measure are regarded as 'higher' in estimation. It means in other words the recognition of reverence, charity, tolerance, etc., as eternal values. The keynote of these values is their outwardliness—their centrifugal tendency—a tendency which takes us away from all considerations of self.

In order therefore to reconstruct the world order, the calculus of values has to be thoroughly recast and ideas about man's proper pursuits have to be re-oriented. So long as self-interest remains the dominant spring of action in the sphere of international dealings, wars will not cease. One war will pave the way for a greater war, and that for a still greater and so on and so forth, till mankind thinned and exhausted lapses back into darkness and barbarism. We have, therefore, to strike into a new direction. Until we readjust our values in the life of the individual as also in the international life, there is to my mind no chance of permanent peace reigning in this unfortunate planet of ours.

It is only in connection with this question of revaluation of values that India's contribution to world-culture comes in. India's culture has followed the main lines of peace and contentment. It is the deliberate view of the Hindus that greed and lust and hate may give you temporary advantages but ultimately lead to mutual destruction. If you fan your desires into flame, they will burn you and produce a conflagration all round. The path of the passions only leads to the grave. Peace and contentment is procured through resignation and sacrifice—Nivritti. It is not self-seeking but self-abnegation that conquers the world. Flesh must be crucified in order that the spirit may live. Through death comes resurrection. This is also the view of Christianity.

It is not merely a question of give and take, it is not merely a policy of compromises for securing the maximum benefit but for a total change of outlook. The League of Nations was a huge experiment in compromises. It failed because of the competitive jealousy among nations. All that remains now of that gigantic peace-move is huge blocks of empty buildings in Geneva,—archaeological remains merely of stupendous folly and pride. Self-control proved abortive and mutual help a myth. What is really wanted is a 'sublimation of

individuality' as H. G. Wells calls it in his "Shape of Things to Come." I am purposely refraining from the use of the term 'Religion.' For however it may serve as the cement for uniting men with men, it has served in the history of the progress of man as a veritable force of disruption. Many a war that has been fought on this earth has been due to religion. If at any time the world can be so organised that all its two thousand five hundred millions profess one religion, speak one language and respect the discipline of one vast society, then things may be different. But so long as that is not accomplished, religion is not a safe investment for peace. I happened to attend a session of the World Congress of Faiths held in London. There almost all the religions of the world were represented. But one thing was unintelligible to me. Every religion claimed to possess the highest principles of human culture and still no two religions were alike. The votaries of one religion look askance at those of another. The exponent of every religion is emphatic that his religion is the only religion which was worth allegiance. Toleration is no part of religion, it seems.

But there is no doubt that the progress of culture points in the direction of toleration. Man is striving towards controlling that impatience in religion which marked its earliest phases. I only wish to emphasise here the ideology of Hinduism apart from its various sacerdotal observances. That ideology seems to me the only road to peace. It inculcates self-control—not the control of the self-sufficient self which is constantly at war with its kind—but self which has been sublimated by a conception of that higher nature which expresses the true purport and meaning of existence. 'It is not our little selves, but Man the undying who can achieve peace.' The Upanishads have constantly reminded us that we are the sons of Immortal Man. They have said like Plato that this life is unreal, it is only a copy. The original is far more grand, far more sublime. When therefore the sages of India declared that this world is not real, the fundamental cultural unity of man was demonstrated beyond all reasonable bounds of doubt. The Indians as well as the Greeks found in this idealism an escape from the natural promptings of passions to which human mind is subject. It may be contended that such idealism sounds well in texts, but it is very far removed from the world of facts, and the alluring heights are inaccessible to ordinary man. Quite so, but here lies the importance of Sadhana, discipline and education. An animal is what he is by birth but man is what he is by education. Good will can be as much a subject of education as hate. The world is now taught to cultivate hatred and to promote the facilities for sowing world wide the seeds of hatred, jealousy and discord.

The Bhagabat Gita has not been discarded for its idealism. It still remains as a great landmark in the history of human culture. Its chief merit lies in its tenet of selflessness. In actions be selfless—that is the cardinal teaching of the Gita but what have we done to cultivate this spirit? The usual tendency is to put self before everything. For self is the great spring from which all activities flow in the whole animal kingdom. Man alone can turn the searchlight of introspection on this as well as other impulses of the mind. The judgment of right and wrong is the direct offspring of this self-analysis. From the earliest times since the dawn of human consciousness man has distinguished himself from the rest of the animal world by the possession of this mysterious quality of right-wrong discrimination which has made society possible. Society means more or less the sinking of the self, i.e., merging of the self in a larger existence. Education is the weapon by which society secures compliance with this fundamental requirement for its very existence. In the Gita this is called Yōga. By Yoga or mental discipline one is initiated in this important spirit of self-effacement which makes man fit for society and for a more arduous journey into the realm of the spirit. Here at least we find the key to the solution of the problem of values which supplies an emergency exit from this totalitarian turmoil.

ANTHROPOLOGY AND ENDOCRINE GLANDS

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* INTERNAL function of the human body is chiefly based upon the secretions of the endocrine glands. Biologists have recognised two general classes of glands: those without duct, commonly called the ductless glands and those possessing a duct. The ducts are the tubes through which hormones are carried from one part of the body to another. For example, the fluid which goes to make up the saliva is carried to the mouth by salivary ducts. The other glands, which possess ducts, are gonads, liver, pancreas, stomach, upper intestine and kidneys. Although the above glands possess ducts, still the hormones, which they manufacture, are found to be absorbed directly into the blood in the same manner as other secretions of the ductless glands. The ducts have been developed chiefly for the purpose of conveying other products than the hormones.

Those glands, which are ductless are seven in number—Thyroid, Parathyroid, Pituitary, Adrenal, Thymus, Pineal and the Spleen. These glands are called the ductless glands, since their secretions are discharged straight into the blood.

Altogether twelve glands are known but only seven are important, the Gonads (testes in male and ovaries in female), Suprarenals, Pancreas, Thyroid, Parathyroid, Thymus, and Pituitary. The Pituitary gland consists of two parts, the anterior lobe or Hypophysis and the posterior lobe.

The amount of secretions of these glands depend mainly on the genes brought in by the germ cells which united to form the zygote which gave origin to the particular individual. Whether the gland is large or small or is entirely lacking invariably depends on hereditary factors. Of course the environment is also important, but basically the formation of the glandular structure and amounts of its internal secretion are largely matter of the hereditary constitution of the zygote which gave origin to the individual. As far as is known the glands of internal secretions are confined almost exclusively to the higher animals particularly the vertebrates.

To evaluate the effects of glandular activity on constitution it would be necessary to know the result on the development of the embryo and of the early function of various glandular elements. These functions, however, are only slightly known and can only partially be surmised from our knowledge of them in extrauterine life.

We know that probably both the thyroid and pituitary glands are found from the sixth week onward and we can partially prove their activity from this time on but our actual experience must begin with the birth of the individual, even though birth is but an incident in his development. At this point he has a constitution as far as the endocrine organs are concerned, moulded by hereditary influence and intra-uterine activity of his own glandular mechanism. From this point of birth onward, environment as well as accident, injury and disease begin to modify his endocrine control.

The thyroid is a double gland on either side of the trachea and below the larynx joined by a slender ridge. It plays a most important part in development. In the human child, cretinism, a type of 'amentia' characterized by grossly arrested and peculiar physical development and an infantile condition of the gonads, is due to the atrophy or failure to develop the thyroid. The family history of many cretins shows obvious indications of the inheritance of the disease, a type due to environmental circumstances and which throws the most light on the genetic and physiological factors of the thyroid. This type is unusually common in places wherein soil and water are lacking in iodine (for example in certain parts of Germany and Switzerland) and associated with it is the swelling of the neck known as goitre, which is clearly due to the thyroid working overtime in an effort to remedy the iodine deficiency. Thus one of the principal functions

of the thyroid, both in development and later life, is the regulation of iodine. The iodine is combined with another substance, tyrosine, to form the hormone thyroxin, which, when discharged into the blood, interacts with the rest of the endocrine system in regulating the vital activities. The functions of the thyroid are not confined to the regulation of growth, since it plays the major part in controlling the metabolism or rate of living of the whole organism from an early stage right up to the end of life. If the thyroid is over active the pulse rate is greater, temperature of the body is slightly up, in general, because of greater rapidity of oxidation, and there is an acceleration of all the activities of body and mind. Growth is speeded in length, long legs, long fingers, long body, etc. In general the exchange between in-take and out-put tends to favour the latter and weight goes down. Whereas the underactive thyroid presents the reverse picture. Because of deficient or slow oxidation processes, pulse rate and temperature of body are somewhat lessened and the weight is generally on the upward trend. Although often, because of poverty of assimilation, the weight generally becomes low.

The parathyroids are four little glands which lie, two on each side, close to the thyroid or embedded in it. Very little is known about them, except that they are concerned in the calcium metabolism of the body and their removal is consequently followed by muscular spasms and twitches which are evidently nervous in origin. The nervous system is almost never in repose; environmental changes of all kinds, temperature, moisture, noise, activity, speech, all record rapidly and intensely on the various centers and on the sensorium with intense and speedy reactivity following. As a result of this lack of repose and increased muscular tenseness, oxidation is accelerated, weight is lost and fatigue is regularly present. Recently scientists have discovered that an oversecretion of the parathyroid hormone, known as hyper-parathyroidism, gives origin to a definite disease characterised by weakness and pains in the bones. The condition gradually becomes aggravated, leading to a softening of the bones, accompanied by various skeletal deformities. The result is that the patient develops anæmia and soon becomes reduced to about half his former size. Nothing is known of their genetics.

The pituitary gland lies just above the roof of the mouth which is attached to the base of the brain. This gland is of double origin, its anterior lobe, the hypophysis, being actually an outgrowth from the roof of the mouth, i.e., from mesoderm—while its posterior lobe has grown downward from the floor of the brain, that is from the ectoderm. Over secretion of the pituitary is frequently associated with gigantism, whereas dwarfism may result from an invasion of the pituitary by tumours and also from a failure of functioning on the part of the thyroid. Thus it follows that if such conditions are induced by deranged functioning of these glands it is reasonable to suppose that the corresponding racial differences would arise from germinal changes, whose effect is to alter the quantity of these secretions. According to Keith the White Race shows a greater predominance of the pituitary than the Negro or Mongol as indicated by the pronounced nasalisation of the face, the tendency of strong eye brow ridges, prominent chin and the tendency to greater stature. It is also suggested that the beardless face and almost hairless body of the representative of Negro and Mongol types are due to a lesser activity of the gonads, the long legs of Nilotic and other tribes resulting from a greater abeyance of the same glands.

The control of fat metabolism has recently been demonstrated to belong to some function of the anterior pituitary and when this function is lacking, there are adiposities produced in various specific regions characteristic of pituitary disturbance. These regions are the pelvic girdle, the supracondylar masses above the elbow and knee joint, the lower cervical regions and the masses about the humerus and femur musculature. There are also fatty pads on the dorsal aspect of the digits. Overactivity of the anterior lobe of this gland not only produce gigantism but also under certain conditions leads to

acromegaly. Acromegaly is produced on a different basis than mere gigantism. It used to be supposed that overactivity of the hormone growth after the epiphyses of the long bones have united with the shafts produced acromegaly. The acromegalic presents the marked kyphotic spine, the prognathous jaw, broad and coarse facial features, and changes in the bony formations, generally with the absorption of bone. A deficiency of the posterior lobe in conjunction with the anterior lobe deficiency produces an obesity characterized by masses of abdominal fat, fatty thighs and hips, pads of fat in the nape of the neck. Beside this the skeleton units are small, so that the features of the face, hands and feet are below normal size. We have then a composite picture of huge masses of fat on a small skeleton with small units and extremities. An over-active posterior lobe involves high blood pressure with carbohydrate disturbance.

The suprarenals lie on the upper front edge of the kidneys. Little is known about the hormone which is secreted by their superficial cortex, but the adrenalin which is discharged by the central medulla has been fairly well studied. Its function in health is to keep the blood at proper pitch and to preserve muscular and nervous tone. The pigmentation of the skin which characterises the various races of mankind may be reasonably assumed to be due to inherited differences in the activities of the suprarenals since it is known that Addison's disease in which among other symptoms there is a darkening of the skin through the deposit of pigment, is the result of pathological condition of the adrenal cortex. Addison's disease in white races is followed by a darkening of the skin, due to the deposition of pigment, which closely resembles the normal process in coloured races. It seems that at least one of genes controlling human skin colour, does so through the medium of the suprarenal cortex. Thus the great colour varieties of mankind are probably determined in part by differences in the activity of the adrenals but it is probable that other glands as well are concerned in the determination of skin pigmentation. A Negro foetus starts by being as fair as one of the white races; at birth it is still only brown and the pigment is not fully developed for some years. A fair skin is, therefore, due to a genetic-adrenal factor which checks the early deposition of pigment.

The gonads or the reproductive glands, testes in the male and ovaries in the female, besides giving origin to the mature reproductive cells, also manufacture secretions which have a direct bearing on the normal development of the body. In large measures these secretions are responsible for the expression of many of the secondary sexual characters which the sexes normally develop.

The pancreas, which lies at the back of the upper part of the abdomen, is not itself a member of the endocrine system, but contains certain areas (the islets of Langerhans) which secrete the hormone insulin. Both the pancreas and these 'islets' are essential to life but their concern is with the daily business of digestion, rather than with development and sex. The function of insulin is to digest sugar into a form suitable for the other organs to use; and it is its defect which causes the disease of *diabetes mellitus*—a disease which would soon prove fatal without the daily administration of insulin derived from other animals. There are two forms of diabetes and both of them appear to be inherited. *Diabetes mellitus* has been attributed to a simple dominant gene, but it looks as if there were also several modifying factors which determine severity of the disease. *Diabetes insipidus*, which has different clinical symptoms, is not due to pancreatic disturbance, but usually to disease of either kidneys or pituitary. It seems to be a simple dominant except in those obscure cases which are apparently due to some acquired condition. There are several other diseases which are closely allied to *diabetes mellitus*, but appear to be due to different genes, mainly simple recessives, which likewise affect the sugar metabolism.

The thymus, which lies in the throat, is developed from the endoderm and is so far little understood. In man it reaches its largest size at about two or

three years of age and, thereafter dwindling, disappears entirely at puberty. Its removal from a young male causes sexual precocity and the cessation of growth, one of the principal functions has been assumed to be that of a brake on sexual development. The thymus gland has intimate connection with the gonads. The removal of thymus is also followed by rickety-like softening of the bones. Thus thymus gland contributes something essential to proper skeletal growth. The genetics of the thymus have not yet been investigated.

We will gather some further light from the attitude of Sir Arthur Keith and others towards the races of mankind whose fundamental differences they consider are due to genetic variations in the endocrine complex. Differences in colour, for instance, must be largely due to genes affecting the rate during development of adrenal secretion. And we also know that the quantity of adrenalin is associated with primal characters as rage and fear, promptness in action and recovery from exhaustion. The length of limb and shape of head and face of the fair white races seem to be due to the prolonged activity of the hypophysis. But since the proportions of the negro skeleton are much the same, while the structure of the skull is markedly different, we must suppose it to be modified by the action of another gland—say the thyroid or perhaps some non-endocrine factor, which affects local parts of the body. The comparative hairlessness of the yellow, Mongolian races would at first suggest a eunuch-like metabolism. But that is an obvious misinterpretation, while the Mongal tendencies towards fleshiness suggest either a sluggish thyroid or an active pancreas; their comparatively short limbs are the result of a hypophysical factor or an early waning of the thymus—which thereby precipitates puberty before the limbs can grow any more. It is significant that one section of the Mongolian group, the North American Indians, is less hairless than the rest and has also proportionately longer limbs. Perhaps the ultimate clue may be found in the genes affecting the rates of development of the various glands or the periods at which their secretions slacken and accelerate. For example the thymus of the tall and fair Nordic races may wane slowly, checking the pubertal influences of gonads and hypophysis, and allowing the latter to prolong the growth of bone. The general balance of the negroid group would appear to be much the same but with the activity of the thyroid checked by that of the hypophysis at a relatively earlier period and probably with a different adrenal metabolism. The Mongolian group may differ only from the whites in the earlier decline of the thymus and in a comparative lack of thyroid thereafter.

Among the modern criminologists, the exponents of the glandular theory of crime have established that crime may be caused by a disturbance of ductless glands and endocrines. The activity of the glands is stimulated by the impulses; so the individual whose thyroids are overactive is certain to be sensitive, nervous, emotional, highly strung, and likely to be lean and emaciated. But his mentality is keen, the mental processes being unusually active. His movements are restless and tense. Many kinds of organic abnormalities are the primary causes of subsequent criminal conduct of the individual, such as cretinism, which is due to deficiency of the thyroid gland, and mongolism (a kind of imbecility), a pluri-glandular affliction. From a criminological point of view the types of deformities under the classes of cretinism and mongolism are less dangerous than others. The dangerous classes of deformities are the Microcephals, the Macrocephals (the little or big heads), the cases of Froelich Syndrome, who are usually and naturally vicious, intractable and prone to stealing, etc. The presence of gland maladies in the mother is a very common cause of subsequent delinquencies in the offspring.

Besides determining whether he shall be tall or short, dark or fair, lean and fleshy, active or sluggish, a man's endocrine constitution is largely responsible for his temperament, abilities, resistance to disease, fertility and general vitality. And if, for instance, the X-chromosome gene (or genes) directly responsible for the gonads is of a type to make them develop a little earlier or later the whole growth of the body will be altered, since the stimulus of the gonadic

hormone will affect the other endocrines at usual stages of their development and so alter their relative influence. A very slight variation in the gene or genes affecting one of the endocrines may ultimately modify, not only the sexual constitution of the individual, but also the size and proportions of the skeleton, the quantity and extent of the soft parts of the body, the tone of the muscles and nervous system, the activity and mental abilities, the colouring, longevity, physical metabolism and psychological tendencies.

ADDRESSES

DELIVERED BY

SIR CYRIL NORWOOD AND SIR WALTER MOBERLEY
AT THE UNIVERSITY OF CALCUTTA ON THE 15TH OF FEBRUARY, 1945

Sir Cyril Norwood

"THE result of War in Great Britain has been a determination to establish a new educational order in which every boy and girl will enjoy a course of secondary education. It is designed to begin at 11 which will continue for all up to the age of 15 and very soon, as is hoped, that age will be raised to 16 and those to leave schools at that age will have continued part-time education up to 18. It is obvious, therefore, that since part of the ideal is to find proper education for each individual child, there must be a great variety in the courses of the secondary education which are provided in the schools.

These courses are expected to fall into three broad types with a great deal of variations in them. The first type will be the old academic curriculum known as the 'grammar school.' It will include the native language, history and geography, ancient and modern languages, history and science and will extend up to the age of 18 and lead on to the universities. The second will be technical and will be divided into various forms of engineering and technical skill, the whole being welded into a new form of secondary education built round the theory and practice of technics. The third item is quite modern, which is not totally scientific but merely means that there must be many new types of education which are not primarily bookish, which will be based upon seeing and doing and on making things and which may be built round music and art or some particular crafts or drafts or a little industry or agriculture. There will be all sorts of permutations and combinations of these.

The practical question then arises as to how you are to assign the boy or the girl, what is the right course for him or for her. In the first place, it is proposed that the teachers in all the schools shall keep careful records of the work done and the progress made by each pupil and an estimate of the kind of ability which they display. This will afford a certain amount of evidence at the age of 11, but as this is an early date in human life, it is proposed that all forms of secondary education will for the first two years run upon a pretty common curriculum and that in every school there will be one master or mistress who will be in charge of this stage, mainly 11 to 13, and who will be skilled in estimating the fitness of pupils for different courses. It will therefore be possible to transfer children at any time up to the age of 13. After this in most schools the course of work will not lead to any examination, for when the child reaches the age of 15 or 16 there will be the same judgment by the record put up during

the course and the estimate made by school teachers of the pupil's capacity. It is thought by many in Great Britain that the proper use for examinations is for admission to the university at the age of 18. It is strongly held that students should not enter the university before 18, but that they should be expected by that age to reach a higher standard than that which they at present reach. Much anxiety is felt in Great Britain that earlier entrance to the university may lower the standard and graduates turned out will be unable to get employment and suffer a corresponding feeling of frustration.

Nevertheless it is felt that the need for skilled men and women, who have enjoyed a thorough secondary education and taken a university course, will be almost infinite in the planned society of the future. In every direction there will be needed knowledge and skill and these qualities can only come from men and women produced by the universities and the technical colleges and institutions. It is held that the State must be prepared to spend money not only on universities but on all sources which feed the universities, in particular on a good system of secondary schools. Democracy cannot last long without education because without education democracy will not work. An uneducated society, it is thought in Europe, will be bound to lose its freedom in the course of being planned. Moreover, education is a matter not only of intellectual, but of moral standards, which will be badly needed and in the new order it will be necessary from the start to be prepared to spend and spend freely on education."

Sir Walter Moberley

"The Universities' Grants Committee of which I am the present Chairman is a device for reconciling the provision of substantial financial aid from the State to the Universities with the preservation of the Universities' autonomy. This is achieved in three ways:—

1. STATUS OF THE COMMITTEE

The Committee is entirely independent of the Ministry of Education which has no control over the universities. The Committee advises the Treasury and reports directly to it and the Treasury is a ministry which has no illusions that it knows anything about educational questions. It regards the Committee as its educational adviser.

2. PERSONNEL OF THE COMMITTEE

The Committee consists almost exclusively of persons of academic distinction. The members thus are known to share the sense of values of university teachers in general. When the Committee was first appointed immediately after the last war, typical members were Sir J. J. Thomson, Master of Trinity, Cambridge, the famous physicist, Sir William Osler, the physician, Sir Frederick Kenyon, the Director of the British Museum. When such men visit the universities and make suggestions to departments in fields in which they are acknowledged experts, such suggestions are received with respect. That respect is due not primarily to the Committee's possession of power of the purse, but to the material and scientific authority of the individual members.

3. THE COMMITTEE'S PROCEDURE

The British Budget is an annual budget and, therefore, there can be no strictly legal guarantee of any grant for more than a year. There has been from the first a gentleman's agreement between the Treasury, the Committee and the universities that grants should normally be stipulated for a period of five years. The object of this is to enable the universities to plan ahead

with some security. Their confidence has not been misplaced as is shown by the fact that even in the great slump of 1931, when government expenditure was being reduced right and left, no reduction was made in the university grants which had been raised to a new level only one year earlier.

On this basis the Committee has proceeded in the following way. At the beginning of the last year but one, of a five year period, it invites statements from all the universities concerning the progress made since the Committee's last visit and the main needs of the universities for the immediate future. Having received these statements the Committee visits each university spending a day or two at each. We are shown any buildings which may be recently erected and also any parts of the university which may be in urgent need of reconstruction or extension together with the sites proposed. We have interviews with the representatives of each section of the university, senior staff, junior staff, students and finally the Governing Body. At this last interview we ask questions arising out of the university's statements to us and very often arising out of the interviews we have just had. We may say 'your Junior Staff seem dissatisfied with the present rates of salaries, or your students appear not to be very happy about the arrangements for the refectory, or playing fields. What about this?' And we then hear in informal discussion what the view of the Governing Body may be.

When these interviews are completed we make a confidential report to the Treasury not about each university, but about the total appropriation for university purposes which should be made for the next five years. When the officials of the Treasury have had time to consider this they will probably have some informal discussions with the Chairman and Secretary of the Committee. It does not follow as a matter of course that the Treasury will give all that the Committee has recommended, but so far cutting down has been small in proportion. When the Committee began its work the total grant was about 1 million pounds a year. During the years between the wars that has been gradually increased by quinquennial amounts on the average of one-fourth of a million to a sum of £2,100,000. Once the Chancellor of Exchequer has decided what sum he will propose to the Parliament in his estimates, the issue is settled for all practical purposes. There has never yet been any debate in Parliament about the University appropriation.

When we know what is the total sum at our disposal which is in the spring of the last year of the period, we invite from the universities more detailed statements. We ask for:

- (a) Estimates of income and expenditure for the current session;
- (b) Similar estimates for the following session on the basis of existing commitments;
- (c) A statement of the main purposes in order of urgency for which the University requires an additional fund. When we have received this statement we ask two or three representatives of each University to come and see us in London; and in a series of informal interviews we cross question them about the statements they have submitted. After this we arrive at our recommendations to the Treasury for distribution of the money among the various universities. In practice no grant has ever been reduced and it is the distribution of the new money which is really under consideration. In arriving at these decisions we keep the following questions in mind—how considerable is the University's need, *e.g.* Oxford and Cambridge receive a smaller proportionate grant than most other Universities because they are already much wealthier; how great is the University's merit may be reckoned in more ways than one—there is academic merit, *e.g.*, quality of the work which the University is doing; there is also financial merit, *e.g.*, the wisdom of the University's own financial policy and its success in eliciting local support. Other things being equal, a

large University will naturally receive a larger grant than the smaller one, but we have always declined to accept any cut and dried criterion of regulating our grant by the principle of standards.

Finally, about the end of July, in the expiry of a quinquennium each University is informed what its grant will be for the next five years. The grant is a block grant and no conditions are attached to it. The responsibility for spending it is the University's. Where the University is federal as in London, the University allots grant to its constituent colleges, but, of course, the preceding discussions have given the University a fair idea of the views of the Grants Committee and in practice the University is likely to treat these views with respect. This is partly because it will remember that there are other transactions to come and partly because it genuinely values the opinion of the Committee.

So far I have spoken about the cost, but this war is likely to mark as revolutionary a forward advance as occurred in the last war. Last year we invited all the universities to submit to us their plans for future development together with such financial estimates as might be possible. Subsequently we discussed these plans with the representatives of each university and we then discussed each one among ourselves. This was with a view not to arrive at a final decision as to how much each university should ultimately receive, but to help us to advise the Treasury as to the extent of the total increase in the University Appropriation. As a result we made improved recommendations to the Government. These included a very large increase not merely in the total amount, but in its appropriation to the income of the universities. Hitherto these have been on the average about one-third, the remainders being found in approximately equal proportion by fees and endowments plus local authority grants plus fees for services rendered and other miscellaneous income. In future the proportion is likely to be about 50 per cent., and this entails that the proportion of new money to be found from the Treasury will be much more than 50 per cent. We have also recommended that as a new principle the Treasury should accept the responsibility of finding a substantial share of the money required to satisfy the enormous capital needs of the universities. I have reason to suppose that the Treasury has accepted our recommendations.

I should like to add that though our primary business is financial the Committee has gradually acquired a considerable authority even in educational matters, though such authority is of a moral and scientific rather than of a governmental character. The success of its work depends entirely upon the confidence which the universities feel in the Committee and the Committee feels in the universities. Such confidence is fostered by fairly continuous informal intercourse. The Vice-Chancellor will seldom come to London without coming to see the Chairman and Secretary of the Committee. I know this not only as an official of the Committee, but as an ex-Vice-Chancellor. On such visits there will be perfectly frank, friendly and unrestrained discussion about any problems which may be concerning the Vice-Chancellor and his university. In this way and through our occasional visits to the universities as well through the quinquennial report which is published at the end of each period the committee has some influence on the university policy. This is derived not from the wisdom of its members, however great that might be, but from the fact that the Committee acts as a stimulus to the universities to think out questions of principles and particularly to co-operate in a common university policy in the country. Not only does it stimulate this, but it acts as a clearing house where the results of such thought are brought together and are made available for all."

Round the World

The Protest of Yakoub Kadri *

At the end of the Great War of 1914-1918, when Turkey lay prostrate at the feet of her victors, her body crushed and her spirit broken, the patriotic fervour of the Turkish statesman, Yakoub Kadri, shone as a beacon light, illuminating the gloom of bondage. The name of this co-adjutor of Atatürk and fighter for Turkey's freedom should be held in honour by all Asiatics and should be better remembered in these perverse times when we are suffering from the ignominy of being dubbed and treated as inferior races.

Yakoub Kadri was a high functionary of the Ottoman Government. He was Director-General of the Ottoman Public Debt Office. He was, thus, a man who haunted the ante-chambers of the ministers in Constantinople; but unlike most other high officials he was not one of the '*Efvet-Effendiler*' ('Yes Men'). The fact that he was '*persona grata*' at Court did not shake his patriotic convictions. Aghast at the decadence and degeneracy of his country and shocked by the unspeakable shame of the Allied Occupation of Constantinople, Yakoub Kadri decided to throw the full weight of his literary genius and of his high office on the side of Atatürk and the Nationalists.

The collapse of the Central Powers and Turkey at the end of the last war led to a feverish attempt at imperialist expansion (at the expense of the Ottoman Empire) on the part of the Allies. Gt. Britain and France were determined to increase the number of their colonies in Asia by deliberately dismembering the Ottoman Empire. Both Asia Minor and European Turkey were under the occupation of the British, the French, the Italians and the Greeks. The greatest indignities were heaped upon Turkey with impunity and with a shameless disregard for historical facts; The Treaty of Versailles, in fact, like all the treaties which followed it, claimed that all the defeated nations should declare themselves responsible for the War. After the War, all the victors were agreed in attributing the greatest crimes to Turkey. Agreements for appropriating all Turkish resources already existed between the belligerent states of Europe. Gt. Britain was to have Mesopotamia and Palestine under a mandate; France was to have Syria and Cilicia and Italy was to act in the Vilayet of Smyrna. Such were the spheres of influence. The Turkish territory in Europe was ceded to Greece even when Turks formed the great majority of the population. Worst of all, Constantinople the Beautiful—the Constantinople of the Byzantines and the Constantinople of the Ottoman Emperors, was in travail.

Yakoub Kadri suffered like the rest of his fellow-countrymen. Embittered by the sufferings of his country he wrote a most embittered, tragic satire—a novel, to which he gave the name '*Sodom ve Gamore*' (Sodom and Gomorrah). The book is a revelation. The wickedness of the Allied Occupation and the hollowness of democratic pretensions are mercilessly exposed. '*Sodom ve Gamore*' is the protest of Yakoub Kadri, nay more, the protest of Asia against the pseudo-infallible claims of Europe. In that powerful book he castigates the denationalised Turks of the suburbs of Pera and Galata, who prefer the blandishments and the cheap honours of the foreign conquerors to a life of struggle in Anatolia, where Turkey was being resurrected by Atatürk. In other countries of Asia there are people with a '*slave-mentality*,'—officials and functionaries who prefer the sweets of office to the arduous of an honest existence. These people perpetuate the slavery of their country to satisfy their own ambitions and aim at nothing higher than to bask in the sunshine of their masters' favour. In Turkey, too, the worst people were the denationalised Turks, the hangers-on of a strange Europeanised group, completely parochial in their outlook and living the life of petty gossip and of petty triu mphs.

The 'denationalised' upper classes lived in the luxurious suburbs of Pera and Taxim, Büyükdere and Therapia. They were anything but Turks in their feelings. They consorted freely with the very foreigners who treated all Turks as '*niggers*' and with contempt. The young officers of the 'Allied Occupation' were welcome at all the tea-parties of the fashionable suburbs. Ladies of good families were not averse from selling their daughters to the foreigners. Atatürk himself reviewed the situation thus:—'The Padishah—Caliph has but one anxiety—to save his own life and ensure security for himself; the Government is similarly pre-occupied, the nation is unaware that it has no leader; it lives in darkness and uncertainty, faced with a gloomy future. The hearts of our people bleed when they contemplate the threatened dismemberment of the Fatherland. Standing on the brink of the abyss, which is yawning before their very eyes, they are racking their brains to discover a way out, a means of escape from the danger.....'

'*Sodom ve Gamore*' contains vignettes of officers of the Allied Occupation and their idiotic syncretisms. The Allied officers spent most of their time in fashionable circumstances and their light and pleasant duties, which consisted of hectoring, bullying and oppressing the indigenous population, were enlivened by rounds of roulette and bacarat in the Greek *tavernas* of Constantinople and by copious draughts of Chablis and Chateau-Margot. Yakoub Kadri has drawn the inimitable picture of the British Intelligence Officer—Captain Gerald Jackson Read, who, although he lacked brains, possessed superb contempt for the inferior races. The Turks in their cafes and in the streets and in the tram-cars, which ran from Galata to the Bayezid Maidan, were always liable to be insulted by being pushed off pavements and thrown down from tram-cars by arrogant military officers.

* This article was written by the writer of these pages for the 'Nationalist' (Calcutta) and published in the 19th February, 1945 issue of that journal. It has been reproduced here with the permission of its editor. S. K. C.

Therefore, the cry is heard throughout 'Sodom ve Gamore'—'Neraye Yeni Turan' (where is the New Turkey?) The triumphs of Atatürk and his armies in Anatolia, the victories of Tunlu Pınar and Uşak gave the correct answer to the arrogance of the conquerors. The protest of Yakoub Kadri is symbolised in the last chapter of his novel—in the triumphal home-coming of Atatürk and the freedom of a New Turkey; the passage runs thus:—"Crowds lined the streets, even the Suburban, the Denationalised, the Francophiles and Anglophiles peeped timidly from the windows. The Mob and the Pasha—both realised that a great event had befallen the country, perhaps the greatest in its history. The days of pain had ended. The days of happiness had not yet begun. They would begin on the morrow. Only an uncertain delirious joy was present now. It enveloped the crowds in Ayaz Pasha, in Sultan Hamam, in Bayezid Maidan, in Pera Bazar, in Galata, in Kadi-Koy, in Top-Kapou, in Büyükdere, in Beshiktash, in Therapia, even in far Scutari and Haydar-Pasha and in all the streets of Stamboul and its suburbs. The Government offices of the capital, the merchant offices in Beyoglu and the shutters of the kiosks at Shishli remained closed. The inhabitants of these quarters had shamelessly failed their country and were afraid. The crowd watched deliriously, the soldiers of the victorious army were marching through. Wary, dirty, mud-spattered, barefooted soldiers; they marched warily and mechanically. Were these really the victorious soldiers of Uşak and Tunlu-Pınar, of Afon Kara-Hissar? Behind these ragged troops, these poor heroes came a mud-spattered staff car. In it sat the man, the General of all these forces. He looked old and tired. The saturnine countenance, the embittered mouth, the stern eyes could only belong to one man. The crowds ceased cheering as they looked at this man in wonder. It was the Gazi-Mustafa Kemal."

The Protest of Yakoub Kadri Bey had borne fruit.

Attempts at Vivisection—

Arab Nationalism is unified and indivisible. Arab Moslems and Arab Christians are united in the passionate defence of their common patrimony. In these columns we have always emphasised the accord which has existed between the Arab Moslems and the Arab Christians. In fact, to those of us who have been travellers in the Near and Middle East this is a mere platitude. Travellers like P. Rondot of the French Institute of Damascus—who wrote about the friendly feelings which exist between the Moslem Kurds and the Christian Assyrians of Syria—are simply re-iterating an established fact. What is true of minorities like the Kurds and the Assyrians is even more true of the major sections of Moslems and Christians. Racially and culturally Arab Christians and Arab Moslems are the same; only in their religions are they different. It is a fallacy of the ignorant that the Arab Christians are not patriotic. The earliest founders of Arab Nationalism a century ago were two Christians: Butrus Bustani and Shaikh Ibrahim al Yazeji—both citizens of Beyrouth, which is the birth place of Arab Nationalism. In our own times we have the Christian George Antonius Bey, author of the book '*The Arab Awakening*' and Secretary-General to the Arab National Movement. To-day in Arab countries there is an united front against the Jews and this manifest fact should be noted by those Powers who are interested in Arab affairs.

Therefore, the formation of a Jewish State out of the Lebanon is extremely ill-advised in the present temper of the Arab People. It really means that the British and American Imperialists want to create a rift in Arab Nationalism. Throughout the 19th Century, the European consulates in the Levant have tried to set Christians against Moslems and now the British and the Americans by this unnatural suggestion of creating a Christian-Jewish State of the Lebanon really desire to wean the Arab-Christians away from their allegiance to the Arab Nationalist Cause and to divide them from their Moslem brethren. Lebanon, the *foyer* of Arab Nationalism, is as much an integral part of the Arab World as its neighbour Syria and any attempt to foist the Jews on the Arab Christians of the Lebanon will surely meet with disaster.

Crimean Diplomacy—

The Peninsula of the Crimea has had an unenviable reputation in History. In Antiquity and in the Middle Ages it has been the abode of pirates. Especially in the Middle Ages the Genoese and the Venetians, who had the monopoly of the Black Sea Trade, indulged surreptitiously in acts of piracy and made the Crimea their stronghold and their nest. Later, the Turkish Khans of the Crimea introduced some kind of ordered administration in the Peninsula but the pages of their History too, if we have to believe their annalist Von Hammer-Purgstall, is full of bloodshed. Then, the Crimea was also the scene of the Crimean War.

At Yalta in the Crimea, in the Palace of Livadia, the Conference of the 'Big Three' met and discussed and disposed of Europe. Stalin's wishes regarding Poland were satisfied. The Conference smacked throughout of an atmosphere of secret diplomacy. It seems that the period of secret diplomacy and of secret treaties, which characterised the turn of the century, has returned to us again with vengeance. Too many things are enshrouded in mystery. What arrangements were made with regard to Turkey? Russia has always liked to look at the Black Sea, the Bosphorus, the Marmara and the Dardanelles as her spheres of influence. Repercussions are being felt already. The Turkish National Assembly has unanimously approved of a declaration of war against the Axis and that is only natural as in accordance with the decisions taken at the Crimean Conference only those nations, who will have declared war against the Axis by March 1, 1945, will be regarded as associates by the side of the United Nations.

Dr. S. P. Mookerjee's Speech at the Royal Asiatic Society of Bengal—

Dr. Syamaprasad Mookerjee's Presidential Address at the Annual Meeting of the Royal Asiatic Society of Bengal was both sane and striking. It was not marked by that lack of realism or absence of a sense of wider issues which is the usual vice of presidential addresses at academic gatherings. The Speech was realistic and there was a vein of idealism running through it; above all, it was intensely nationalistic and patriotic.

We have printed the speech in full in the present issue of this journal. Dr. Mookerjee dealt with the different aspects of India's ancient heritage and with the neglect of proper archaeological work in the past, especially by British officials who did not care about Indian Culture and were shockingly ignorant of it. In the 19th century many acts of vandalism were perpetrated by ignorant administrators—even by Governor-Generals. Dr. Mookerjee emphasised the need for a proper cultural reconstruction in India. To quote his own words: "Science is essentially international and does not represent the true ideals and aspirations of any particular nation. Only in the field of its application it is conditioned by national exigencies. If such exigencies are disregarded, if the national needs and requirements are ignored, if the local conditions and capacity for adaptation are overlooked, the application of science produces results that are not beneficial to the nation. The ideals and aspirations of a nation are best represented by its culture. It cannot be denied that in India too, inspite of the variety in languages, religions and physical types, there is a basic national culture."

In the last portion of his speech, Dr. Mookerjee stressed the need for a cultural co-operation between the Occident and the Orient—"In the Renaissance of the Middle Ages it was the East that gave to the West. In the modern renaissance of Asia it was the West that gave to the East. But now each has something to give to the other and from this mutual need and richness there will spring, if the times are free, life for mankind richer and better than anything we have yet known." Dr. Mookerjee rightly asserted, however, that cultural co-operation could only be between equals and not on any other basis.

S. K. C.

Reviews and Notices of Books

Modern Islam in India : A Social Analysis—by Wilfred Cantwell Smith, Lecturer in Islamic History, Forman Christian College, Lahore, Extension Work Associate, Henry Martyn School of Islamic Studies, Aligarh. Published by Minerva Book Shop, Anarkali, Lahore. Pp. 399. Price Rs. 10/.

The first part of this outstanding book deals with intellectuals and the movement of ideas and the second with their expression through various political organisations and religious or semi-religious movements.

The first of the four chapters of the first part describes the efforts of the Muslim community under the leadership of Sir Sayyid Ahmed Khan to assimilate British culture under, more or less, the instinct of self-preservation, and the second, its natural reaction, revivalism of the Islamic culture of the past with Amir Ali as its protagonist. The third and fourth chapters discuss two aspects, progressive and reactionary, of recent trends in respect of the culture of the future.

The first part may be said to form the background, without which the views expressed in the second part will not find acceptance in all quarters.

The essay on communalism with which the second part opens offers a brilliant analysis of the problem and contains many ideas not familiar except to those who have made a close study of the subject and thought very deeply over it. The second chapter dealing with the Khilafat and related movements is interesting as a succinct account which leaves nothing important unsaid. The chapter dealing with the various nationalist Islamic groups, which have placed Indian above group interests, is marked by an appreciative spirit tempered by strict impartiality. The same detachment is also noticeable in the description of the Khaksar Movement, while the type of Islamic nationalism, which is to-day finding expression in the Muslim League, is no less remarkable for clear thinking and a just estimate of the part it is playing in Indian politics.

A reading, however cursory, of the book is enough to show how well-equipped the author is for the task he has undertaken, both by reason of his abilities and his assiduous study of the large mass of materials he has collected, abundant proof of which is found in the numerous references and notes as well as in the bibliography covering 22 pages. Even those who entertain views diverging from those put forward by the author will find it difficult to refute him because everything he has said is based on irrefutable facts and because he is so cruelly logical.

We strongly recommend the perusal of this book to every Indian desirous of familiarising himself with the causes, the history and the solution of the communal problem and would like to approach it in a strictly scientific and detached spirit.

Some Eminent Behar Contemporaries—by Lt-Col. Dr. Sachchidananda Sinha, D.Litt., M. L. A., Barrister-at-Law, Vice-Chancellor, Patna University, Editor, *The Hindustan Review*. With a foreword by Dr. Amarnath Jha. Published by Himalaya Publications, Patna. Pp. 218.

Dr. Sinha presents a galaxy of striking portraits of twenty-three of his Beharee contemporaries and in almost every case he has something new to say about them, utilising for the purpose the knowledge gained through his personal and intimate contacts with them. Among the personages described are some who though not born in Dr. Sinha's native province had either passed the major part of their active life in it or had identified themselves so thoroughly with it as to be regarded as in no way inferior to the born Beharee in regard to their love for the province. He passes from very big landlords such as the Maharajah of Darbhanga through members of the more or less comfortable middle classes down to the poorest of the poor who have risen in life economically or made their mark in the public life of Behar. It is with some difficulty that the temptation to refer to some of them is overcome, as they constitute perfect specimens of the biographer's art.

But the reader will probably agree with the reviewer in thinking that to the non-Bharee, the most interesting section of the book is the long introduction, the history of the creation of a separate province of Bihar and the very good reasons which prompted Dr. Sinha to take the leadership in the agitation for it and, last but not least, the light thrown on the working of dyarchy so amply and ably dealt with in the Appendix.

The addition of an index has increased the usefulness of the book for purposes of reference.

Indian Economy During the War—Second (Revised) Edition by L. C. Jain, M.A., LL.B., Ph.D., D.Sc. Econ. (London), University Professor of Economics, the Punjab. Published by the Civil and Military Gazette, Ltd., Lahore. Pp. 140. Price Rs. 3-4.

The six chapters of which the book is composed contain the substance of an equal number of lectures on Indian Economy during the war, delivered by the author in 1942 and 1943 in the Patna University. These were recast and published in book form in March, 1944, and after the first edition was exhausted, revised and published in June, 1944. The first five chapters deal with the effects of the present war on agriculture, industries, trade, the money market and our finance while the last summarises the author's findings with some very acute and outspoken comments on our economic situation as the author interprets it. The suggestions he offers in this chapter, brief as they are, in regard to the principles of planning are worth detailed discussion, while his comments on the lowering of moral standards, which he shows is not confined to India only, need our most serious consideration. The bibliography at the end of the book is not only valuable as a guide to those who would like to carry on further studies in the directions indicated in the body of the book, but it also shows the wide range of authorities consulted.

The exposition of these subjects, some of which are technical in nature, is so clear that even the man who has received no academic training in economics can easily follow what is said; and what is said is said in so attractive a manner that our interest is maintained unimpaired from the beginning to the end of the book. Within less than 150 pages, the author has placed before his readers a large mass of information derived from authoritative sources including official publications and these have been handled with remarkable ability to prove the views advanced. Apparently dry and uninteresting facts assume a new significance under his magic touch.

Dr. Jain deserves the gratitude of all for the clear and forceful way in which he has made the economic problems discussed easily intelligible to the man in the street while at the same time suggesting certain fruitful lines of study to those interested in the future economic development of India.

Political Parties with Special Reference to India—by Rajyaseva Pravina C. V. Chandrasekharan, M. A. (Oxon.), D.Litt. Hon., Pro-Vice-Chancellor, University of Travancore. Roshouse & Sons., Ltd., Publishers, Madras. Pp. 108.

These are a series of two lectures delivered under the auspices of the University of Madras in July, 1943, in connection with the endowment created for the purpose in honour of South India's oldest statesman, the Rt. Hon. V. S. Srinivasa Sastri. The author has not only shown the depth of his learning so far as knowledge of politics is concerned but he has said certain very pertinent things where he has dealt with Indian political parties. Laying his intimate knowledge of current politics under contribution, he has fearlessly pointed out the weaknesses of the different Indian political parties, incidentally explaining what may be called the inner contradictions of the Congress. He has also done it the very great service of rebutting the charge of Fascism brought against the Congress by its critics, Indian and non-Indian, proving by irrefutable facts that the Conservative Party of England has been systematically following the same policy without being charged with this fault.

The solution of communalism suggested in the second lecture is one worth careful consideration while his pungent criticisms of the two principal communal organisations, the Hindu Mahasabha and the Muslim League, are not only correct but also provocative of thought.

Planning for India—by Bimal C. Ghosh, B.Sc. (Econ.) (Lond.). Published by the Indian Branch of the Oxford University Press.

The author, who, one infers, is a believer in Socialism admits at the outset of his book that a limited amount of improvement is possible under Capitalism, but he asks the very pertinent question for whose benefit the people at large should tighten their belts as envisaged by those responsible for what is now called the Bombay Plan. Mr. Ghosh draws attention to the high lights of the plan pointing out some of its most prominent shortcomings, two of which are the defects inherent in a capitalistic system of production and in the private ownership of land. His brilliant analysis of the sources of the finances as interpreted by Mr. Birla is a noteworthy contribution to the discussions which center round the Bombay Plan.

Mr. Ghosh's suggestion is that an organisation of experts similar to the Soviet Gosplan should be set up to work out an economic plan for the whole of India and that politicians should have their say only before the final adoption of such a plan.

A great deal has been said within a comparatively short compass in this book, the problem has been treated in a truly detached way and the exposition is lucidity itself.

30 Months in Russia—by D. C. Tendulkar. Published by the Karnatak Publishing House, Chitra Bazar, Bombay 2. Pp. 96. Price 1½.

Dedicated to Pundit Jawaharlal Nehru and with seven halftone blocks prepared from photographs taken by the author and a map of the U. S. S. R. showing where it meets China and India, this book which has studiously avoided all discussions bearing on Soviet politics is a very interesting contribution to the Indian literature on the subject.

At the outset we are told the circumstances under which Mr. Tendulkar visited the U. S. S. R. in 1934, where he supported himself with his photographic and literary work and how he came into intimate contact with its various activities, paying visits to different areas though the major part of his time was spent at Moscow. He thus enjoyed the opportunity to see the execution of the Second Five-Year Plan at close quarters. The author has given very vivid descriptions of what he actually saw of the various aspects of daily life in the U. S. S. R. and has shown great ability in concentrating on those among them which he was aware would interest his countrymen.

Beginning with the railway journey to Moscow from the border station on the Russian-Polish frontier, he has described the large part women play in the commercial and industrial life of Russia, the friendliness of the people and their utter freedom from colour prejudice. We next have a magnificent description of Moscow with an account of its daily life, its art treasures, its educational and cultural institutions. Then come chapters descriptive of the Soviet arrangements for taking care of, educating and training children, of the position assigned to women regarded as man's comrade, a brief and interesting account of Tsarist Russia and the improvements introduced by the Communists. This naturally leads to a discussion of the Five-Year Plans and the changes for the better following from their successful execution, rendered possible mainly because they were not imposed from without, but because in the language of Mr. Tendulkar "millions make the plan." The transition from industrial to agricultural improvements by the popularisation of machinery, by state and collective farms is natural and this the twelfth chapter of the book has many things to teach India, the land of small holdings and toiling peasantry. An interesting chapter is devoted to an account of the satisfactory way in which the minority problem of the U. S. S. R. with its nearly two hundred peoples has been solved. Last of all comes a description of the Red Army, its recruitment and training and the way in which it has been impregnated with a spirit of self-sacrifice and patriotism, which explain the stand it put up before the Germans when Russia was wantonly attacked by the Nazis as well as its success when it took the offensive.

Mr. Tendulkar deserves great praise for this very interesting book. The only criticism that can be offered is that by omitting all reference to the political attitudes and activities of the U. S. S. R. he has not given a complete picture of Soviet Russia.

H. C. MOOKERJEE

Independent India and a New World Order—by Y. G. Krishnamurti.

This book examines the soundness of Gandhi's philosophical, economic and moral system, his method of realising the dream of his life, an Independent India, on the principles of Love and Ahimsa and his ardent desire of influencing the world civilisation by stimulating the civilisation of India towards the realisation of truth and the fine dynamism of love. He sets forth in detail Gandhism, in its all-comprehensiveness as the principle of life and society and exhibits its soundness against the modern setting of Fascism, Communism, Imperialism and the so-called Democracy. The author thinks that all these forms of polity have been tried and have nothing in them which can envisage the true basis of life in the widest commonalty of spirit. He throws suggestions of some schemes towards the foundation of world understanding and new world-order, such as the world-university. "It will not teach a hybrid internationalism, but an ordered nationalism, seeking to establish the place of individual natural cultures within a general pattern. The University should teach the lesson of history, that wars will survive so long as national interests override the common good." A new moral order on a world scale is an imperative necessity but that is not possible unless a non-violent life based on perfect chastity, dignified poverty, truth and fearlessness is embraced. Any scheme for the peace of the world—a kind of citizenship is not feasible unless our feeling is educated by love and actuated by the spirit of cosmic service. The author believes that Gandhiji's scheme of life serves the conditions for the peaceful development of world life. The new order should be essentially a moral order, which will give a new social and economic ideal based more upon the consideration of human integration and the distribution of the means of equal happiness, education, comfort to all. The guardians of the moral order should be endowed with the philosopher's comprehensive vision, the artist's creative imagination extended to all the fields of expression. The author says "it is a matter for education, backed by ethical politics, to strive for mutual toleration. If certain prejudices are overcome individuals can achieve a working harmony."

But he thinks that "moral re-armament will be possible only if an International Peace Brigade takes the place of an International Police." He also advances a scheme for the structure of a co-operation world commonwealth, a supernatural union, which is instructive.

This, indeed, is all right, but it requires a change of heart, both thinking and action inspired by a cosmic imagination to get it realised. Even in this War the heart of the powers seems not to have changed, and the struggle for Indian Independence on non-violence and love is still not an

accomplished fact. This only exhibits that the human heart as yet does beat in cosmic feelings; the concentration to racial self is still vigorously active. Gandhi's prophetic vision may move the wheel of life all over the world if the constructive statesman can see the beauty of a life in love and its inspiring exaltation which redeems from the cringing self.

The book is full of information, enriched by a large number of quotations from great authorities. One feels that the value and attraction of the book would have been much enhanced if the mass of matter were more organically connected and unimportant details eliminated. Gandhiji occupies a few pages in a large volume, though the book is based upon his thought and inspiration.

The Individual and the State—By Sampurnanand. Published by Kitab-Mahal, Allahabad Pp. 142.

Mr. Sampurnanand has in this book advanced views on the various theories of the state; towards the end he gives his own views. He has given analyses of the Platonic, the Hegelian the Marxist theory and also of the theories of St. Paul, Hüller and Bhimsa. They certainly will be read with interest.

The chief question, he thinks, is : does the State exist for the Individual or the Individual for the State? This is an age-long problem taxing the intelligence of great philosophers and spiritual men to throw helpful light on it. Hegel says every man has sucked at the breast of the universal ethos. Marx chiefly follows Hegel, for in his Economic Conception of the State, he has made the State the chief centre of interest, though he is cut off from Hegel's Idealism. Plato "makes the individual the centre of the scheme; the State exists for his sake and has a value only in so far as it serves his real interest." The State is the organisation which should be instrumental to guide the Individual to attain the highest perfection in Wisdom. And the guides of such a State can only be philosophers. Then he shortly examines unfavourably the claims of the Totalitarian States of Italy and Germany, because he does not see any superior philosophy behind it and opines that Nazism and Fascism are offshoots of the last war and does not represent any substantial thinking behind them. The Vedantic Theory, which the author supports, view that the state or the community as a whole is reflection of the universal, being the collective whole in which the individual forms elements or parts.

The State organises the forces for the collective well-being, and distributes functions according to the capacities and merits of the types, emphasising the outlook that the chief effort of the State should be to help the Individual to realise his perfection in Wisdom that ultimately sees the identity of being in all. The author says "the measure then of the efficiency of state or any other institution and the only justification for its existence will be the degree to which it helps man in his quest and succeeds in removing obstacles from his path." This realisation will create free men full of love and sympathy, actuated by the transcendental wisdom moving the society by their example towards spiritual and cosmic ends, ultimately passing into the Calm.

One cannot but agree with the author that the State is no State which has not this end in view; the provision for natural comfort and security does not go a great way. The State must have higher ends in view, without which with mere order and prosperity as ideals, it has no serious meaning. In such a State everybody serves a useful function, but he is led by the urge of *dharma*, which sanctions evolution and the unfolding of his being making for, in its final expression, wisdom and liberation.

MAHENDRANATH SIRCAR

Ourselfes

VISIT OF H. E. THE GOVERNOR TO THE ASUTOSH MUSEUM

H. E. The Governor of Bengal, Mr. R. G. Casey, accompanied by Captain J. Irwin, paid an informal visit to the Asutosh Museum of Indian Art, Calcutta University, on Friday, the 2nd of February. He was shown round the Museum by Mr. D. P. Ghosh, the Curator. His Excellency evinced a great deal of interest in the various specimens of art and archaeology.

VISIT OF SIR CYRIL NORWOOD AND SIR WALTER MOBERLEY TO THE UNIVERSITY OF CALCUTTA

The eminent British educationists—Sir Cyril Norwood, President of St. John's College, Oxford and Sir Walter Moberley, ex-Vice Chancellor of Manchester University and President of the Universities Grants Committee in Great Britain, recently paid a visit to the University of Calcutta. On Wednesday, the 14th of February last, they were conducted round the various departments of the University College of Science. On Thursday, the 15th of February, they deliberated with members of the Syndicate and were guests at an 'AT HOME' given by the Vice-Chancellor and members of the Syndicate. Both Sir Cyril Norwood and Sir Walter Moberley addressed the gathering. Sir Cyril Norwood dealt chiefly with the Post-War developments in

Secondary Education in England. He emphasised that there must be many new types of education "which are not primarily bookish, which will be based upon seeing and doing and on making things and which may be built round music and art or some particular crafts or drafts or a little industry or agriculture." Sir Walter Moberley described the work of the Universities Grants Committee and dealt with the question of the Universities' autonomy.

We have reproduced their speeches in full in another section of this issue.

LILA LECTURESHIP

Sm. Anurupa Devi has been appointed Lila Lecturer and the subject of her lecture will be 'The Position of Women in Society and Literature.'

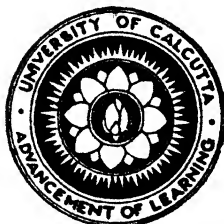
DIPLOMA COURSE IN JOURNALISM : SUB-COMMITTEE FORMED

A draft scheme for a course in Journalism at the University of Calcutta has been prepared and was discussed at a meeting convened by the Chairman of the Appointments Board of the University—Dr. B. C. Roy—on the 24th of February last.

A Sub-Committee was formed with the Hon'ble Mr. Justice C. C. Biswas, Mr. P. N. Banerjee, Mr. B. Sen-Gupta, Dr. Dhiren Sen, Mr. Mrinaikanti Bose, Mr. Suresh Majumdar and Mr. Hemendraprasad Ghosh, to prepare a syllabus.

CALCUTTA UNIVERSITY GEOGRAPHERS' ASSOCIATION

The inaugural meeting of the Calcutta University Geographers' Association was held on Friday, the 23rd of February. Dr. W. D. West, the geologist, who was the guest-in-chief, spoke about the relation between Geology and Geography. Dr. S. P. Chatterjee is the President of the Association.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTICE

I.A. and I.Sc. Examinations, 1946

The following notes are published for general information with reference to this Office Notification No. T. 675, dated the 16th September, 1943, regarding the list of text-books prescribed for the I.A. and I.Sc. Examinations, 1946 :—

I

Arabic (Second Language)

Under the heading Arabic—Poetry, for 'pages 1; 263-267, 312-327 (middle)' read 'Pages 241; 263-267; 312-327 (middle).'

II

Botany

The book, 'A Text Book of Practical Botany' by Majumdar, Banerjee and Banerjee has been omitted from the list of recommended books in Botany as the book is out of print.

III

Urdu (Second Language)

The pieces in Poetry are prescribed from 'Manazir-i-Qudrat, Vol. I,' by Ilyas Barani, published by the Muslim University in 1934. The corresponding pieces from other editions also may be read.

Senate House,
The 25th January, 1946.

J. CHAKRAVORTI,
Registrar.

NOTICE

Applications are invited for Sir Taraknath Palit Research Scholarship to be awarded by this University in 1945.

The Scholarship is tenable abroad (outside India) under the terms and conditions laid down in Rules (*vide* Calendar, 1942), (pages 457-8) and is open to very distinguished graduates of the Calcutta University of either sex who must be unmarried and must have taken the Degree of M.Sc., or D.Sc., or have been awarded the Premchand Roychand Scholarship.

Intending candidates are to apply to the undersigned on or before the 5th March, 1945, in a prescribed form (available from the Office of the Registrar).

Senate House,
The 5th February, 1945.

J. CHAKRAVORTI,
Registrar.

NOTIFICATION No. C-5478-Aff.

It is notified for general information that under Section 23 read with sub-section (3) of section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the session 1944-45, the Cotton College, Gauhati, shall be affiliated to the Calcutta University in Bengali (Second Language) to the I.A. and also to the B.A. (Pass) Standard, with permission to present candidates for the I.A. and B.A. Examinations in that subject from 1946 and not earlier.

Senate House,
The 19th February, 1945.

J. CHAKRAVORTI,
Registrar.

DATES OF EXAMINATIONS, Etc.

1. The next M.B. Examinations will be held from Monday, the 23rd April, 1945.

Applications and fees for admission to the examinations should reach the University not later than Thursday, the 29th March, 1945.

N.B.—Applications and fees must be submitted together. A delay fee of Rs. 5 will be charged for each application received after the last date.

Senate House,
The 20th February, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.)

2. The M. D. Examination of the candidates eligible to sit for it will be held from Monday, the 7th May, 1945.

3. The Examination for the Teachers' Training Certificate in Domestic Science will be held from Monday, the 9th July, 1945.

Applications and fees for admission to the examination should reach the office of the Controller of Examinations not later than Monday, the 4th June, 1945.

The Premchand Roychand Studentship in Science for the year 1943 has been awarded to the undermentioned candidates on the thesis noted against their names :—

- | | |
|---|--|
| (1) Mr. Pareschandra Bhattacharyya, M.Sc. | ... "Theory of motion of charged particles in the Earth's magnetic field," and other papers. |
| (2) Mr. Kamalaksha Dasgupta, M.Sc. | ... "The Soft X-Ray spectroscopy of some elements and compounds." |

The Griffith Memorial Prize in Science for the year 1942 has been awarded to the undermentioned candidate on the thesis noted against his name :—

- | | |
|--------------------------------|---|
| Sachchidananda Banerji, M.Sc. | ... "Studies on the nutrition of college students in Calcutta." |
| Motto—"Nation Means Nutrition" | |

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The title of the thesis submitted by him and approved by the Board of Examiners is noted against his name :—

- | | |
|---------------------------|--|
| Mathuranath Goswami, M.A. | ... "Central Banking and Monetary Control in India." |
|---------------------------|--|

Senate House,
The 23rd February, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.)

In addition to the candidates whose names were published in the Bengal Educational Gazette, August, 1944, as having passed the B.A. Examination held in March, 1941, the undermentioned candidate is also declared to have passed the B.A. Examination, 1944 :—

PASS COURSE
Parimalchandra Sarkar,
Non-collegiate student, Roll Mym. (J) N. 1

Senate House,
The 25th February, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.)

VINCENT MASSEY SCHOLARSHIP

For 1945-1946

ANNOUNCEMENT

Applications are now invited for the Vincent Massey Scholarship for 1945-46.

1. Nature of the Scholarship.

This Scholarship has been made possible by the generosity of the Hon'ble Vincent Massey of Canada, as a token of good-will towards India. The Scholarship is of the value of 2,000 dollars

(inclusive of all expenses), and is tenable for one year at the University of Toronto for Post-Graduate Work (ordinarily Master's degree). In addition to the value of the Scholarship the University of Toronto has agreed to remit the regular tuition fees in the case of this Scholarship. This concession will not apply to laboratory fees for sciences.

2. *The Award of Scholarship.*

The Scholarship is to be awarded by His Excellency the Viceroy on the recommendation of a Committee of Selection. The General Secretary of the Y.M.C.A. in India is the *ex-officio* Secretary of this Committee. In view of passage difficulties the Trustees of the Vincent Massey Scholarship Committee have agreed that the Scholarship should be awarded annually as heretofore on the understanding that the scholars selected proceed to Toronto for graduate study when it is practicable. The successful candidate will be expected to maintain touch with the field of intended specialization, in case there should be any considerable delay before he can actually take up his Scholarship.

3. *Qualifications of the Applicants.*

The Applicants should be holders of a first class M.A., M.Sc. or an Honours Degree. Women candidates are not eligible for the Scholarship.

4. *Subjects available at the University of Toronto.*

Advanced courses of instruction and facilities for research are offered to Post-Graduate students in the following subjects :—

Anatomy	Epidemiology & Biometrics	Pathology & Bacteriology
Anthropology	Fine Arts	Pharmacology
Applied Mathematics	Food Chemistry	Philosophy
Archaeology	Geography	Physics
Astronomy	Geology and Paleontology	Physiology
Biochemistry	Germanic Languages and Literature	Physiological Hygiene
Botany	History	Political Science and Economics
Business Administration	Household Science	Preventive Dentistry
Chemical Engineering & Applied Chemistry	Hygiene and Preventive Medicine	Psychiatry
Chemistry	Law	Psychology
Chinese Studies	Mathematics	Public Administration
Civil Engineering	Mineralogy	Romance Languages
Classics	Mechanical Engineering	Semitics
Educational Theory	Pathological Chemistry	Sociology
Electrical Engineering		Zoology
English		

5. *When and to whom to apply.*

The applications for the Scholarship should reach the under-signed not later than the 15th March, 1945, on the prescribed form in triplicate, which can be had for four annas from the under-signed. The copies of the testimonials must be submitted on papers specially provided with the application. Applications should be addressed to the under-signed by designation and not by name.

6. *Calendar of the School of Graduate Studies*

The Calendar of the School of Graduate Studies of the University of Toronto for the year 1943-44 has been sent to the Registrars of all the Universities in India with the request that it may be made available to the public for consultation, through University libraries. A copy may also be consulted in the office of the under-signed.

D. F. McCLELLAND,

Hon. Secretary,

Vincent Massey Scholarship Selection Committee,
5, Russell Street, Calcutta.

1st January, 1945.

LADY TATA MEMORIAL TRUST
Scientific Research Scholarships, 1945-46

1. Applications are invited for eight Scientific Research Scholarships of the value of Rs. 150 per month each for the year 1945-1946. Scholarships are tenable normally for a period of twelve months commencing from 1st July, 1945, and are renewable at the discretion of the Trustees. All old scholars who desire renewal should re-apply, after submitting a summary of the work done.

2. The Scholarships are open to men and women of Indian nationality who are Graduates in Medicine or Science of a recognised University. They must undertake to work whole-time and will be debarred from private practice.

3. The subjects selected for scientific investigation must have a bearing directly or indirectly on the alleviation of human suffering from disease.

4. Applicants must be required to furnish the following information in their applications along with certificates of physical fitness and character :—

- (a) Full name
(c) Sex—

- (b) Age—
(d) Permanent Address—

- (e) Details of Academic Career—
- (f) Particulars of previous research work—
- (g) Particulars of the proposed research—

(h) Particulars of other emoluments, scholarships and pay or any other financial support from friends or relations they are or will be in receipt of during the period they are Scholars and the amount if any.—

5. In stating the particulars of the proposed research under item (4) (g) applicants must give (a) a short resumé on the subject of research indicating the present state of knowledge and (b) details of the proposed research indicating (i) the methods intended to be employed, (ii) previous experience in the use of these methods and (iii) the experiments to be carried out.

6. Applications must be forwarded through the Director of a recognised Research Institute or Laboratory where the applicant proposes to work and must be accompanied by a letter from the Director or Head of the Department concerned stating that he has critically examined the details of the proposed research, that he approves of the general plan and that he is willing, as far as possible, to guide and direct the investigation and give laboratory facilities.

7. Applications, which must be typed, must give full particulars in the order indicated above and must be addressed to the Secretary, The Lady Tata Memorial Trust, Bombay House, Bruce Street, Bombay Fort, so as to reach him not later than 15th March, 1945.

8. Applicants are warned that any canvassing, direct or indirect, of the Trustees or Members of the Selection Committee, will entail disqualification.

9. The result of the selection will be announced on the 18th June, 1945, and the selected scholars will be required to report themselves for duty, to their respective Directors, on the 1st July, 1945.

10. The selected scholars shall devote themselves to the work before them to the entire satisfaction of the Trustees who reserve the right to withhold payment. They will be required to submit periodical progress reports every six months to the Secretary of the Trust, through the Director or Head of the Department concerned, together with the remarks of the research guide on the work done. The Scholarships are liable to be terminated without any notice on receipt of any unfavourable report from the Director or recognised Head of the Department under whom the scholars may be working.

N.B.—Testimonials, reprints and other papers received with the applications, will, under no circumstances, be returned. Applications from scholars who do not furnish full and detailed information called for under Item No. 4, more particularly (h), will not be considered.

Bombay, 15th January, 1945.

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THE CALCUTTA REVIEW

APRIL, 1945

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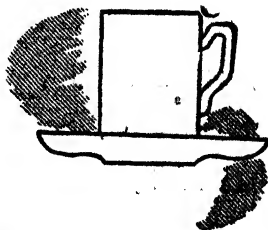
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THE CALCUTTA REVIEW

APRIL, 1945

EDUCATION IN CZECHOSLOVAKIA

JAN BAROS

Press Representative of the Czechoslovak Government

From ancient times education and instruction have ranked highest in the scale of ideals by which the Czechoslovak nation has grown—higher than conquest, adventure, glory, wealth or power. Esteem for knowledge and education may be traced in the nation's fairy tales and mythology; above all, however, in its history. It was fostered by the mother in her child, it was supported in the people by Czech kings and princes. The nation in her particular situation in the heart of Europe and surrounded by powerful nations, in the dramatic march of her history, saw the fulfilment of her destiny in her spiritual and moral strength. Her ambition is directed towards education, so that she might survive and hold her own amongst stronger neighbours.

Throughout her development there is a marked tendency towards a democratic conception. Neither the ancient nobility nor the division of the nation into various classes and layers of society ever went so far as to produce a concentration of education in one class or to make instruction a privilege of the rich or influential people. Even in the remotest hut there was a desire for knowledge and learning. The peasant saved unceasingly in order to send his son to school to become a student.

The majority of the great men of the nation—the scholars, philosophers, artists, statesmen—sprang from the Czechoslovak countryside, from the Czech and Slovak cottages. Democracy and learning met in close mutual relation. Apart from that, the religious question presented itself to the Czechoslovak nation while she was yet in the cradle of her history and bestowed its particular accent on her cultural life. Religious emphasis tended on the one hand to increase interest in the language and in books, and on the other hand also strengthened democratic and social feelings.

On the threshold of Czechoslovak history the scene is laid for the fight between the Eastern Slavonic trend of civilisation and the Western Germanic "Kultur," in connection with the penetration of Christianity. The first victorious stage of Germanic influence receded again in the fourteenth century, but it was apparent that Czech national civilisation was virile and that national consciousness was opposing German-Latin influence by seeking balance at the founts of Slavonic-Greek Eastern culture. Charles IV, King of Bohemia and Emperor of the Holy Roman Empire, chose Prague as his residence and founded a University there, "Carolinum," the first University in Central Europe (1348). In the midst of the Czechoslovak Nation the Reformation was born, resulting in a powerful forward-stride of the national civilisation., John Hus (1370-1415).

son of a poor mother from the countryside, came from a village school to the University, and ultimately became its Chancellor. He succeeded in achieving a national break-through in ecclesiastical tradition and also in making the national consciousness articulate. He was the founder of the diacritical, Czech hymns. The religious efflorescence produced a general demand for learning. Under the influence of the Brethren it became a sacred duty of parents and rulers to give instruction to their children. Bishop Blahoslav (1571) wrote a *Grammatica* and a *Philippica* "against the opponents of higher learning." By their own translation of the Bible the Brethren showed the nation the beauty of its language. The heritage of the Brethren culminated in the work of John Amos Comenius (Komensky, 1592-1671). In his 142 writings there are enshrined both the knowledge of his age and in particular the national belief and trust in spiritual values. Comenius shows how to use knowledge and how to educate the people. In his Bequest he admonished the nation to look after the education of youth and the cultivation of the mother-tongue. Even if he exceeds the boundaries of his nation in his pansophic suggestions, he remains all the same her genius and speaker.

It is an indication of his people's tragic fate that it took three centuries before his principle, that every child should receive education in his mother-tongue, could become a reality in his own country.

When, therefore, in the period of eighteenth century enlightenment the State took over the schools, it found the Czech people well disposed. The nation got what she was asking for, what she had always been longing for—an expanded system of public instruction, the codification of compulsory school attendance, etc. It is true that this gain was to some extent overshadowed by Germanisation applied by the Austrian State, but the recognized demand for instruction in the mother-tongue mitigated this shadow and the schools became a source of national energy. During the nineteenth century, these schools produced a number of nationally conscious scholars, men of letters, statesmen and teachers of the nation, who led her towards the great liberation of 1918, when T. G. Masaryk, the son of a coachman, himself a professor, became the first President of the free and independent State.

PRINCIPAL FEATURES OF THE CZECHOSLOVAK SCHEME OF EDUCATION

The whole educational scheme in Czechoslovakia is divided into the following three main parts: (1) The Primary Schools. (2) The Secondary (Middle) Schools. (3) The High Schools.

The Elementary National Schools had the following principal characteristics:—They were organised for children from the age of 6 to 14 years, at every place, where, within a radius of 4 kilometres (2½ miles) there lived 40 children of school-age, the schools were not closed even if the number of children fell to 15. A higher state of the elementary school was the "Civic school," providing a 3 or 4 years' curriculum. These higher schools for children from 11 to 14 and 15 years respectively were everywhere within a radius of 8 kilometres (5 miles). The teachers possessed certain necessary qualifications and were paid by the State. Elementary education was obligatory and free for all children. The child had to attend the school and class corresponding to the residential village or town or quarter of the town of the parents. The supervision of all schools was carried out by the State. Schools were visited at least annually by district Inspectors. The programmes of instruction and the syllabus were laid down in detail, and the text-books were subject to the approval of the Ministry of Schools and National Education. The teacher was then free to attain the prescribed goal by his own method.

On the initiative of the inspectors and of the Pedagogic Institute, experimental and reform schools were organised, i.e., elementary, higher elementary (civic) and secondary schools. Modern educational methods were tested at these

schools and from there reforms and suggestions went forth for the other schools. At each school there existed a Parents' Association which met in conference with the representatives of the teaching staff every month. The aim was to establish close contact between school and family.

The language of instruction was the language of the State, *i.e.*, Czech-Slovak. In districts inhabited by national minorities, the language of instruction was the language of the minority, *e.g.*, German, Polish, Hungarian, etc. Czech or Slovak was then the second obligatory language.

Medical care and social assistance was assured to needy children, *e.g.*, periodical medical inspection, supply of milk, text books, etc.

At the age of 14 years, having completed their compulsory period of schooling, both boys and girls had an equal opportunity to secure higher education, either technical or academic; in fact, the pupil could even make up his mind after the first five years of school attendance. He or she was assisted in the decision by an ample choice of State Schools, where the fees were low and could, if necessary, be waived altogether; or there were adequate opportunities for scholarships.

The technical and classical branches of schools were so arranged that practically every profession had its secondary and technical or special schools, and provision was made for studying at a University. A similar range of schools was also provided for the study of the Arts.

Pupils taking up apprenticeship in workshops or factories, immediately upon completing the compulsory elementary education, were obliged to attend continuation schools.

The Secondary Schools were classified:—

(a) Classical type (Greek-Latin)—preparation for classical studies in the University. This type was called the Gymnasium.

(b) The more realistic type—preparation for the highest studies of natural sciences and living languages. This type was called the Real Gymnasium.

(c) Reformed type—called Real Schools.

(d) Middle industrial, commercial and trade schools.

Secondary school education lasted 7 or 8 years. The leaving examination—"maturity"—qualified for admission to universities or schools of University rank (called high schools) or gave by itself the title to a higher grade of employment, *e.g.*, in the civil service or in private enterprises.

All branches of scientific and technical studies had their State or Provincial experimental institutes, research laboratories, workshops and libraries. There was a parallel system of schools and colleges for agricultural studies.

Text-books for all secondary schools were subject to the approval of the Ministry for Schools and National Education and were for the most part uniform for each grade and for each branch.

Teachers and professors were paid by the State and were covered by compulsory old-age and health insurance. They were appointed by the Minister of Education.

Films, broadcasting and theatres were placed very freely at the service of Education. Many of the elementary and secondary schools had their wireless sets and there was a regular weekly broadcasting service for all types of schools directed by competent educationalists appointed by the Ministry of Education.

Religious instruction at the elementary and secondary schools was entrusted to the different churches, who supplied qualified teachers. They gave religious instruction within the framework of the school curriculum and according to the professed religion of the children. Usually each class had two hours of religious instruction per week in which the various denominations could instruct their own adherents during the allotted period. Children who did not belong to any church were exempted from religious instruction.

The Academic education was divided into:—(a) University—Philosophic Faculty, Law, Medicine, Natural Sciences, Arts, Political Sciences, Theology.

(b) High Schools—Agriculture, Forestry, Mining, Veterinary, Arts and Science.
 (c) Technical High Schools—Civil Engineering, Machinery, Electricity, Architecture, Chemistry, etc. (d) Military Academy.

Universities and highest educational institutions of University rank could only be set up by statute. At the head of each University stood the Rector and the Academic Senate, all of whom were elected for the term of one year. Professors were nominated by the President of the Republic acting upon the advice of the Faculty concerned. Disciplinary powers were exercised in two grades, first the Academic Senate, and then the High Disciplinary Committee composed of the United Senates of all Universities.

Closely connected with the Universities were the various research institutes, learned societies, technical and trade institutes, etc.

Social welfare for students was almost entirely concentrated in the Association for University Students in the University Town of Prague, Brno and Bratislava; in a similar way an association for secondary schools operated in the provinces and had its own central committee. These were organised by the State or by the provinces, or even out of private donations and the State contributed to the maintenance of needy students. There existed also direct endowments from a variety of funds. Besides that, students without sufficient means were granted reduced fees or were exempted from fees. University students profited greatly in their social life by the existence of whole colonies of hostels in the University towns. The care of health was organised by the Students' Health Institutes, which were supported by the State. The efforts at social help for students of all the schools and institutes, as well as for temporarily unemployed intellectual workers, were very successful. Students of universities influenced the political and social life of the country.

Popular Education—adult education—was based on the principle of self-help and autonomy. It aimed at organising courses for adults and instituting public libraries, as well as recording local chronicles. The organisation of these activities was in the hands of both experts and laymen. Local cultural committees and district committees collaborated on the initiative and under the control of the Ministry of Education. Elementary school teachers had a duty to take an active part in the adult education of the district of their appointment. In 1936, there existed 13,000 local committees and 605 cultural associations, and their total activity produced lectures and courses attended by 5,700,000 persons.

The establishment of public libraries was imposed as a duty upon the local authorities. A system of travelling libraries was introduced. The schooling and training of librarians was expertly conducted by the State Librarian School attached to the Charles University in Prague.

The State maintained an Institute for supplying lantern slides and films which were lent to societies, clubs, cultural committees, etc. These committees were also systematically assisted by broadcasting. The efforts at popular education culminated in the foundation of a Peoples' University at Prague and Brno.

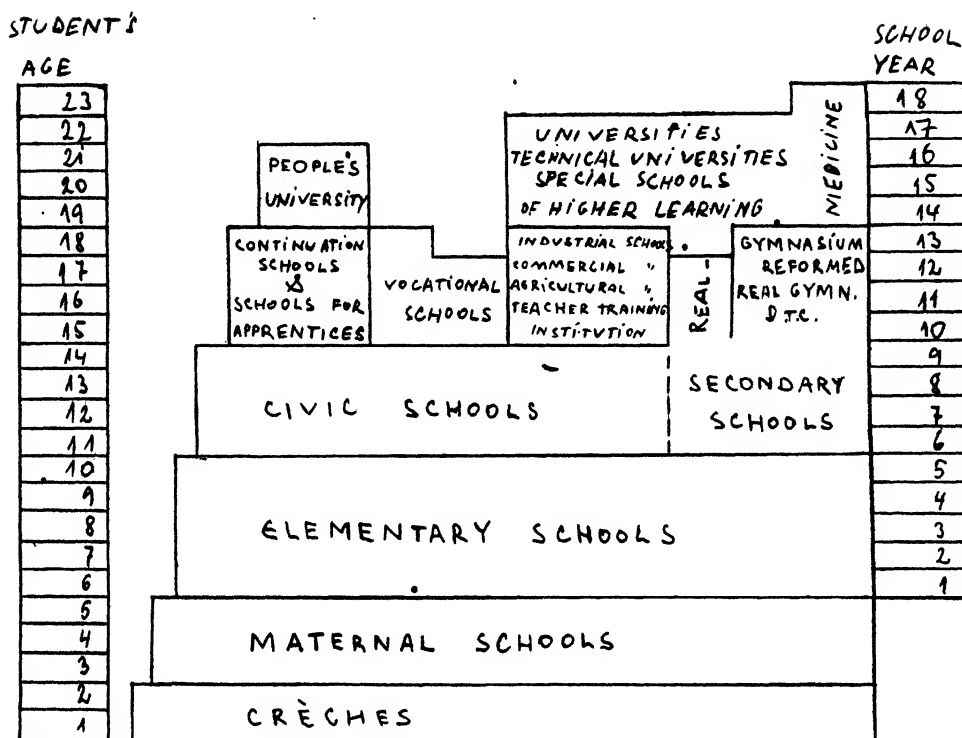
The Czechoslovak school system may be called a national one, and the Constitution itself says that "*The supreme authority and control over all instruction and education shall be in the hands of the State.*"

The State, in fact, directs the school system and the education of the nation by its good offices and by its moral and material support. The Treasury expended yearly about one-and-a-half milliard crowns for educational purposes. In addition the Provincial, District and Local authorities contributed to a considerable degree, approximately 500 million crowns a year (1 Re.=10 crowns).

State control, of course, besides providing rich pecuniary resources, also brought with it decrees, programmes, regulations and occasionally even red tape, but the teacher had, nevertheless, sufficient liberty in his work.

THE CZECHOSLOVAK STATE SCHOOL SYSTEM.

Types and levels of Educational Institutions.



The influence of the State appears as a unifying factor not only as far as organisation is concerned, but also in the social aspect. It softens distinctions of classes, creeds, races and nationalities. The State secures in the schools and educational institutions respect for pacific, humanitarian and democratic tendencies.

In accordance with the provisions of the Peace Treaties, the national minorities had schools in which instruction was given in their own language. The system was, therefore, multilingual.

The State administration of schools does not oppose experimental work in schools, on the contrary, it encourages it. Modern methods are applied in a whole network of experimental schools.

STATISTICAL SURVEY OF CZECHOSLOVAK SCHOOLS FOR THE YEAR 1933-34

A. ELEMENTARY EDUCATION

Types of Institutions and the level of instruction

1. Elementary and Pre-school :-

	Institutions	Number of Teachers	Students
(a) Maternal Institutes	2,587	5,664	119,275
(b) Elementary Schools	15,296	44,324	1,853,076
(c) Foreign Schools	6	21	473
(d) Schools for Defective and Backward Children	100	472	6,840
(e) Higher Elementary (Civic)	1,911	12,210	417,815
Total	19,840	62,691	2,388,479

Types of Institutions and the level of instruction				Institutions	Number of Teachers	of Students
2. Continuation Schools :—						
(a)	Agricultural	...	...	766	3,275	19,376
(b)	Commercial	...	...	97	532	4,423
(c)	Trade	...	...	2,342	12,379	116,328
Total				3,205	16,186	140,327
3. Secondary Education :—						
(a)	Classical Type (Gymnasium)	...	...	33	635	13,715
(b)	Reformed Real Gymnasium (Mixed type)	...	...	56	1,027	20,634
(c)	Real Gymnasium	...	...	147	2,918	64,805
(d)	Upper Real Gymnasium	...	...	3	71	1,513
(e)	Practical Type (Real Schools)	...	...	59	1,080	21,295
(f)	Teachers' College	...	...	62	871	10,026
(g)	Special Normal Schools	...	...	31	352	1,221
(h)	Foreign Real Gymnasium (French, English, Russian)	...	...	5	89	769
Total				396	7,073	133,978
4. Vocational :—						
(a)	Agricultural Schools	...	...	265	2,070	8,561
(b)	Commercial Schools	...	...	104	1,428	26,086
(c)	Technical Schools	...	...	293	3,302	44,894
(d)	Theological Schools	...	...	29	170	1,986
(e)	Midwives and Nursing	...	...	11	59	347
(f)	Other Schools	...	...	2	8	289
Total				704	7,037	82,113
5. Academic Education :—						
(a)	Universities	...	...	5	1,798	21,738
(b)	Technical Colleges of University rank	...	...	7	1,430	11,255
(c)	Pedagogical Academies	...	...	4	121	409
(d)	Theological Colleges	...	...	2	36	301
(e)	Special Academies	...	...	4	40	451
(f)	Academy of Arts	...	...	1	27	180
(g)	Conservatories of Music	...	...	4	187	1,099
Total				27	3,639	35,523
Grand Total				24,172	96,626	2,780,420

SULTAN GHIYASUDDIN IWAZ OF BENGAL*

613/1216—624, 1227

ABDUL MAJED KHAN, M.A.

Professor, Islamia College, Calcutta, and Lecturer, University of Calcutta

IN an article on the "Successors of Bakhtyar Khalji," published in No. 2 of the XIth Volume of the *Indian Culture*, I had only determined the chronology of the reign of Sultan Ghiyasuddin Iwaz of Bengal and had shown that he had never been a vassal to his Delhi contemporary, Sultan Shamsuddin Iltutmish. In the present article I propose to notice a few of the known organisational measures adopted by Sultan Iwaz and also to discuss the published coins of the Sultan.

Bengal was conquered by Bakhtyar in 1204 but until 1216 no attempt was made for its consolidation. Bakhtyar was too busy with his dreams of

* Read as a paper at the Indian History Congress, 1944, Madras.

conquests while Muhammad Sheran's rule was too short and had internal troubles and external intervention. Iwaz, during his viceroyalty from 1207-1210, had his hands full with the task of reconciling the Khalji Amirs of Bengal, who had opposed him in 1207. It might be that he had begun consolidation at that time but there is no record of that. Ali Mardan, the next ruler, who had declared his independence immediately after Aibak's death, was too selfish and vindictive a man to inaugurate measures of organisation. By his misrule and excesses in cruelty Ali Mardan had driven all to his enemy camp and the Khalji Amirs had to take recourse to the extreme measure of assassinating him to get relieved of his hated rule. The internal strife, which began after the death of Bakhtyar in 1206, came to an end only after the murder of Ali Mardan in 1216 A.D.

The election of Iwaz by the unanimous verdict of the Khaljis of Bengal to be their chief amply proved his popularity which he must have acquired during his viceroyalty from 1207 to 1210. There being an end to internal strife on his accession to the throne, Iwaz could turn his attention to measures of consolidating the conquests in Bengal.

The first task that engaged his attention was to transfer the capital from Devkot, which was situated at an extremity of the kingdom, to a more centrally located place, Lakhnauti, which had the honour of being Muslim Bengal's first capital during Bakhtyar's time. This new capital was to be defended by a fort built in the neighbourhood. This building of a fort outside the city tempts one to suggest that a standing army, as distinct from the citizen army, was raised which was quartered in the fort. The powerful navy which successfully prevented the invading army of Iltutmish from crossing over to Bengal in 622/1225 must have been organised as a regular branch of the fighting forces quite early in the reign of Iwaz. This separation of the fighting forces from the civilian population, the Muslim members of which were also required to join the army as volunteers, speaks of his great administrative genius. By building a navy which could be the only effective force in a low, marshy and river country like Bengal, he has proved his ability as a military strategist.

As communication was necessary for both military and civil purposes, he built a highway connecting the capital with the two major outposts of Muslim Bengal, Devkot and Lakhnau (Nagor) in the north and the south respectively.

He was a great builder too. Many public works like schools, madrasahs and mosques were undertaken, not only in the capital city but in almost all the important places in the kingdom. His monuments earned compliments for him even from his bitterest enemy, Iltutmish.

Credit must go to him for introducing the Muslim coinage in Bengal. As far as our present knowledge goes the Bengal Mint was founded in 616/1219. His coins furnish us with much of the information which we do not get from the chronicles of Delhi. The coins of 616/1219 all bear the legend "Sultan-*ul* Muazzan Ghiyasudduniya Wa'ddin Abu'l Fath Iwaz Bin Al-Husain-Naser Amir-*ul*-Muminin." The caliph is not yet definitely named. Nor does Iwaz assume the greater title of "Sultan-*ul*-Azam." A special dated coin of this year, namely that bearing the date 19th Safar, 616, suggests, in the absence of any other reasonable explanation, the date of the beginning of Bengal coinage.

The same type of coins as those of the ordinary issues of 616/1219 were issued in 617/1220 and also possibly in 618/1221, though no coin of the latter year has yet come to light. Coins of 619/1222 reveal new legends on them. There were two issues of this year. While both bore the same legend "Sultan-*ul* Azam Ghiyasudduniya Wa'ddin Abu'l Fath Iwaz Bin Al-Husain wa Wali-i-Ahdehi Ala-*ul*-Hagwa'ddin" on the reverse and "An Naser ed Duniya, Amir-*ul*-Muminin" on the obverse, one issue bore a distinct date Rabi II, 619, whereas the other bore the date 619 only. These coins of 619 are important for more reasons than one. First, we find Iwaz assuming the higher title of 'Sultan-*ul*-Azam'; second, the caliph is definitely named; third, a successor is nominated and proclaimed

on the legends of the coin for public information. Month Rabi II, on some of the coins of this year, as it will be shown later, signified the date of the arrival of the envoy from the Caliph of Baghdad. This further shows that after Mahmud of Ghazna, Iwaz was the first Muslim ruler of India to have got the investiture of the caliph. His rival and contemporary of Delhi, Iltutmish, only followed his example when he applied for and got the caliph's investiture in Jumada I. 626, about 7 years later. The caliph's investiture gave a *de-jure* title to his *de-facto* rule and thereby strengthened his claim against the pretensions of his Delhi rival. In the following year, again, there were two issues, one bearing the year 620 only and the other having the date 20th Rabi II expressly mentioned on it, while the legend on the obverse having the name of the caliph was unaltered. The legends of these coins again give us new information. Iwaz assumes the greater title of "Sultan-us-Salatin-Qasim-i-Amir ul Muminin," while the name of the crown prince Alaui Haq is substituted by that of "Muizzudduniya Wa'ddin Abu'l Muzaffar Ali-Burhan-i-Amir ul Muminin." Thus we find that the choice of the crown prince is revised in favour of Muizzuddin who, though not directly declared a sultan, is given all the titles of royalty and that Iwaz assumes the title of "Sultan-us Salatin." The special issue of the 20th Rabi II of this year suggests that the caliph, by an investiture received on that date, recognised the arrangement and conferred the higher title of "Qasim-e-Amir ul Muminin" on Iwaz and the lesser one of "Burhan-e-Amir ul Muminin" on the heir-apparent.

In Jumada II, 621, came another embassy, as the dated coin suggests, from the Caliph confirming the arrangements of the last year as regards nomination of the successor. The title of the heir-apparent is, however, changed from 'Burhan-i-Amir ul Muminin' to 'Yad-i-Naser-i-Amir ul Muminin.'

Now as regards the peculiar dates Rabi II, 619. 20th Rabi II, 620 and Jumada II, 621, it may be said that these signified the dates of arrival of ships carrying envoys from the Caliph. Thomas made this suggestion in his 'Initial Coinage of Bengal.' It is interesting to note that all these dates fell within the Christian month of June, the convenient season for sea-going vessels to come to Bengal ports, a fact corroborated by the diaries of the early English merchants in Bengal. The fact that the envoys from the Caliph used to come by sea further suggests that there was established, if it did not exist from before, a maritime connection of trade and commerce between Bengal and at least Baghdad. Though direct evidence is lacking it would possibly be not an ill-founded assumption if one supposes that Iwaz encouraged the over-seas trade of his subjects. Iwaz was not only an administrator, he was a great general too. His wars with the Ganga ruler Anangabhimha of Orissa and the Senas of Eastern Bengal, though of unknown results, must have at least checked their designs on Muslim Bengal, which had certainly been weakened by the internal strife following the death of Bakhtyar. He had also frustrated the designs of Iltutmish, as the subsequent events suggest, in 622/1225. He proved true to the trust reposed in him by the Khaljis and never allowed the Delhi Sultan to establish his sway over Bengal till the last moment of his life. The success that Prince Nasiruddin gained over him in 624/1227 was mostly due to Iwaz's unpreparedness for the surprise attack on the capital, while he was busy in an eastern campaign from where he had to make a hurried march to the defence of the capital with only those soldiers who could be hastily collected and put on the field.

That Iwaz was one of the great Muslim rulers of Bengal, and certainly the greatest ruler of the 13th Century Bengal, may be assumed from the tributes he received from his rival Iltutmish and also from the pen of Minhaj the chronicler of Delhi, who had no reason to be sympathetic but hostile, and who writes thus:

"He was magnanimous, just and munificent. During his reign the troops and the inhabitants . . . enjoyed comfort and tranquillity."

THE SANCTITY OF AGRA

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• THE discovery of certain records (the pre-Mutiny Records in Agra) combined with the study of certain manuscripts (*Tarikh-i-Agra* by Laia Seelchand, *Tarikh-i-Agra* by Manak Chand, the *Babur Nama*) and monuments (the Buddhist remains in the region of Agra, the Jain and Hindu temples in the city of Agra, the monuments of the Sultans of Delhi, those of the house of Sur and of the house of Babur) has thrown new light on the cultural history of Agra. It can safely be inferred that the region of Agra has been holy and sacred from the earliest times as is attested by the Hindu scriptures. On the one hand Agra is the birth-place of Shri Vyas, the reputed compiler of the Vedas and the author of the *Mahabharata*, the *Puranas* and the *Sutras*; and on the other it is the scene of Vishnu's incarnation under the name of Pars Ram. Agra is also the centre of the Anandi Devi cult and some old temples which are specially dedicated to her still exist. Besides, the region of Agra which includes the ancient temple of Kailash in the village Swami and that of Sital Devi at Mau along the banks of the Jumna is noted for the celebration of Hindu religious fairs. The Kailash fair is held at the Kailash temple every year in the month of August; and fairs are held similarly in the neighbourhood of the Sital Devi temple where people assemble in large numbers twice a week. Agra is also noted for the remarkable celebration of the Dasehra Festival which attracts huge crowds from different parts of the country.

In the history of Hinduism Agra occupies as important a place as does Muttra or Kashi. Like Muttra and Kashi, Agra contains some of the oldest shrines and temples representing and embodying the greatness of some of the renowned Hindu gods and goddesses. Around its four corners or outposts Agra is supposed to have had four great temples from times immemorial; and some of these temples can still be seen; for instance, the temple of Balkeshwar Mahadev near the waterworks, the temple of Mankameshwar at Rawatpara, another bearing the same name at Raoli near the Collectorate, the temple of Prithwi Nath Mahadev at Shahganj and the temple of Rajeshwar Nath at Rajpura. All these temples range over the length and the breadth of Agra and each is separated from the others by a considerable distance. In spite of the long distances involved, Hindu devotees go round these temples in the month of August every year and thus perform the religious service called *Prikhamma* (*Parikrama*). Curiously enough, the whole range of the journey round the said temples is performed in the course of a given night which falls invariably in the Hindu month of Sawan during the rainy season.

Over and above the aforesaid shrines which have been made conspicuous by being woven into the calendar of annual religious services whose performance is incumbent on almost all Hindus, Agra possesses many more temples belonging to the various sects of the Hindus, and particularly to the Jains. A famous temple of the Svetambara Jains lies at the Roshan Mohalla and another pertaining exclusively to the Digambara sect of the Jains lies at Moti Katra. Besides these, there are temples belonging to the Arya Samaj and to the Sudras or the Kalals at Hing-ki-Mandi and Nai-ki-Mandi respectively. Buddhist shrines which existed in large numbers in the region of Agra have practically disappeared but remains of these can still be traced easily at Batesar and Itimadpur.

These facts demonstrate the sanctity of Agra in the eyes of the Hindus, but it is and has been no less sacred to the Muslims. Throughout the period of Muslim rule extending beyond seven hundred years the temples of Agra were left intact and uninjured. Not even the most notorious iconoclast—Mahmud of Ghazni, Firoz Shah, Sikandar Lodi or Aurangzeb—can be charged with the demolition of any *mandir* at Agra. There was no attempt at the persecution of the Hindus and there never was an incident like the Massacre of St. Bartholomew's Day, nor anything like the principle of *Cujus regio ejus religio* (he who rules the state governs the religion) which was practised by the Tudor monarchs in the 16th and by the German princes in the 17th century. Unlike the capital

cities of Europe in the Middle Ages, Agra, the metropolis of India, enjoyed harmony and toleration. Joint fairs of Hindus and Muslims were held throughout the 13th, 14th, 15th, 16th and 17th centuries; and prior to that there had been considerable intermixture of Hindu-Muslim cultures in Sind as well as in the Deccan. The Arab geographers and travellers—Ibn Hauqal in the 10th century and Ibn Battuta in the 14th century—were impressed by this. Ibn Battuta travelled over the whole of India and passed through the region of Agra more than once. Although he makes no definite mention of Agra—apparently because Agra had then suffered a temporary eclipse for reasons which may not be discussed here—yet he takes great interest in studying the social life and conditions in the whole of the Doab or the Gangetic valley. It appears from his *Rihla* that Hindu priests or Jogis travelling through the Doab came to the court of the emperor Muhammad bin Tughluq; and this is confirmed by the *Aitihasik Jain Kavyasangraha* (a collection of contemporary Jain poems) which tells us that Jain priests, namely, Jinaprabha-Suri and Jinadeva Suri, came to Delhi and visited the court of the said emperor in A.D. 1328. It should be noted that the emperor did not always hold his court at Delhi. He was frequently moving about and the court was held accordingly in different parts of the empire at different seasons and as necessity arose. Occasionally in the course of the royal tours, as Ibn Battuta informs us, the court was held even at comparatively unimportant places and it is by no means impossible that the region of Agra sometimes became the scene of Muhammad bin Tughluq's famous durbars. Though the particular incident of Jinaprabha Suri's visit to the "Muhammad Shahi" court has been mentioned with special reference to Delhi, yet there is reason to assume that such visits were repeated at different places since Ibn Battuta reports the arrival of some Jogis at the Sultan's court as far as Daulatabad. However, under Mughal emperors Agra was recognized as the *Mustaqarrul-Khilafat* (the resting place of the Caliphate) and remained uniformly the centre of political activities from the time of Babur (1526-1530) to that of Muhammad Shah (1719-1748). The Mughal emperors with few exceptions celebrated fairs such as Shivratri, Ramnaumi, Dasehra and Dewali at their court as well as in the harem and the Hindus did not fail to make a response. They participated equally zealously in the 'Ids and the Muharram. The joint Hindu-Muslim gatherings which have been recently revived in the city of Agra on the occasion of 'Ids. The participation of the Hindus in the Muslim festivities not only at the 'Id-ul-Fitr but also at the 'Id-ul-Azha is reminiscent of the spirit of reconciliation which was at work through centuries of Muslim rule in this country. Furthermore, the Muharram is celebrated at Agra with *éclat* and enthusiasm by the Muslims with the goodwill and even the co-operation of the Hindus. It is interesting to note that Agra has become as much famous for its unique Muharram celebrations as for those of the Dasehra.

The Mughal emperors also made Agra the chief city of Islam and styled it the *Mustaqarr-ul-Khilafat* (the seat of the Caliphate). In other words, Agra became as sacred as Baghdad was in the medieval world of Islam. Although the Mughal empire is no more, yet Agra has not lost its old sanctity in the eyes of the Muslims. It is still sacred to the Muslims of both schools of thought, namely, to the Sunnis as well as to the Shias. To the Sunnis it is sacred because it is the sanctuary of many saints of the Sufi order; above all it contains the dargah of Shaikh Salim Chishti, and that of Shah Abul Ula, a famous saint and scholar of the Sunni sect in the 17th century. To the Shias Agra is sacred because it contains the holy remains of the greatest of the Shia saints and scholars—Qazi Nur-Ullah Shustri, commonly known as Qazi Sahib. The Shias rally to his tomb from all parts of the country and muster strong every year in the month of March when Majlises are held in his honour. So sacred is the soil of Agra in the eyes of the Shia Muslims that their Mujtahids (Doctors of Divinity) have unanimously declared it as sacred as Kerbala. Consequently Agra has become known in the Shia world as Kerbala-i-Hind (the Kerbala of India). Colonies of Shia Muslims have sprung up in Agra,

particularly in the vicinity of Qazi Sahib's dargah outside Vazirpura. Curiously enough, those who could not come in their lifetime to reside at Agra are known to have left behind wills to the effect that their dead bodies be carried to Agra and buried there. One conspicuous instance of this kind may here be mentioned. The greatest of the Shia Mujtahids—Maulana Nasir Hussain of Lucknow—died at Lucknow in 1942 and according to his will his body was brought over to Agra in March, 1943 and buried ceremoniously amidst a Shia congregation of about ten thousand men and women in the enclosure of the said dargah.

It will not, therefore, be amiss to claim Agra as the holy land both of Islam and Hinduism. In this connection the Hindus and Muslims of the present generation whose minds have been fed on the poisonous literature found in the current books of history and are thus not unlikely to forget the old traditions of brotherhood and affinity would do well to remember the advice offered by a Sanskrit poet:—

सेवितव्यो महावृक्षा फलच्छाया समन्वितः ।

यदि दैवात् फलं नास्ति छाया केन निवार्यते ॥

“ It behoves you to serve and cherish the great tree capable of yielding fruit and shade. If by chance it ceases to yield fruit, who can take away its shade ? ”

Although Agra has outlived its glory and has ceased to enjoy the patronage of the British Government, yet it continues to be the land of rich traditions and great potentialities for Hindus and Muslims alike. History is replete with instances of this. In the suburbs of the Agra Cantonment there is a dargah called the Makhani Gumbad, a Muslim shrine revered also by the Hindus. The building of this shrine is Hindu in character and style, the window frames as well as the brackets of the eaves being carved with figures of elephants, horses and peacocks. At Jalesar in the district of Agra the old fort of the Hindus was preserved by the Muslim governors and a large stone figure of a horse built into a wall can still be seen. It is believed that there was a Muslim saint at Jalesar who was killed in a battle with the Hindu rajas and that after his death the saint's horse returned to the Jalesar fort and then turned into stone. To commemorate this a Hindu-Muslim fair is held at Jalesar every year at the said spot. The memory of another Muslim saint, Mian Salar Masud Ghazi of Bahraich, is similarly cherished by the Hindus and Muslims alike and in his honour Hindu-Muslim fairs are held not only at Bahraich but also at Agra and at many other places in the U. P. under different names. At Agra it goes under the name of *Chharion Ke Mela*. At Runkuta in the district of Agra there is an ancient temple of Vishnu, commonly known as the temple of Pars Ram; in the vicinity of this temple a large fair is held every year to celebrate the Dasehra which is joined also by the Muslims and close by there is a dargah of a Muslim saint, Sarwar Sultan. The saint's memory, says Mr. Neville, “ is held in great veneration by Musalmans and Hindus alike.” Shamsabad, a village in Tahsil Itmadpur, district Agra, derives its name from a Muslim fakir who was commonly known as Shamsher Shah or Shams. He is said to have settled here early in the 16th century. He won the hearts of both the Hindus and the Muslims and his memory is still cherished equally by the Hindus and the Muslims of Shamsabad.

So near and dear has Agra been to the Muslims that Cunningham was misled into believing that ‘Agrah’ is the Muslim name of the town. In fact the term Agra is of Hindu origin—a subject which I have already discussed in an Essay*. It should be noted that the Hindu name Agra was retained by almost all the Muslim rulers including Sikandar Lodi and Akbar. The term Akbarabad was introduced by Shahjahan, but it did not survive long.

* “ Agra from the earliest times to the Series ”

(My Impressions of Europe and other Essays), Agra, 1943.

LABOUR CONDITIONS IN THE COALFIELDS OF BENGAL AND BIHAR

H. C. MOOKERJEE, M.A., Ph. D., M.L.A.

I

There are two organisations of those that are engaged in coal mining, one very largely of European concerns raising first class coal and the other composed exclusively of Indian concerns raising second class coal. The European organisation calls itself the Indian Mining Association or, more shortly, the Association and the Indian organisation, the Indian Mining Federation as the Federation.

The strong position of the European Association may be inferred from the fact that in 1920, 134 coal companies, all of which were its members, produced more than 66 per cent of the total output and that 50 per cent of the total number of coal concerns, all members of the Indian Federation, produced only 6·3 per cent of the total output.

According to *Indian Coal Statistics* for 1931, there were altogether 548 coal companies working in 1929. Of these, 134 belonged to the European Association and 404 to the Indian Federation. The former comprising about 25 per cent of the total number produced more than 66 per cent and the latter comprising about 75 per cent of the total number raised about 34 per cent of the total output.

Recently, some Indians interested in coal mining have started an association of their own under the name of the Indian Colliery Owners' Association. The existence of this third organisation has not, however, made any difference in the situation outlined above.

Most of the smaller Indian coal concerns producing second class coal were established during the coal boom in 1919 and 1920. Unable to face the depression which followed, many of these had to shut down so that between 1925 and 1929, the number of coal mines was reduced from 810 to 548. One reason for their failure in meeting the depression was their uneconomic working, to which reference was made in the report on the methods of coal mining in India included in the *Report of the Coalfield Committee* of 1920.

This is proved by the fact that out of the 810 coal concerns working in 1925, as many as 336 did not use mechanical power while, after the closing down of most of the smaller Indian concerns, 382 used mechanical power and the rest carried on the struggle with the greatest difficulty and were thus unable to declare any dividends till there was a distinct improvement in the situation.

II

All this has been said to make clear the fact that the average coal unit is almost invariably smaller in the case of the Indian concerns with the result that their smallness coupled with the inferiority of the coal produced always places them at a disadvantage whenever there is anything like a crisis in the coal trade, as also that when we speak of high dividends paid by coal concerns, specially when these were earned during the period of depression, we have to take it for granted that they were British-owned and British-controlled coal companies.

Thus, according to the *Report on the Production of Coal in India*, 1922, out of 132 coal concerns quoted in the share list, 60 paid no dividends at all. Of the 63 which paid dividends and all of which were members of the European Association, "eight companies did extremely well, paying dividends between 60 and 145 per cent; seven paid between 35 and 50 per cent and the remainder (i.e. forty-eight) paid between 1½ and 30 per cent."

According to *Capital* for May 12, 1927, out of the ninety-nine companies quoted in the share list in 1925, "forty-five paid no dividends, five paid over 60 per cent, ten paid from 35 to 50 per cent and the remainder (thirty-nine) paid between 2½ and 22½ per cent."

Messrs. Wadia and Merchant on page 353 of their recently published book *Our Economic Problem* state that "Four leading coal companies (all European controlled) paid in 1929, 70, 55, 36, and 30 per cent, respectively." Again on page 315 of the same book, these authors say that "Sixty-two balance sheets of coal companies published from January to November, 1940, show a total profit of Rs. 105 lakhs against Rs. 162 lakhs in 1939 and Rs. 81 lakhs in 1938 but the wages paid to miners are ridiculously low."

It has to be added here that those European concerns which failed to pay dividends or which earned small profits were either newly started coal mines or suffered from lack of mechanical appliances, of transport facilities or from high overhead charges.

The European coal companies to which reference has been made here are, like the corresponding tea concerns, managed by managing agency firms. The dividends paid to the shareholders do not represent the total profits earned, a respectable proportion of which goes to them.

Some of the disadvantages of the managing agency system were noticed by Dr. D. H. Buchanan, Ph.D., D.Sc. (Econ.), now Professor of Economics in Fisk University, who, on page 269 of his *Development of Capitalistic Enterprise in India*, drew attention to them in the following terms: "There is much complaint about the control of the (coal) mines by (managing agency) firms of Calcutta merchants rather than by men primarily associated with and interested in mining. . . The bad custom of commission-taking is probably at its worst in coal mining. Firms of managing agents generally do very little towards the success of the operations but *their charges, including directors' fees, may constitute one-fourth of the total expense of production.*" (Italics ours).

If the managing agency firms are able to enjoy such a substantial share of the profits which, as will be shown presently, are mainly due to the low wages paid to the miners, the very small amounts spent on their welfare work, etc., it is because of the indifference of the shareholders and the very large powers they have taken under the articles of association of the concerns managed by them.

It is the information of the present writer that shareholders rarely attend the general meetings of the coal companies in any appreciable number, that two holders of ordinary shares personally present at such meetings in most cases constitute a quorum to choose a chairman and declare a dividend and that three persons holding ordinary shares, whether in person or by proxy, constitute a quorum for all other purposes.

It is admitted that there has been some improvement in the situation by the 1936 amendments under which the interests of the shareholders have been better safeguarded in several ways and closer contact has been sought to be established between them and their directors. But it is by no means correct to hold that these amendments have deprived the managing agency firms of the power they possess to practically shape the general policy of the companies under their management.

III

In the larger coal mines controlled by Europeans, the managers and most of their immediate subordinates are non-Indians who have occasionally little but generally no knowledge of the dialects used in the coalfields and are ignorant of the ways and habits of the miners. It is this which explains the existence of the contractors and the *sardars*. Though aware of their evil practices, the Europeans in charge find it almost impossible to get on without their assistance.

Most of the coal is extracted by labour working under people called "raising contractors" who receive a fixed payment per ton in return for which they supply the workers. In some cases there is one chief contractor, in others

a number of contractors for different kinds of work with sub-contractors under them. This system involves a division of responsibility between the manager and the contractors, the former being responsible for the safety, housing and general welfare of the miners and for seeing to the observation of all provisions of mining legislation. But the manager has little, if any, control as regards the selection, number and wages of the labour force or over their allocation of work.

A second system is to obtain labour through *sardars*, who are leaders of gangs consisting of 10 to 50 people, all coming from a single locality. These are in a position to ensure a more or less regular supply of miners as generally they are influential in their villages. But even here payment for work done is made in a lump sum which the *sardars* divide among their men.

Under these circumstances, there is nothing to prevent the contractors and *sardars* from exploiting the ignorant and helpless people who work under them. This generally takes two forms. In order to have a hold on their men, the contractors and *sardars* advance loans always at high rates of interest so that repayment is difficult. The miners are compelled to borrow to meet the expenses for food, light, etc., which they have to incur during the period which intervenes between their arrival at the mines and the first payment of their wages. The second form of exploitation is the extraction of bribes before taking them in. As most of the miners are penniless when they come to the mines, these men take from them their wages for the first or even the second week thus compelling them to borrow further amounts.

While bribery is common in almost all industries, coal mining has a particularly bad reputation for this practice. Nor is it confined to the humble Indian contractor and *sardar* only. Dr. D. H. Buchanan on page 338 of his *Development of Capitalistic Enterprise in India* commenting on its extent says. "It is said by persons of experience and wide acquaintance in the mining regions that this practice extends to the managing agency firms, that certain mine managers actually pay to the agency firms handsome salaries for the privilege of being managers and consequently the holders of the bags into which a share of all the collections finally come. . . . The trail of these commissions is beyond discovery, but where everyone below believes in the system, some at the top probably take advantage of it."

It ought to be mentioned here that the Royal Commission on Indian Labour of 1929-31 condemned this type of recruitment of labour and its supervision and recommended the direct employment and dismissal of miners by the colliery managers; but as this was not made obligatory under law, the suggestion has not been accepted on anything like an extensive scale. The contractor and the *sardar* still flourish and they always take advantage of their hold on the miners, their ignorance and their helplessness, to pay them very low wages—a fact abundantly clear from what follows.

IV

On page 126 of his *Industrial Worker in India*, Mr. B. Shiva Rao gives the daily wages of labour in the Bengal and Bihar coalfields for the year 1936:—

"Miners Re. 0-7-3; 1 cadres Re. 0-6-3; skilled labour Re. 0-8-9; unskilled labour Re. 0-6-0."

It would be a mistake to take it for granted that even these poor wages earned regularly for labour in coal mines are drawn by people who, as shown elsewhere, are generally irregular in their attendance.

The President of the National Association of Colliery Managers had these low wages in his mind when in February, 1937, he referred to the "ridiculously low wages of the workers."

Formerly, families worked together in the coal mines and managed to earn an amount sufficient to keep them going, but the legal prohibition of women from

working underground, which has been suspended temporarily on account of the present war, worsen the situation still further.

V

In view of the physical strain involved and of the dangerous nature of the work, one would expect that the miners would demand and succeed in obtaining higher wages. What has stood in the way so far is the casual character of the labour force. Passing to and fro between the mines and the villages and regarding their wages as supplementing their earnings as agriculturists or as landless agricultural labourers, the people concerned do not feel called upon to make any very strenuous efforts to increase them. This would have been a life and death matter with them if they had been compelled to rely exclusively on their wages for their living. As contrasted with the jute mill workers nearly four lakhs of whom are concentrated within a small area, the lakh and a half coal miners who are employed in the Raniganj and Jharia fields are scattered over a wide territory which makes united action difficult for them. There is also the fact that while a majority of the workers come from the *Santalis*, the rest are drawn from lower caste Hindus and some from the poorer sections of the Muslim population. This too does not encourage concerted action especially as the aborigines prefer to keep very much to themselves.

All these facts explain the unsatisfactory progress made by the trade union movement among the coal miners, a fact clearly proved by the small number who have enrolled themselves in the only two recognised unions of miners, viz., the Indian Colliery Labour Union and the Indian Miners' Association. According to the *Report of the Chief Inspector of Mines* for the year ended 31st December, 1941, these organisations had a total membership of less than 17,000 though the Trade Union dues were almost nominal, varying as they did from three pies to four annas per month.

VI

Poor as are the earnings of the coal miner, we shall now try to ascertain how he spends it. The first charge on his wages is the bribe he must pay and the second the interest on his debts. The money-lender, when he is the contractor or the *sardar*, deducts his interest and then pays him his wages. The stalwart Pathan money-lender, a bully by profession, is always present when wages are paid and invariably manages to extract his pound of flesh. In most cases, the miner is unable to pay any appreciable amount towards the principal and so he continues to work to enrich his exploiters. According to the estimate of the Royal Commission on Industrial Labour not less than two-thirds are in debt.

With what remains of his wages, the miner, often with his wife and even the older children, pays a visit to the liquor shop where, according to an authority who has made a special study of this problem, about half the monthly earnings is spent on alcoholic beverages. For further details, the reader is referred to the contribution entitled "India's Working Classes and Their Problems" which appeared in the *Asiatic Review*, January, 1924.

That such a large proportion of the wages was, and is still, spent on liquor is clearly proved by the annual Excise Reports of the Bihar Government. To take two years only within recent times, we find that in 1929, the 55,000 persons engaged in mining in the Jharia coal fields situated in this province spent Rs. 7 lakhs on drink and drugs. Six years later, that is to say in 1935, 50,000 such workers earning roughly half the wages paid in 1929, spent Rs. 12 lakhs on country liquor alone. The rise in the expenditure under this one item is explained by the fact that, owing to a change in the excise policy of the Bihar Administration, the price dropped from about eight to about two annas a bottle—abundant justification for prohibition introduced by the Congress Government when it came into power in 1937.

VII

Before condemning the illiterate miner for his intemperance, let us remember how dull and wretched his life is, how few the amenities he enjoys and how hard he has to work to earn his poor wages. The habit of drinking to excess in many cases enables the miner to set at defiance, at least temporarily, those restraints which, when he is in his village home, prevent him from indulging in sexual immorality. The liquor shop often leads him to the den of vice. Many miners, their wives and their children are sufferers from the after-effects of venereal diseases, a fact well-known to those who, like the present writer, have seen the same class of people about 40 years ago and noticed the signs of physical degeneration so prominent among them today.

What remains after paying the bribes and the interest and the purchase of drink and occasionally of drugs is spent on clothes, light, fuel and food. The present writer has intentionally refrained from referring to such extraordinary items of expenditure as those incurred for ceremonies like marriages, funerals, etc. One can well imagine that they mean fresh visits to the money-lender with an ever-increasing recurring liability in the shape of interest and, probably, further lowering in the standard of living.

So far as clothes are concerned, the present writer who has been visiting the coalfield areas of Bengal and Bihar regularly for half a century and more is in a position to vouch for the correctness of the view that coal miners are unable to renew their clothings at regular intervals and that most of them find it almost impossible to purchase the minimum amount necessary to hide their nakedness.

As regards the food consumed by these people, we are told by Dr. Vera Anstey on page 306 of her *Economic Development in India* that "The usual diet of the miners (boiled rice and pulses, and scanty vegetables) is entirely unsuited to those engaged in hard, muscular labour." She underlines the above statement by adding that "Milk, fish, meat, *ghree*, and nitrogeneous edibles in general are said to be almost entirely lacking."

In this connection attention may also be drawn to what is said by Mr. B. Shiva Rao, a member of the Servants of India Society, on page 145-46 of his *Industrial Worker in India*: "I can recall the look of astonishment on the faces of the members of the International Textile Delegation which visited Madras in 1926 when a weaver from one of the mills asked in the course of discussion: 'Do you regard working on two looms in Lancashire as too strenuous an occupation?' The answer was significant: 'What do you eat?' said one of the delegates; and after we had gone into the question of food, he added: 'You cannot expect much stamina on a diet of rice and lentils.'"

The unbalanced and occasionally the inadequate diet of our miners together with their ill-health accounts for their inefficiency, a fact amply demonstrated by what follows. According to the official reports for 1923, the annual average output of coal of the Indian miner working in inclines not more than 200 feet deep and in open quarries, as for instance in the Bokaro railway quarries, was 118.8 as against 196 tons for the British miner. After the introduction of coal cutting machines and the electrification of mines, the Indian miner's average annual output increased to 192 tons in 1937 as against the British miner's average output of 298 tons. The difference between the two is that the British miner works in mines much deeper than those in which his Indian compatriot works.

VIII

There are two types of housing in the coalfields. In some places those regarded as permanent labourers are provided with small plots of land adjacent

to the mines on which they raise their huts out of materials supplied free by the concerns employing them. This ensures the presence of a small labour force. As the amount of land available for this purpose is limited mainly on account of subsidences resulting from underground work, there is nearly always shortage of sites possessing solid foundations. Accommodation of this type therefore is not available for any except small numbers of landless men who have to depend exclusively on their earnings as miners.

The majority of the workers who generally take to mining when they are in need of money or when they have nothing to do in their homes, constitute a floating population for whom, in their own interests, the coal concerns have to provide housing.

Rent-free accommodation for all workers living in the mining areas excepting the very small number having their own huts is usually provided by their employers. These consists of single-room tenements known as *dhowras*, generally ten feet square. Everything, cooking and sleeping, is done in these quarters but in the dry season the former is done on the verandahs or in the open.

Although the *dhowras* are ordinarily made of brick and cement concrete, they are often dark and badly ventilated on account of the absence of windows. The latrine accommodation and the bathing and washing facilities are frequently insufficient. The present writer who had visited some prosperous coal mines controlled by Europeans has been informed that many of the roofs of these tenements leak so badly in the rains that it is difficult to find a dry spot during a heavy downpour.

From what appears on page 6 of the report submitted to Government in August, 1926, by the Chairman, Jharia Mines Board of Health, it is clear that in 1923, 7 per cent. of the quarters were in his language "in a ruinous condition" and therefore unfit for habitation though, as a matter of fact, these were under use for that purpose. Where it had been laid down that the minimum size of each room should be 10 feet by 10 feet by 9 feet high, in other words were to be 900 cubic feet, no less than 47·4 per cent were smaller. The following statement shows the number and percentages of these rooms:—

Between 900 and 700 cubic feet	...	7,214	...	15·2%
Between 700 and 600 cubic feet	...	5,466	...	11·6%
Between 600 and 500 cubic feet	...	5,424	...	11·5%
Between 500 and 400 cubic feet	...	2,843	...	6·0%
Under 400 cubic feet	...	1,450	...	3·1%
		22,397	...	47·4%

When we remember that each room is supposed to accommodate a miner, his wife and three children with at least one dependant thrown in, all of whom use it for every purpose except probably washing and occasionally cooking, one wonders whether those responsible for providing this type of accommodation had any thoughts to spare about the welfare of their workers.

On page 267 of his *Development of Capitalistic Enterprise in India*, Dr. D. H. Buchanan has given a statement showing the dividends of eight European controlled coal mines for the quinquennium 1916-20 and 1921-29. Taking the years 1921-23, we find that the dividend paid by the first of them ranged from 145 to 160 per cent, the second from 65 to 86 per cent, the third from 60 to 85 per cent, the fourth from 57½ to 71½ per cent, the fifth from 57½ to 65 per cent, the sixth a uniform 50 per cent, the seventh from 17½ to 40 per cent and the eighth from 17½ to 25 per cent.

These admittedly earned higher profits than others but there is nothing to show that the rest of the European-managed coal mines had undergone such losses from the time they had taken in hand the erection of quarters for their workers as to justify the kind of accommodation provided for them.

As the putting up of these *dhowras* was one of the first things undertaken, for mining could hardly commence without providing some kind of accommodation for labour, a conclusion one is entitled to draw is that, from the very beginning, those who were controlling the operations had made up their minds to avoid any except unavoidable expenditure from which they excluded the additional expense involved in providing healthier houses.

IX

As regards the other amenities provided for the miners, it is a well-known fact that the water supply is not always pure being often taken from surface tanks, badly protected wells and streams. The number of latrines in the housing areas is not always adequate, compelling the people to use the adjacent localities with consequences too well-known to need any description. Such vegetables as are consumed are kept for sale in the open often near road gutters and get contaminated by germs of all kinds of diseases to which the miners fall easy victims.

Malaria, cholera and dysentery take their toll. Of late, tuberculosis has made its appearance. This is because the ventilation system in many mines is not satisfactory, the result being acute differences of temperature underground. This leads to lung troubles and those attacked, with their low resistive powers, succumb easily. Hookworm is common specially among those working in underground mines. While it is true enough that the Mines Act makes the employment of scavengers obligatory in them, those who have visited these mines are aware how perfunctorily their work is done except in those rare cases where there are arrangements for the prompt removal of night soil. This not only fouls the atmosphere but impregnates the soil with hookworms which enter the system through the soles of the feet.

All this is regrettable in view of the fact that the Bihar and Orissa Government passed the Bihar and Orissa Mining Settlement Act (IV) of 1920 dealing with housing and sanitation. This makes it possible, in the language of G. M. Broughton (*Labour in Indian Industries*, p. 66, 166), "to compel owners of mines within the mining settlement area to provide house accommodation, water supply, sanitary arrangements and medical attendance."

Pressure has been put on the mining concerns with the result that only the barest minimum requirements under law have been met and that in a most grudging spirit.

We have already seen how true the above criticism is so far as the first three items are concerned and shall now consider the arrangements made for the treatment of miners when they are sick. Mr. E. A. Paterson, President of the European Mining Association, in his address delivered on the 24th March, 1944, at the annual general meeting of the members representing, in his language, "over 70 per cent of the commercial coal production of India" referred to the "free dispensaries, clinics and hospitals established for many years in every large colliery of repute."

The nature and extent of the medical aid provided in these institutions has been assessed in the following terms by Mr. Kanji Dwarkadas in an article entitled "Coal Crisis in India" which appeared in the Fourth Annual number of *Social Welfare*, Bombay, edited by Mr. K. N. Munshi, on the 30th November, 1944. After stating that the workers suffer mostly from malaria, lung diseases, and venereal diseases, he goes on to observe that "The medical aid provided . . . means ordinarily the administration of stock mixtures. Very little personal interest is taken in the health of the individual worker. Venereal disease and tuberculosis cannot satisfactorily be treated through stock mixtures."

If this is true of reputable collieries, as is the contention of the President of the European Association, one can easily infer the state of affairs in those mines where these far from satisfactory facilities are not available.

To those who have watched the gradual physical and moral deterioration of the agriculturists who have betaken themselves to mining and compared them with their sturdy and independent spirited fathers, the opening of our coalfields must, at least now and then, appear not a blessing but a curse so far as these poor people are concerned.

After taking into account the fact that no serious attempts had been made by even prosperous coal concerns at a time when they were paying dividends ranging from 12 to 65 per cent to adopt improved methods, to prevent avoidable waste and the occurrence of accidents, to pay adequate wages, and to provide healthy housing and minimum amenities for the miners, Indians can hardly be expected to accept the view put forward in paragraph 289 of the Report of the *Indian Fiscal Commission* that "Though the foreign capitalist (and by implication the foreign entrepreneur) may get his profit, the main advantage from the employment of foreign capital remains with the country in which it is employed."

X

Dr. Vera Anstey, Lecturer in Commerce, London School of Economics, who spent seven years in India and who by no means can be regarded as a champion of the Indian point of view in regard to the inconsiderable services received by this country from British commerce and industry, explained the inefficiency of our coal miners in the following way on page 241 of her well-known work *The Economic Development in India*: "Little can be expected from workers so miserably housed and cared for as Indian miners, but here the initiative must come from the colliery owners who, in the long run, would undoubtedly find it profitable to increase the amenities of life of the miners."

And when Dr. Anstey talks of colliery owners, what the Indian feels is that the leadership in the matter of introducing these amenities must be taken by the bigger, the stronger and the more prosperous of the coal concerns which, admittedly, are under European management and control, in just the same way as they have shown Indians the way to develop the coal mining industry of this country. This expectation is only natural in view of their larger resources, greater technical knowledge and better organisation.

It is not even remotely suggested that Indian concerns are, from this point of view, in any way superior to the European coal companies. For one thing, they operate second class collieries, the output of which fetches a lower price and yields smaller profits. What is felt is that if European concerns had carried out the suggestions made about two decades ago by the Coal Committee, they would not only have created a permanent labour force but would have indirectly compelled the weaker and poorer Indian companies to follow in their footsteps, however haltingly, and thus have indirectly improved the standard of life of our coal miners. Their failure in giving the type of leadership for which they are so well fitted has necessarily detracted from their claim that one of the things they have always kept in view while developing our coal mines has been the welfare of their workers.

On the other hand, what Indians maintain is that the impelling motive behind the efforts of non-Indians to develop our coal mines has been and is the desire to earn high or fairly high profits. This has led to wasteful methods of working, entailing gradual loss of one of the most important and irreplaceable of our mineral assets. Where force of circumstances has compelled them to accept Indian shareholders, they have kept the concerns under their absolute control. Lastly, in order to ensure the earning of profits, they have not ordinarily given living wages to their workers or provided them with the amenities to which in fairness they are entitled.

In his Presidential address at the Indian Industrial Conference held at Madras in 1907, Rao Bahadur Mudholkar pointed out that while the major part

of the profits of the exploitation of the mineral assets of India was going to aliens, the only advantage enjoyed by the people of the country consisted in the wages paid for their extraction. He stressed the fact that it was not racial hostility that was at the back of the objection taken by him to the existing state of affairs. He held that the British Administration as trustee of Indian interests had clearly failed in performing its duty because the conservation of the natural resources of the country is the first duty of any system of Government entering such a claim.

Two years later, the Hon'ble Mr. V. G. Kale, in the paper submitted by him to the Indian Industrial Conference held at Lahore, observed, "Of what earthly use is it to the Indians . . . if millions of pounds' worth of minerals are annually extracted out of the soil and carried away without giving them any moral or material gain? We cannot certainly be expected to congratulate ourselves on the growth and prosperity of industries in which our only gain is wages of labour of the lowest kind," an opinion with which every Indian who has studied the development of the coal mining industry under European leadership must agree.

THE PROBLEMS OF FISH, FISHING AND FISHERMEN IN BENGAL

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A study of the Ichthyology of Bengal will make one view with alarm the staggering decrease of all varieties of fishes in course of a few years. Naturally one looks around for its cause. To satisfy the curious and inquiring mind some rest has been found by the starvation-deaths in the fishermen community. That is indeed a small portion of the complicated problems of Bengal's major food question when the staple food is rice, fish and milk. Fishermen have always been a recognised link in the social machinery. They seldom had weary days and were never destitutes. They formed a merry community with sturdy bodies and accustomed to all-weather outing. They may be said to be men more of the water than of the land.

Fish is an important item of food of Bengal next to rice. During the last few years it has been observed that the supply of fish was decreasing and the rate of such decrease is almost phenomenal. Along with rice shortage and abnormal rise in the price of all essential articles of food, fish shortage is also largely contributing towards enhancing famine conditions in Bengal.

But what is the cause of this shortage? The reply in a word is that there is no fish culture in Bengal. Though there are special castes of people who are professional fishermen, they depend entirely on Nature for the supply of fish. Large tanks for the preservation and growth of different kinds of fish are excavated and maintained by rich men, but these tanks are in many instances reserved for the purpose of enjoying the luxury of angling by their owners. There is practically no scientific method of fish rearing in these tanks and there is no trade purpose in their maintenance. The fishermen form a very poor and landless class and they catch fish in rivers, canals, *bils* and other water-logged places and supply the community with their catches. They usually build their houses very close to such places and are a very hardy set of people who brave the weathers, but are ignorant. They use ancient implements for

catching fish. They seldom exercise their brains about the prospect of their catches, and in case of failure they attribute it simply to bad luck. Most of the educated people on the other hand do not even care to know whence and how one of the most important items of their food is procured daily. They feel almost sure of a permanent and even supply and cannot imagine that conditions of weather, for instance, have sufficient bearing on the regular supply of fish as on the production of crops. But there has been a sudden change and it is no longer possible to keep our eyes closed.

Bengal fishermen are Jalias. They are the Rajbanshis or the Parois and the Malos—both Hindus. The Nikaris are mostly Muslims. The Nikaris are not regular fish catchers, but are mostly distributors of fish to near or distant places. In fact they are the middlemen. They were most hard hit by last year's famine. They are landless and had to purchase all the necessities of life. They had to starve as sale proceeds of fish failed to keep pace with the rise in the price of other food-stuffs, particularly rice. Their number has considerably diminished, and a large number of them had to leave their homes in search of morsels of food at city free-kitchens, many never to return to their old homes and profession.

In Bengal, inspite of the importance of fish as a diet, fishery is looked down upon by the *Bhadralog* class. Consequently, the decrease in the number of professional fishermen is bound to tell upon the regular supply of fish. Over and above that, the destruction of a number of boats in the fishing areas and the impossibility of replacing them with new boats due to the persistence of all round famine conditions has considerably aggravated the situation and the prospect now is almost hopeless.

The enormous supply of fish in lower Bengal was due to the network of rivers, canals and vast tracts of water-logged areas known as *bils*. These are usually fresh water fish and the Bengalis cook them within a short time after the catch. The majority of Bengalis abhor dried fish, and not being sea-board people, and, particularly as the sea coast is to a considerable depth covered by impenetrable forest, there is practically no demand by or supply to them of sea fish, except in the coastal districts of Chittagong and Midnapore. But the sea is the most prolific and important source of fish supply. Many sea and estuarine fish have the peculiar characteristic of running up-stream, i.e., against current, at the approach of the spawning season. In the rainy season when the rivers are in spate and the tides are mostly restricted sea fishes like *Hilsa* (*Hilsa Illisa*), *Vetki* (*Lates Calcarifer*) enter the river courses in numerous shoals. In any year, when the rainfall is short and the rivers are not so full *Hilsa* catch is found to be considerably diminished. Other fish—permanent fresh water fish including prawn—rush up small streams and canals joining the *bils* with the rivers, and there they get confined as soon as the outlets dry up at the close of the monsoon. These *bils* then become prisons for a large number of fish and are looked upon as great reservoirs.

Unfortunately, many of the *bils* are no longer permanent reservoirs and they dry up in the winter. Other such reservoirs are in the process of becoming dry in the near future. The cause is not far to seek. The Ganges and the Brahmaputra, the two main arteries of Bengal, may be regarded as the largest silt carrying rivers in Eastern India. What happens is this. Not all the silt these rivers carry reach the sea. A portion of it is deposited in the beds of the rivers and the level of the beds rises. River water, highly charged with silt, runs into the low-lying *bils* or *bil* areas—and raise their level too. Washed down soil from the surrounding tracts also helps to raise *bil* beds. The *bils* then die, as they are dying now, and cease to be fish reservoirs. This process has already made a number of *bils* dry lands and obliterated the very traces of a large number of canals. High spate in the rains in any year always leads to a considerable rise in their beds. The successive high spate in the years 1934, 1936 and 1938 almost finished the *bil* areas, and very few now retain water throughout the whole year. This has brought about scarcity not only in the supply

of carp and current water fish, but also such fish as *Kai* (*Anabus Testudineus*), *Magur* (*Clarius Batrachus*), *Singi* (*Saccobranchas Rossilis*), etc., which can live even in mud. The reason is that in the dry season the *bils* are not merely without water but even without mud and are of hard soil which looks like scorched earth.

To sum up: the causes of the shortage of fish supply and some suggestions relating thereto, are mentioned below:

1. Gradual rise of river beds and the drying up of *bils* and canals, particularly after the flood of 1938, are responsible for shortage. Since then fish supply has been tellingly decreasing.

2. Rainfall is said to be decreasing in Bengal. This may or may not be scientifically correct. But if there be truth in it, the reason may, perhaps, be found in the gradual deforestation of large tracts of country both in Bengal and Assam, due to the advance of agriculture. This is a very important problem, which should be carefully investigated into by Zoologists, Ichthyologists, Meteorologists, Agriculturists and others. The resulting economic advantage of such an investigation needs scarcely be mentioned.

3. Indiscriminate catching of fish specially in the spawning season should be prevented. In case of such prevention there must be some arrangement for supplying the people with an alternative food, to counteract possible malnutrition.

4. Famine conditions of 1943 decreased the number of fishermen and other conditions made their profession unprofitable.

5. The destruction of a number of fishing boats rendered fish industry more difficult and unprofitable.

6. The fishermen had to sell their fishing implements and nets, and even the few boats left, to procure rice at abnormally high prices. Their normal condition may not be expected to be brought back soon. But planned efforts should be made.

7. A large number of fishermen had to leave their homes in search of food and employment, and many of them did not return. Those that are left alive should be given every help and that immediately.

No doubt all the causes cannot be removed at once. But arrangements should be made to preserve the fish reservoirs or *bil* areas, tanks and other suitable water areas, so that sufficiently large numbers of schools of fish can freely enter and multiply in them. The *bil* areas should be deepened, and proper outlets to the rivers should be provided. Water should remain in the *bils*, etc., throughout the year, and current should flow in the connecting channels.

The fishing industry should be made attractive, and educated men should come forward, with scientific methods of fish rearing and fish catching, to teach the fishermen, thus making the industry more interesting and profitable.

Fishermen should be encouraged in every possible way. They should not only be helped with money, but there should be, in the beginning, a free supply of fishing implements, including nets and even boats.

For proper and rapid marketing, they should be accommodated with motor launches, or some cheap and swift means of transport.

In spite of all our efforts, the *bil* areas, canals and rivers cannot ultimately remain as they are. The Ganges will not give up carrying silt. The suggestion of Dr. Meghnad Saha for constructing a barrage across the Padma or the Ganges should be taken into serious consideration in all future planning for the regeneration of this country.

The barrage scheme may prove to be a comprehensive solution of almost all the miserable conditions of the land. It will not only control silt, but also provide proper water supply for the crops in general, making both inundations and water scarcity practically impossible. People will not have to look up to heaven for their food, and submit to the whims and caprices of the weather. Moreover there will be cheap motive power for the supply of electricity throughout the country, facilitating the growth of industry. No future planning of the

country can be complete unless it examines this barrage scheme from every angle of vision.

For the maintenance of the proper supply of this staple food throughout the year the above-mentioned facts need be seriously taken into consideration to protect the Bengali people and the fishermen community. Arrangements should be made within the *bil* area at the lowest level for a considerable expanse of protected waterage maintaining its depth by timely dragging and all the outlets to the river must be provided with sluice gates to control water within in a way beneficial both to agriculture and fish-rearing. The tanks, and dead rivers should be kept clear of water-shrubs and aquatic plants detrimental to the growth of fish.

SCIENCE NOTES

Microbiology To-day and in Future

At a weekly meeting of the Rotary Club on the 6th February, 1945, Dr. H. K. Baruah, Ph.D. (Cantab.), of the Rose Research Institute, gave an interesting talk on "Microbiology To-day and in Future." The subject dealt with the rôle micro-organisms play in nature and the possible utilisation of micro-organisms in industrial processes or in processes in which their activities may become of industrial significance. Microbes have, in particular, functions either destructive, being parasitic on foodstuff, plants and animals, or constructive, being active agencies in bringing about desired changes that can be utilised in industry. Foodstuff can be stored only for a limited period on account of deterioration caused by micro-organisms. The loss due to such attacks varies with the type of foodstuff, the pathogen and the local conditions. There are three conditions essential for rotting by micro-organisms: (1) the presence of infecting units, i.e., spores, mycelia, etc., (2) the substance must form a suitable substratum for the growth of the micro-organisms, (3) the external conditions must be favourable for the growth of the micro-organisms and consequently the methods to prevent spoilage should be (i) to disinfect the storage chamber so as to prevent organisms from reaching the materials, (ii) to render or maintain the material resistant to attack by the application of fungicides or by careful handling of the materials, (iii) to maintain conditions which retard growth of the micro-organisms by the use of cold storage, gas storage and by control of humidity of the storage chamber. The colossal loss of foodstuff at Government Stores could have been averted if the Government had taken to the use of methods of control of wastage before storage on such a huge scale was attempted. The situation is likely to go from bad to worse in the summer months which are usually favourable for the development of the micro-organisms, unless and until science is brought to its aid. The other rôle—the constructive, i.e., the possible utilisation of micro-organisms in industrial processes or in processes in which their activities may become of industrial significance—is one with immense possibilities in Indian Industry. Microbiology includes in its scope (i) the biological and biochemical characteristics of certain types of organisms causing transformation of organic material into certain desired products such as industrial alcohols, organic acids, etc., (ii) certain aspects of food-manufacturing processes, (iii) certain aspects of preservation of food, (iv) micro-biological processes concerned with the extraction of fibres. The industrially important microbes must invariably have two outstanding qualities: (1) the ability to grow rapidly in suitable organic substrates, (2) the ability to cause desired changes under simple environmental conditions. Certain biological products such as food-yeast, yeast products can be used to supplement the normal diet so very deficient in nutrients and can contribute towards the nation's health and vigour. It is possible to extract fibres like jute, coconut, hemp, ramie in a much quicker time by retting artificially by Hiparol (fungal enzymes) and bacteria without impairing the quality and tensile strength of the fibres. Penicillin is a striking example of microbial antagonism and it is possible that there are fungi more acclimatized here than *P. notatum* capable of producing anti-bacterial substances of the nature of Penicillin. There is a vast scope for the use of fungi and bacteria in dye, alkaloid, fermentation, paper-making industries and in Public Health Microbiology. Agricultural Mycology and Bacteriology cannot be ignored since agriculture and industry cannot be separated into water-tight compartments.

There should be a closer co-operation between the body of expert scientists studying these problems, food-growers, industrialists and the Government. The establishment of a central clearing house for the pooling and distribution of results will be a move in the right direction. There should be more facilities for training in Microbiology in the University, since students studying Mycology have little or no knowledge of the fundamental researches in this branch of applied science and new advances can be made by the co-operation of both chemists and biologists and by the coming into existence of a new type of expert who has a hold in each camp.

THE YUGA-PURĀṆA LEGEND OF ŚĀLISŪKA AS A SOURCE FOR A COMEDY OF ERRORS IN INDIAN HISTORICAL RESEARCH

"The accident of the presence of a man who was designed by nature to fill the chair of an abbot, put back events not by centuries but by millenniums."

Such is the bold pronouncement of the late lamented Dr. K. P. Jayaswal on the issue of the political effect of Aśoka's change of foreign policy and new career of *Dharmaviśaya*. This is based, if not mainly, at least partly, on the doubtful evidence of a legend of Udadhi (Udayin) and Śālīsūka from the *Yuga-purāṇa* section of the *Garga* or *Gārgī Saṃhitā*.

As to this legend, the readers of the *Calcutta Review* (1943, Feb., April) are well aware of the controversy which took place over it between Professor Nilkanta Sastri and Dr. D. C. Sircar.

The following nine *śloka*s were cited by Kern from a single manuscript of the *Garga-saṃhitā* in the introduction to his edition of the *Bṛihat Saṃhitā* (Bibliotheca Indica series, p. 33) :

Tataḥ Kaliyuge rājā Śiśunāgākhyajā bali |
Udadhir n(ā)ma dharmātmā prithivyām prathito guṇaiḥ || 1
Gaṅgātīre sa rājarsbir dakṣiṇe samānāccharo (?) |
sthāpayen nagaram ramyaṃ pushpārāma'ānākulam || 2
Te'tha Pushpapure ramye nagare Pātālānte |
pañcha-varsha-sahasrāṇi sthāsyante hi na saṃśayaḥ || 3
Varshānām cha śatapañchaṃ pañchasaṃvatsarāṃs tathā |
māsapañcāśam ahorātram muhūrtān pañcha eva cha || 4
Tasmin Pushpapure ramyajanaśāśatākale |
Ritukṣhā karmasūtaḥ Śālīsūko bhaviṣyati || 5
Sa rājā karmasūto duṣṭātmā priyavigrahaḥ |
svaśāṣṭra mardate ghoram dharmavādī adbharmikah || 6
Sa iyeṣṭhabhrātaram sādhuṃ keti'ti prathitam guṇaiḥ |
sthāpayiṣyati mohātmā vijayaṃ nāma dharmikam || 7
Tataḥ Śaketam ākrāmya Pañchālām Mathurāṃs tathā |
Yavanāḥ duṣṭavikrāntā prāpśhyanti Kusumadhvajam || 8
Tataḥ Pushpapure prāpte kardame prathite hite |
ākulā viśayaḥ sarve bhaviṣyanti na saṃśayaḥ || 9

Diwan Bahadur K. N. Dhruva's feat of ingenuity performed in amending the above *śloka*s may be worthy of the tradition of the Patna journal¹, but it is simply ridiculous from the scholarly point of view.

There is nothing indeed to change in the first four *śloka*s but *Udadhi* into *Udayī* and *samānāccharo* into *samānācchāro*² (omitting one syllable *nā* in the middle). In the first line of the fifth *śloka*, the only correction needed is that of *ramyajanaśāśatākale* to *ramye janaśāśatākule* with the light from the 1st line of the third *śloka*; in the second line the word *ritukṣhā* should be amended and completed as *rūhukṣhā tu*. All that is needed to do in the next *śloka* is to supply the expletive *hi* after *sa* (1st line) and to read *svaśāṣṭra* as *svaśāṣṭra(m)*. In *śloka* 7, *keti'ti* may be easily amended as *keti'ti* (= *kr̥tīti*), and *Vijaya* must be read as a personal name even according to Kern. In *śloka* 8, the word *prathite* should be read as *prothite*, and *hite* either as *hi te* or *hrite*. Thus one can easily render the *śloka*s intelligible to any Sanskritist, the 2nd, 5th, 6th, 7th and 9th of them reading as :

Gaṅgātīre sa rājarsbir dakṣiṇe samānācchāro |
sthāpayen nagaram ramyaṃ pushpārāma'ānākulam || 2
Tasmin Pushpapure ramye janaśāśatākule |
Ritukṣhā [tn] karmasūtaḥ Śālīsūko bhaviṣyati || 5
Sa [hi] rājā karmasūto duṣṭātmā priyavigrahaḥ |
svaśāṣṭra[m] mardate ghoram dharmavādī adbharmikah || 6
Sa iyeṣṭhabhrātaram sādhuṃ 'keti'ti prathitam guṇaiḥ |
sthāpayiṣyati mohātmā Vijayaṃ nāma dharmikam || 7
Tataḥ Pushpapure prāpte kardame prothite hrite |
ākulā viśayaḥ sarve bhaviṣyanti na saṃśayaḥ || 9

Now, the nine *śloka*s may be rendered thus : "Thereafter (there will be) in the Kali Age a powerful king called Udadhin (Udayin), born in the line of Śiśunāga,—a virtuous soul noted in the earth for his qualities. On the south bank of the Ganges that king of uniform piety will found a beautiful city (which is) bedecked with flower-gardens and teeming with population. They (the Śiśunāgas) will then remain in power for certainty without doubt in that lovely city of Pushpapura (Pātālputra) for five thousand five hundred five years, five months, five days and five moments. In that delightful city teeming with hundreds and hundreds of citizens Ribhukṣhā (i. e., Indra) will be reborn as Śālīsūka, springing from his *karma*. He will (indeed) be the king as a result of his past deed,—a wicked soul in an attractive bodily form. (He will) terribly oppress his own territory,—a vicious man, though outwardly swearing by the name of piety. He the deluded self, will establish (in the throne) his good and virtuous elder brother called

¹ Kern doubtfully corrects it to *katvā vi*.

² J. B. O. R. S., 1780, p. 18 ff.

³ Same as Pali *saṃācchāro* in *kim-sīlo kim-samācchāro*.

Vijaya (who is) noted as *keti* (*kṛtī*, the illustrious one) for his qualities. Thereafter invading Śāketa, likewise Pañchāla (and) Mathurā, the valorous Yavanas (Bactrian Greeks) with evil design will reach (at last the city of) Kusumadhvaja (Kusumapura). Thereafter Pushpapura being buried in mud (and) robbed, all the territories will be in commotion, no doubt."

• Nilkanta Sastri's objection stands—that in the above prophecy there is nothing concerning Aśoka, the propounder of the ideal of Dharmavijaya, it being all about Śāliśūka. It is in the *Vāyu Purāṇa* list that we have mention of Śāliśūka among the successors of Aśoka as the son of Samprati and the grandson of Daśaratha, who was in his turn succeeded by his son Devavarman. All that the *śloka*s from the *Gargasamhitā* want to say about Śāliśūka is that he had to abdicate the throne in favour of his virtuous elder brother Vijaya in consequence of the terrible oppression caused to his subjects.

This tradition refers indeed to the inroads of the powerful Yavana invaders into Śāketa, Pañchāla and Mathurā, and ultimately into the city of Pāṭaliputra during the reign of Śāliśūka's successor. This has in a sense its conformation from the Junāgarh inscription of Rudradāman I (A. D. 150) where it is stated that one Yavana king Tushastha caused the embankment of the Fudarāna Lake in Surāshtra to be repaired after (not necessarily immediately after) the reign of Aśoka—*Aśokasya Mauryasya(m)te*. It may be noted that Kern, wrongly taking the expression *ketiti* to be a mistake for *hatvā vi*, construed the *śloka*s 6, 7 to mean that Śāliśūka, killing his pious elder brother, would establish as governor his younger brother Vijaya.

The strong words of Jayaswal make neither for sound judgment nor for good advocacy. Here one may only wish that he had not violently distorted the Sanskrit text so as to make it a source for a comedy of errors between *Vijaya* the man and *vijaya* the conquest.

BENIMADHAB BARUA.

Miscellany

BENOY KUMAR SARKAR

THE PATHOLOGIES OF FEMINISM

It cannot be ignored that feminism and totalitarian sex-equality comprising sex-freedom can be the source of individual and inter-individual maladies. The emancipation of women is certainly a remedy against certain socio-economic maladjustments and injustices. But the remedy itself is capable of engendering maladjustments and injustices of new forms. This is an aspect of the theory of social progress to which attention ought to be drawn.

For the present the sociology of feminism has to get orientated to the evils that may eventually be called up by it. Eur-America is quite alive to these evils. India cannot afford to practise ostrich-like blindness.

The social implications of masculinization, although confined in India today mainly to the ideological plane, are attended with what may be called pathological features. Broken homes, on the one hand, and deserted women, on the other belong to the new social configuration. Neither of these phenomena is to be taken as necessarily associated with "family-disintegration," which becomes a normal feature when the family pattern is used to both the husband and the wife employed as "gainful workers" in diverse out-of-the-home fields. Suicides of girls and the trials of sex-crimes in courts, in so far as they belong to the intellectual classes, although not very numerous, are symptoms of the new social metabolism that has been in operation in India. The problem of unmarried mothers belongs to this new pattern as a matter of course. The phenomena of juvenile delinquency and general criminality are intimately associated with such sexual pathologies of various types. All this has to be sociologically appraised as the "cost of civilization" or "price of progress."

A very important aspect of feminism is to be found in the sphere of intimate relations between young men and women previous to marriage. The problems were virtually unknown in India in the nineteenth century, nay, even half a generation or a decade ago. But the social pattern is getting "enriched" by these problems which, however, although not yet extensive, should properly be described as somewhat pathological.

A WOMAN'S INTERPRETATION OF FEMALE NEEDS

In her book of essays, *Nari* (Woman, 1940), Miss Santisudha Ghosh complains, for instance, that the modernized men have not yet learnt to respect womanhood. The old ideas about the inferiority of the female sex are ruling their mentality. Even the feminist stories and novels written by so-called progressive authors indicate that the male *psyche* is still incapable of doing justice to womanhood as human personality. The female heart continues to be just a plaything to man as it ever was.

One reason for this male contempt of women Miss Ghosh finds in a regrettable defect of the women themselves. Girls, she complains, are rendering themselves too cheap, especially those who are educated, to young men. That is why young men do not care to be serious and discipline their minds in regard to loyalty in love. They would not have dared behave in such faithless ways and indulge in nothing but philanderings had the girls' love appeared somewhat inaccessible or difficult to obtain. They do not have to struggle for the female heart. And so women's love has no value in their judgment. The lack of decency and self-respect among young women has been tending to lower their position in male circles.

Miss Ghosh recommends defiance on the part of woman against man-made literature and art as well as man-made folk-ways. She is pleading for the acceptance by women of the women's interpretation of female needs and requirements. "It is our conclusions that are correct," says she, "about woman's life. And it is our voice that is final in regard to love." The remedy to the present condition of "insult to and futility of woman's love is to be found in this method of bold declarations against man's fickleness and insincerity." Miss Ghosh is sure of the coming of the day when women, conscious and confident of their strength, will be able to have their conceptions of love prevail over male hypocrisy and cruelty.

The situation described here and the remedy suggested are quite in keeping with the problems of womanhood in the Eur-American social pattern of today. These youth-pathologies in the sex-field are universal wherever the intercourse is free.

WHAT IS SOCIAL PATHOLOGY ?

In a sense sociology as a science does not take cognizance of what is conventionally known as social pathology. For, after all, a social abnormality, a social vice, a crime, a mal-adjustment or a misfit is nothing but a form of social adjustment or response, a type of social interaction, a specimen of interhuman relation. The evaluation of a particular interaction, process, pattern, or form as good or bad, right or wrong, is ethical. An ethical judgment or appraisal of relations between personalities, is, of course, a desirable action. But in so far as sociology studies the relations between human beings or the processes that underlie these relations and the patterns that emerge out of them, it does not have to concern itself with the rightness or wrongness of the phenomena. Every interhuman attitude, behaviour or response, no matter whether it happens to be morally worth while or not, is a topic of sociological investigation. There is, therefore, nothing normal or abnormal (i.e., pathological) in sociology as a science. The pathologies of the social complex are either legal or normal.

But still if one has to employ the conventional categories, the pathologies of masculinization cannot be ignored. It is to be observed, moreover, that in India the social pattern of masculinization has already got used to the emergence of men, institutions and movements calculated to minister to these pathologies. Social service or "social work" adapted to the existence of broken homes, deserted women, juvenile delinquents, unmarried mothers sex-crimes, unacknowledged illegitimates, etc., has been slowly making itself felt in the *milieu* of public life. Statistical studies in a well-documented manner may be expected to be possible in the near future.

Round the World

The Menace to the Bosphorus—

Russia has always desired warm waters and ice-free ports. She would indeed like her fleets to bask in the sunshine of the Mediterranean and she would want space for her naval manoeuvres. The Dardanelles provide the only outlet to the Mediterranean—*via* the Aegean—for her Black Sea Fleet. To reach the Dardanelles her fleet would have to steam through the Bosphorus and the Golden Horn and then through the Sea of Marmara towards what is known as the 'Passage of Chanak'—overlooked by the dour, frowning Fortress of Chanak (*Chanak Kale*). The shore on both sides of the Bosphorus and the Marmara is heavily fortified, linking up on the European side with the Chataldja Line and on the Asiatic side with the Anatolian defences. The coast lines bristle with guns and, therefore, with difficulties. Büyükdere and Dolma-Bagiche at the entrance to the Black Sea are well-fortified and from Seraglio Point to Rhodosto and San Stefano the coastal defences could be brought into action at any moment. The Roumeli Hissar and the Anadolu Hissar have looked down for ages on the battle fleets of nations: on those of the Byzantines and of the Ottoman Turks, the Genoese and the Venetians. Expansionist considerations of Foreign Policy—'Ausdehnungspolitik'—have led Russia to adopt a truculent attitude towards Turkey.

Most journals in this country have failed to appreciate both Turkish psychology and the 'haine historique' (historic hatred) for the Slav—Czarist or Soviet. Throughout the 19th century Turkey had fully appreciated Russian designs on her territorial integrity and in this war too she had

known that sooner or later the Soviet would want a 'clarification' of the question of the Straits. All Russo-Turkish wars in the past have been dictated by these considerations, but apparently the Russians have forgotten to-day that the memory of Plevna is still held sacred by the Turks and the Hero of Plevna, Ghazi Osman Pasha, is still an inspiration to Turkish Youth. These considerations, however, will have no weight with the opportunists, who will say that such memories are based on outworn traditions and are merely exhibitions of 'Chauvinism,' but all the same the Turkish people feel very deeply.

Both Turkey and Soviet Russia were 'outcasts' in 1920-25, Turkey as a defeated nation and the Bolsheviks as the protagonists of ideas held in abhorrence by the Imperialist victors. The Bolsheviks even helped the Kemalists with arms and munitions. They both needed each other. Friendly relations existed between them and hence the 1925 Pact was a mutually satisfactory one.

The Turkish attitude to Communism, however, has never been really a friendly one. The Communist Party is illegal in Turkey. Strict watch is kept on Russian espionage activities and on clandestine Communist propaganda. Moreover, natural Turkish sympathy with irredentist Turkish national movements in the Caucasus has been a source of deep irritation to Russia. Nevertheless, the Azarbayjan area of the Caucasus is racially and linguistically Turkish and the Azeri Turks (of Azarbayjan) speak a dialect which does not differ fundamentally from the dialects of north-eastern Anatolia. Leaders of the Turkish National Movements in the Caucasus who reside as exiles in Turkey have, however, no official *locus standi* in the land, of their exile, but they attract a considerable measure of popular support and sympathy.

The inadequacy of the 1925 Pact in the present world may be conceded, but Soviet methods of *Ausdehnungspolitik* are obvious. A similar policy of browbeating has been pursued in Iran. The President Ismet İnönü and his régime, ably carrying out the same policy of Atatürk—that of 'non-entanglement' and for so long considered friendly by the Soviets—is now dubbed a 'clique' and a 'group.' That communist formula of abuse—'reactionary'—is now applied to a Government which has striven to build a progressive order in Turkey. It seems that any patriotic foreign Government which goes its own way and somehow runs counter to Russian Foreign Policy is conveniently dubbed 'reactionary' for future reference.

In this war the position of Turkey has been extremely difficult and delicate. Her pacts with various powers have naturally been dictated by self-interest. Idealism is rather out of place in a world of wolves. If Russia blames Turkey for the Turko-German Pact of 1942 concluded at the moment Germany invaded Russia, then Russia herself must be condemned for the Russo-German Pact of 1939 on the eve of Germany's attack on Poland. In the words of a Turkish publicist, 'The uncertainty and dishonesty of the Soviet policy between 1939 and 1941 may have also directed the Turks along the path of caution.'

The Russian excuse to revise the Montreux Convention is rather lame. Under the Convention, any ship can pass through the Straits only with Turkish consent. This is a humiliating condition for Turkey's powerful neighbour and as we have said in the beginning of this article, the Russian Navy has always required warm waters; but even the question of the Straits does not quite arise, since Turkey being now the ally of Britain and Russia, the Straits are for the use of her Allies. In this context there is no need, therefore, for *Izvestia's* unctuous statement that "in course of the present war Soviet-Turkish relations have left something to be desired." The 1925 Pact may easily be replaced by another more in accord with the times, without all this undue sabre-rattling and half-veiled threats. Soviet policy *vis-a-vis* smaller powers is too palpably obvious to need any camouflage. Russia in her own self-interest is attempting to thwart Turkey's decent existence and healthy growth. It is nothing more nor less than that.

Yugoslav Tragi-Comedy—

The Yugoslav Partisans have succeeded in Yugo-Slavia. They are masters of liberated Yugoslavia. The capital, Belgrade, was occupied by them in September, 1944. Marshal Tito has shown himself to be an expert strategist as well as a shrewd politician. He has succeeded as much by the help rendered by B.B.C. propaganda as by anything else. To use the words of *The Nineteenth Century and After*, "He has been made so (i.e., Yugoslavia's undisputed master) by Great Britain, much more so than by Russia, for it is with the help of British arms and supplies, and British propaganda, that he has been able to conquer his own country, a country which repudiates his political principles. . . ." Apart from acts of terrorism, which are a normal aspect of Balkan Society, the Partisans have sometimes fought against the very people who have been bitterly anti-German, as for instance, the Chetniks. To quote from the *Nineteenth Century* again, 'In Yugoslavia, as in Greece, the Partisans, as they came under ever-increasing Communist influence—which is now an undisputed leadership—followed the familiar Communist principle that international war must be transformed into civil war. It was again the Chetniks, who are the embodiment of Serb patriotism—the farmers, whether Serb, Croat or Slovene, the Co-operatives, and the whole social order (and not merely the 'military clique' and the 'bureaucrats of Belgrade')—it was against these, more than against the Germans that the Partisans wanted arms, as it is for this that they are now chiefly using them. It is true that the Partisans have fought the Germans. But to them the war with the Germans was secondary, the civil war primary.' General Velebit, the personal envoy of Marshal Tito to London, has himself said, 'The fight against these elements (i.e., men serving under Mihailovitch) was as vital for the peoples as the fight against the foreign invader.'

Until the Conference at Teheran in September, 1943, General Mihailovitch had at least the moral support of Great Britain. He was under the command of General Sir Maitland Wilson. His orders were not to risk his men unnecessarily and to economise ammunition. He received almost no arms from Great Britain except "only a few droppings from aeroplanes," as Mr. Churchill himself said in the House of Commons on 22nd February, 1944. General Mihailovitch pursued a cautious strategy, which was termed pusillanimous by some. This "cautious and calculatory" strategy was abandoned in favour of Marshal Tito's wild guerilla warfare. General Mihailovitch's cautious strategy exposed him to the charge of not fighting. Subsequently he was described as a traitor and was denounced in a defamatory campaign in which the B.B.C. played an ignoble part." It is true that General Mihailovitch's commanders—at least some of them—made accommodation with the enemy, i.e., with the Italians, but general Mihailovitch was desperately short of ammunition and such tergiversations are not uncommon in the Balkans,—where subordinates and commanders are usually unreliable. Similarly, some of Marshal Tito's commanders made an 'accommodation' on July 3rd, 1944, with the Germans near Gorizia by which they agreed not to approach within 10 kilometres of the German garrison. The Germans agreed not to come within 10 Kilometres of Partisan concentrations and to let the Partisans have arms and medical supplies.

It is very difficult to choose between General Mihailovitch and Marshal Tito—to apportion blame to either of them. Both possess in full measure the factious—almost operative—Balkan mentality. Their personal and regional feelings are too strong for them to have any broader perspective or international outlook. The horizon of their world is limited by the Adriatic and the Balkan Mountains.

Lloyd George—

The death of Earl Lloyd George has removed from the English political scene one of the last of the British 'elder statesmen' and one of the last representatives of the Old Diplomacy. The Welsh statesman was a romantic figure, recalling to our minds the astuteness of Versailles and the now dim and distant personalities of the Tiger of France, Clemenceau, and the Greek filibuster, Premier Venizelos.

Lloyd George was born of a humble line, but his Celtic temperament—his Celtic genius one might say—lifted him from the morass of petty provincial life to the arena of world-politics. From 1884 he was active in politics as a Welsh Nationalist Radical strongly opposed to 'vested interests.' He became famous for his violent opposition to the Boer War. During the last war he was successively Chancellor of the Exchequer, Minister of Munitions, Secretary of State for War—and Premier after Asquith's resignation and after the failure of Bonar Law to form a Cabinet. As Prime Minister Lloyd George began to press for unified control of the allied forces. A brilliant and vivacious speaker, he kept up the 'War Fever.' His very revealing 'Memoirs' depict the storm and stress of those days. They show also his undistinguished contempt for military leaders and their narrow outlook. No other 'Memoirs' have evoked such clashes of sentiments. People estimated him in contradictory terms. Lloyd George had intuition and was thus "all things to all men." In this war too he was outspoken. His Celtic imagination refused to be circumscribed. He retired in 1938; he had spent 54 years in the House of Commons.

San Francisco Symphony Orchestra : The Prelude—

Arrangements are now in full swing for the San Francisco Conference. Propagandists are making it appear as the 'Versailles' of this war. Already for months in advance the 'Big Three' have been besieged by importunate and suppliant small nations, for all would like to be present at the performance; but not all would find the doors open and hospitality is going to be strictly restricted. Important states like Syria and the Lebanon to whom promises of freedom have so often been made by Britain and France in this war have been invited rather grudgingly. On the other hand certain insignificant Latin American states have been asked to attend—states who would affect the susceptibilities of nobody.

Poland is a ticklish question : the Lublin Poles were to be invited by Russia, but the United States has objected. Neither the Polish Government in London nor the Lublin Government commands sufficient authority or prestige to represent the Polish nation—the earliest victim of German aggression in this war—at San Francisco.

India with her population of 400,000,000 and her tremendous potentialities in Asia will not be represented by nationalist Indians and before qualifying for San Francisco she will have to clear the hurdle of the preliminary examination of the British Commonwealth and Empire representatives in London.

Amongst other Asiatic countries, Iran is disturbed. Her representatives have refused to attend, including the famous Taqizade, Iranian Ambassador in London and hero of the Persian Revolution of 1907-8 against the Qajar Dynasty. Taqizade was a Deputy of the Iranian *Medjlis* and took part in the siege of Tabriz against the Russian interventionists—against Liakhoff and his Cossaks.

In these circumstances, it seems that the San Francisco Conference will not only be a 'Versailles' but also a 'Valhalla.'

Reviews and Notices of Books

Iraq.—By Saton Lloyd (Oxford Pamphlet on Indian Affairs No. 13). Published by the Oxford University Press, Bombay and Calcutta. Pp. 32. Price As. 6.

Mr. Lloyd, who is familiar with all the four distinct regions of Mesopotamia now called Iraq and who during ten years (1929-39) was directing archaeological excavations in various parts of this country and after that has been appointed British Adviser to the Iraq Government Directorate of Antiquities, is the author of *Ruined Cities of Iraq* and a history of this country. He is, therefore, well qualified for the task undertaken and has, within these few pages, presented the reader with a very readable account of the country and its resources, its past history, the different nationalities inhabiting it, the birth of the present independent state and its problems. The story has been carried to 1940, when Iraq declared war against Germany. In the last few pages he emphasises the major part the education of the masses is bound to play in the social and political evolution of Iraq.

The Problem of Population.—By Dr. Gyan Chand, M.A., Ph.D., Professor of Economics, Patna College and author of *India's Teeming Millions* (Oxford Pamphlet on Indian Affairs No. 19). Pp. 32. Price As. 6.

After showing that the population problem in India is as fundamental as the political problem, the author proves that it is not merely one concerned with the quantitative increase. The idea of preventing the Niagara flood of children has to be considered against the background of making the people of this country healthy, strong, creative, purposeful, full of hope, faith and courage for action on a grand scale. Attention is drawn to the high death-rate of India with its implications of needless suffering and shattered health of mothers, our insufficient and ill-balanced diet, and the evil results of the Indian land system which has encouraged the emergence of a class of parasites fattening on the cultivators. It is also explained how industrialisation by itself offers no solution. The solution suggested is the artificial limitation of families, in which connection it is further stated that the adoption of drastic steps must wait until we have a National Government.

Atlas of India.—By Prof. A. M. Lorenzo, M.A., Ph.D., Lecturer in Commerce, Lucknow University (Oxford Pamphlet on Indian Affairs No. 16). Price As. 8.

This small atlas containing 16 maps with appropriate comments is a very useful reference book giving a wealth of detailed information about practically all important aspects of our commerce, industry, communications, material resources, etc.

Gandhiji the Master.—By K. M. Munshi. Published by the Popular Book Depot, Lamington Road, Bombay 7.

Mr. Munshi has done a very great service to those who are interested in finding out the secret of Mahatma Gandhi's hold on his countrymen. That this is due to the constancy and faithfulness with which he has not only adhered to truth but striven after it from lower to higher and still higher stages, as it has unfolded itself to him, is known to every earnest student of his writings and of his myriad activities. What is specially noteworthy in this brochure is the unusual clarity with which connection is established between his daily actions and the life he has led as one pledged to the following of the fundamental principles of Yoga-Non-Violence and Truth, Non-Stealing, Non-Waste and Non-Possession. Mr. Munshi deserves congratulations from all admirers and followers of Mahatma Gandhi for his masterly exposition of the Gandhian attitude and the Gandhian view of life and its duties.

And One Did Not Come Back.—By K. Ahmad Abbas. Published by Sound Magazine (Publication Department), Sir Pherozeshah Mehta Road, Bombay. Pp. 129. Price Rs. 2-8.

This book dedicated to the memory of Dr. Dwarkanath S. Kotnis, a member of the Indian National Congress Medical Mission to China organised by Pandit Jawaharlal Nehru and financed by donations, large and small, from every part of India and despatched at a time, when the United States was selling oil and war material to Japan and Britain was closing the Burma Road, is a moving story of the five medical men who went as angels of mercy and also as India's ambassadors to war-torn China.

Properly speaking, a book such as this should have been written by one of the people who went to China, but one of them died, the health of another aged 60 broke down under the strain and two were interred while the one left, Dr. B. K. Basu, the last to return to India, was busy arranging for a second mission so that the task had to be undertaken by Mr. Abbas. He has based his narrative on the exhaustive diary kept by Dr. Basu and also gathered much information from interviews which continued for two weeks while the factual data and the local colour have been derived from standard books on China written by recognised authorities.

That the task undertaken has been discharged faithfully is clear from the foreword contributed by Lin Yutang, who bears testimony to the correctness of the picture drawn by the author of the events in China, while so far as accuracy of the narrative itself is concerned, Dr. Basu after going through the whole manuscript has acknowledged its adherence to facts.

The reader is left to the enjoyment of the narrative itself and to the harrowing experiences and the grave risks undergone by our countrymen on their errand of mercy but attention has to be drawn to the realistic account of the bombing of Chungking and the hair-breadth escapes of the party on the way to Yenan. Almost equally interesting are the descriptions given of the Anti-Japanese Military and Political University and of the Education and the Enemy Work (Propaganda) Departments of the 8th Route Army. The author also deserves credit for the clever way in which he has traced the psychological change which came over Dr. Kotnis transforming a gay, irresponsible and adventurous youth into a sober man with a full sense of duty. The account of the last days of Dr. Kotnis and the heroism with which this Maharastrian faced death make inspiring reading.

The Great Little Woman of India (Kasturba).—By K. P. Thomas: Published by the Orient Illustrated Weekly, 93-A, Dharamtalla Street, Calcutta. Pp. 96. Rs. 2.

The author, a well-known journalist, has given a biographical sketch of Kasturba Gandhi omitting all references to the controversial side of her activities. The picture drawn and drawn with considerable force and ability is that of a unique and yet a very human Indian wife remarkable for her quiet strength of character, her simple and human life, which won for her the steadfast love of her great husband and the respect and honour of India's millions. As one closes the book he feels that it has been written from the heart and is a tribute offered to the memory of Kasturba by one who has been profoundly influenced by her simple dignity, her all-embracing love, the strength of her character, and the simplicity of her nature.

The Secret of Hindu Sangathan—By Swami Dharma Theerthaji Maharaj, President, Hindu Missionary Society. Published by Har Bhagwan, Hony. Secretary, Hindu Missionary Society, Krishnanagar, Lahore. Pp. 48. Price Re. 1.

This well-known Hindu ascetic and leader of a much needed Hindu reformist movement is the author of numerous books, two of which "The Menace of Hindu Imperialism" and "Yoga for All" were reviewed previously in these columns. In the present book, he resumes the theme of the first of these books and shows how priestcraft with its attendant evils has enervated if not ruined Hindu Society. The language used is both picturesque and original and there is a number of very striking illustrations which serve to show the absurdities to which these evils have led. The interpretation of Hindu Sangathan is given towards the end and should appeal to all progressively-minded people. Under all these is a deep and earnest note of patriotism of the highest and the purest type which constitutes one of its greatest attractions.

The Indian Rural Problem.—By Sir Manilal B. Nanavati, B.A., LL.B., M.A. (Pennsylvania, U.S.A.), Ex-Deputy Governor, Reserve Bank of India and J. J. Anjaria, M.A., M.Sc. (Econ.), (London), Reader in Economics, University of Bombay. Published by the Indian Society of Agricultural Economics, 46-48, Esplanade Mansions, Mahatma Gandhi Road, Fort, Bombay. Pp. 422. Price Rs. 8.

In the first part of this book, devoted to the consideration of the rural problem of our motherland on an all-India basis, the authors refer to the causes of the poverty of the majority of our people who live in the countryside, the chief among which are an antiquated land system, the gradually increasing pressure on it with sub-division and fragmentation, defective agricultural finance, indebtedness, poor transport facilities, inadequate and ill-balanced diet, ill-health due to preventable diseases and the like. This portion of the book is characterised by painstaking accuracy in the collection and the placing of all relevant facts before the reader so that within seventy pages or so information scattered in various Government publications and books dealing with Indian agriculture is made available to him.

In the second part, we have an account of the work done for the alleviation or removal of these disadvantages by various Government Departments and public and semi-public organisations as well as an assessment of the amount of success actually achieved. This part too is full of information, statistics, etc., derived from authoritative sources while the comments made and the opinions expressed are those of impartial students whose only desire is to give guidance to the reader in these vital matters and to convince him that so far, in spite of honest efforts, nothing outstanding has been done.

In the third part, the authors suggest practical ways for increasing the income of the rural masses so as to improve their standards of nutrition, housing, sanitation and education. While far from claiming that the suggestions put forward constitute a definite plan for agricultural development because this necessarily presupposes plans for the all-round development of India, the authors have emphasised, and that rightly, that success must depend on certain administrative social and political changes and as this must take time, a beginning may be made by giving effect to the proposals put forward. That these are practical and can be carried out without much difficulty become apparent when we remember that they are based on the experience of Sir Manilal who enjoys such a well-deserved reputation as an expert in this particular sphere.

The happy combination of an economist and a practical man of affairs had led to the writing of a well-documented and exceedingly informative book on what is admittedly the most pressing of our economic problems. Its value has been greatly enhanced by the practical way in which they are viewed. We do not know of any book on this subject after the Lingshow Report which has clarified the issues so clearly, stated the difficulties so frankly or suggested remedies so boldly.

It is an encouraging sign of the times that we have at least an organisation like the Indian Society of Agricultural Economics under the leadership of an expert and a practical patriot like Sir Manilal, which is devoting itself to the careful and intensive study of various aspects of our rural problems and making the results of the investigations conducted available to the public. We are certain that those who read the first of the publications will eagerly wait for its successors if they are equally well-written, informative and practical in their treatment.

H. C. MOOKERJEE •

Principles of Physical Geology.—By Arthur Holmes, D.Sc., F.R.S., Regius Professor of Geology and Mineralogy, University of Edinburgh. Published by Thomas Nelson & Sons, Ltd., London, Edinburgh, Paris, Melbourne, Toronto and New York. Price 80s. net.

Since the revival of interest in this branch of Geological inquiry in the latter half of the last century, a vast literature on the subject has grown. The earlier writings mainly dealt with principles as displayed in concrete examples, but they paved the way for the more general treatises written during the present century. Some of these works have become classics like the general treatises of Dana, Suess, Geikie, Penck and others. This well-illustrated volume by Professor Arthur Holmes, which presents the facts and principles of Geomorphology from the latest viewpoint will form a very valuable addition to this growing literature. It will be of value not only to students and teachers, but also to the general reader who takes interest in geology primarily for its cultural aspects.

W. CHOWDHRY

Is Pakistan Necessary.—By V. B. Kulkarni. Published by Hind Kitabs, Bombay. Pp. 109. Price Rs. 3-12.

After discussing the implications of Pakistan, the wide opposition it has called forth from numerous quarters and the difficulties which will have to be encountered in giving effect to it, Mr. Kulkarni traces the progressive development of separatism pointing out in that connection the part played by certain British officials and non-officials, a matter dealt with more than once by many writers. The author next refers to the evolution of the Pakistan demand under the leadership of Mr. Jinnah. The next two chapters discuss the *pros* and *cons* of the two-nations theory and the problem of minorities and are both informative, and logical while the last chapter attempts to prove that Pakistan is unnecessary. In the "Conclusion," regret is expressed that Mahatma Gandhi should, for the sake of facilitating our progress towards independence, have accepted the principle of the partition of India and the Muslim community is assured that it will receive a square deal in an independent and united India.

The work is well documented and Mr. Kulkarni has dealt with his subject in practically all its aspects. It is a well-reasoned book against the partition of India and, as such, deserves the careful study of all interested in the problem of the hour.

20 Questions about Russia.—By H. W. Henderson. Published by Hamara Hindusthan Publications, Meadows Street, Fort, Bombay. Pp. 56. Price As. 8.

With the help of quotations from the books of writers in sympathy with Soviet Communism, the author shows that only one party, the Communist party, exists in the U. S. S. R., that there is no freedom of the press and the like and that the propaganda carried on is such that there is no "source from which the worker can learn the other side." As regards the standard of living, we are told that taking into account, the high prices which have to be paid for the necessities of life, the worker in the U.S.S.R. is not better off than he was in Tsarist Russia and that it is far from correct that the Communists have established economic equality. On the other hand, extracts from the writings of Russian Communists are quoted to prove that "11 per cent or 12 per cent of the Soviet population now receive approximately 50 per cent of the national income."

Quotations from the writings and speeches of Bolshevik thinkers and leaders like Marx, Lenin, etc., are used to prove that freedom for religious and anti-religious propaganda is accorded to all citizens but that the church is being slowly strangled as it is forbidden all educational, philanthropic, and practical activities and that the younger generation is being moulded into an atheistic frame of mind. Such is the Communist hatred of religion that, according to Maurice Hindus, regarded as a friend of Russia, "the ruling (Communist) party of Russia will not admit a believing man or woman to membership."

As regards the kind of treatment received by the workers from the Communists, it is contended that, in spite of what we are told by Communist propaganda, they have no control over the means of production, distribution, and exchange, being practically slaves who, at the least sign of disobedience, are punished heavily. It is also said that very heavy punishments are inflicted for comparatively trifling or unimportant infringements of the law and that it was the Bolsheviks, the first to overthrow Russian democracy by an appeal to force, who set an example followed with tragic results to the peace and prosperity of the world by Italy, Germany, and Japan.

Answers are given on altogether twenty items concerned with the claims advanced by Communists in regard to the superiority of them to the capitalistic system. These are based on the testimony of Communists or their sympathisers. And it is added at the very end of the book that "they are only a few hundreds of similar facts that are available."

The book is documented throughout and is one of the most serious impeachments of Communism as it is operating in the U. S. S. R.

Know Your Country.—Published by the Institute of Current Affairs, 1, Lytton Road, Lahore. Pp. 84. Price Re. 1-4.

This comprehensive survey of our social, religious, linguistic, cultural, political and economic problems originated from a series of lectures delivered at the Lahore Y.M.C.A., in the winter months of 1943. The seven contributors who have co-operated in writing the contributions which make up the book are well-known for the profundity of their knowledge of the subjects handled by them. The approach of all is characterised by detachment and there has been no suppression or distortion of facts so that while the writer has placed his own point of view before the reader, the latter is afforded every opportunity of drawing his own conclusions.

The book is confidently recommended to those who would like to have authoritative information about some of our current urgent problems.

M. B. B.

Ourselves

VISIT OF SIR PATRICK AND LADY SPENS

The Hon'ble Sir Patrick Spens, K.C., Chief Justice of the Federal Court of India, and Lady Spens visited the University of Calcutta on the 8th of February last. The distinguished visitors were conducted round the University Law College, the Asutosh Museum of Indian Art and the University Central Library.

A NEW F.R.S.

The Syndicate has conveyed to Mr. Prasantachandra Mahalanobis O.B.E., M.A. (Cantab.), B.Sc. (Cal.), F.R.S., F.N.I., their sincere felicitations on his election as a Fellow of the Royal Society. Mr. Mahalanobis is a pioneer in the field of statistical research in India and is the Founder-Director of the Indian Statistical Institute and Laboratory.

ARCHAEOLOGICAL EXCAVATION TO BE UNDERTAKEN BY THE UNIVERSITY AT NANUR

The District Magistrate of Birbhum addressed a letter to the Registrar in July last, stating that the Birbhum public were keen about getting the Mound at Nanur (which is according to tradition the birth-place of the Vaishnava poet Chandidas) excavated and that Rs. 1000 had already been collected for the purpose and more money was expected. At the request of the District Magistrate, a party consisting of Mr. Kunjagovinda Goswami, Excavations Officer, Asutosh Museum, Calcutta University, and others visited the site in November last to report on the possibilities of the proposed excavation. Mr. Goswami's report was favourable and stated that the site seems to be promising. Accordingly, the University has sanctioned the work. The Director-General of Archaeology has also authorised partial excavation of the mound on the usual conditions.

COMPETITION ANNOUNCED BY THE "ZAINUL ABEDIN SIRCAR GOLD MEDAL" AWARD COMMITTEE.

The Committee has ordered, that the following misra be announced as "*Tarh*" for the competition (i.e., for the best *ghazal*): "*chi khwab Mikuni ay dust, vaqt-i bidasist, the Qafiya being Bidari, Hushyari, Raftari, etc.*"

The *ghazals* should not exceed nine couplets and should reach the Registrar, Calcutta University, not later than the 11th May, 1945. The competition will be held on Saturday, the 26th May, 1945 at 2-30 P.M.

NEW ORDINARY FELLOWS

The Hon'ble Mr. Justice A.S.M. Akram, Mr. Shaukat Omer, B.Sc. (Aligarh), B.Sc. (London), A.M.I.E.E. (Lond.), Prof. P. C. Mahalanobis, O.B.E., I.E.S., Rai Sahib Deveswar Sarma, B.L. and Khan Bahadur Maulvi M. Shams-uz-zuha, B.L., M.L.C. have been nominated Ordinary Fellows of the University.

THE ADHARCHANDRA MOOKERJEE LECTURES

The Adharchandra Mookerjee Lectures were delivered this year by Dr. R. E. Mortimer Wheeler, Litt.D., F.S.A., Director-General of Archaeology in India.

The first lecture was delivered on March 7 before a large gathering. In this first lecture Dr. Wheeler stressed the necessity for archaeologists to be trained in certain other allied field sciences—such as Geology and Botany. Dr. Wheeler described how these sciences had revolutionised archaeological knowledge and research; for instance, Geology had helped to increase our knowledge of Pre-Historic Archaeology and Pollen-Analysis and other aspects of Botany our knowledge of climatic changes, etc. The speaker also put forward a strong plea for co-operation between archaeologists and the public and emphasised the need of public munificence for the development of archaeological research. In other countries, especially in the U.S.A., museums were organised and archaeological excavations subsidised by public contributions, the State only playing a minor rôle. For so long archaeology in India had been monopolised by the State, the Archaeological Department had been too long a 'proud, close corporation.' It would have to change its mentality. In the work of propagating archaeological knowledge, archaeologists and the general public and the State had each their rôle to play and each their contribution to make.

Dr. Wheeler's second lecture was delivered on March 8. In this lecture, which was illustrated by excellent lantern-slides, he described the preliminary excavations conducted by his school of archaeology at Taxila. Dr. Wheeler described the walls, roads and public buildings unearthed at the different cities of Taxila as well as some interesting finds like amulets, jewels, coins, etc. Some of the coins, i.e., the one depicting a very vivacious figure of a lion devouring a deer resembled similar coins found in Asia Minor. This lecture on the Urban Topography of Taxila was indeed very interesting and Dr. Wheeler's lucid exposition and enthusiasm for archaeology were very much appreciated.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library Collections :—

"The Russian Peasant and other studies" by John Maynard (London, Victor Gollancz, 1943); "Ideal and Progress" by Aurobindo Ghose (Calcutta Arya Publishing House); "A Treatise on Knowledge" by A. H. Smith (Oxford Clarendon Press, 1943); "Causality and Science" by Nalini Kanta Brahma (London, Allen & Unwin, 1939); "British Foreign Policy" by Sir Edward Grigg (Hutchinson, London); "Anglo-Russian Relations 1689-1943" by Sir J. A. R. Marriott (Methuen, London, 1944); "The Netherlands Indies and Japan, their relations (1940-1941)" by H. J. Van Mook (Allen & Unwin, London 1944); "An Essay on Marxian Economics" by J. Robinson (Macmillan, London, 1942); "Industrial Credit in War Economy" by Dr. Saroj Kumar Basu (Calcutta Book Exchange, 1944); "Conflict and Co-operation in Modern History—Lectures delivered at the Calcutta University, March 1943 by H. G. Alexander (Calcutta University Press, 1944); "Social Studies and World Citizenship—a sociological approach to education" by L. J. F. Brimble and F. J. May (London, Macmillan, 1943); "The Dawn over Asia" by Paul Richard—Trans. from the French by Shri Aurobindo Ghose (Madras, Ganesh & Co.); "Geology in the Service of Man" by W. Fernsides & O. M. B. Bulman (N. Y. Penguin Books 1944); "Agriculture in India—past, present and future" by Nabagopal Das (Calcutta Book Exchange, 1944); "Lenin on Art and Literature—introductory volume" by A. V. Lunacharsky (Benares, Oriental Publishing House, 1943); "Tagore, a Study" by Dhurjati Prasad Mukherji (Bombay, Padma Publications Ltd, 1943); "The Secret of Asia—Essays on the Spirit of Asian Culture" by T. L. Vaswani (Madras, Ganesh & Co. Ltd.); "Life and Times of Shivaji II—1680-1749 A.D." by M. W. Burway & R. G. Burway (Bombay, Karnatak Printing Press); "Masaryk in England" by R. W. Seton-Watson (Cambridge, University Press, 1943); "The Development of Modern France (1870-1939)" by D. W. Brogan (London, Hamish Hamilton, 1944); "The Last Peshwa and the English Commissioners—1818-1851" by Pratul Chandra Gupta (S. C. Sarkar & Sons, Calcutta); "Indian Nationalism and its principles and personalities" by B. C. Pal; "Bharat O Madhya Asia" by Dr. Probodh Chandra Bagchi; "Courts and Cabinets by G. P. Gooch (London, Longmans, 1944); "U. S. S. R., her life and her people" by Maurice Dobb (London, University Press, 1943); "India and China—Lectures delivered in China in May, 1944" by Sir S. Radhakrishnan (Bombay, Hind Kitabs. 1944); "Religion in Soviet Russia" by M. S. Timasheff (London, Sheed and Ward, 1944); "The History of Islam—Vol. I," by H. G. Sarwar (Lahore, Islamic Literature Publishing Office); "Philosophy of the Koran" by H. G. Sarwar (Lahore, Sh. Muhammad Ashraf, 1944); "War & Self-determination" by Aurobindo Ghose (Madras, S. R. Murthy & Co.); "Faith Reason and Civilisation—an essay in historical analysis" by H. J. Laski (London, Victor Gollancz, 1944); "Reflections on the Revolution of our time" by H. J. Laski (London, Allen & Unwin, 1944); "The Pure Theory of Capital by F. A. Hayek (London, Macmillan, 1941); "Mercantilism"—2 vols. by E. F. Hecksher (London, Allen & Unwin); "The Third Five-year Plan" by V. Molotov (Calcutta Book Forum, 1944); "Economic Resources of India" by Kalicharan Ghosh (Calcutta, Indian Associated Publishing Co., 1944); "The Indian Rural Problem" by Sir M. B. Nanavati and J. J. Anjaria (Bombay, Indian Society of Agricultural Economics, 1944); "Economic History of the United States" by E. L. Bogart; "Full Employment in a Free Society" by W. H. Beveridge (London, Allen & Unwin, 1944); "The Provincial Government of the Mughals (1526-1658) by P. Saran (Allahabad, Kitabistan, 1941); "The Blind in India and Abroad" by Subodh Chandra Roy (Calcutta University Press, 1944); "The Independent Arab" by Sir Hubert Young (London, John Murray); "Behind the Mud Walls" by Freda Bedi (Lahore, Unity Publishers); "A Week with Gandhi" by Louis Fischer (N. Y., Duell, Sloan & Pearce, 1944); "The Evolution of Modern Italy" by A. J. Whyte (Oxford, Basil Blackwell, 1944); "History of the Arabs" by P. K. Hitti, 3rd. Ed. (London, Macmillan, 1943); "Lectures on Fuels and Furnaces" by A. K. Saha (Calcutta University Press, 1944).

Philosophy in the Post-Graduate Arts Department of the Calcutta University. For twenty years he rendered distinguished service in the University to the cause of Sanskrit Research and ultimately became the Head of the Department of Sanskrit. His loss will be felt by all lovers of knowledge. We extend our sympathy to his bereaved family.

SURENDRANATH GOSWAMI

We announce with deep regret the death of Mr. Surendranath Goswami, Lecturer in Philosophy in the University of Calcutta and Professor of Philosophy in Bangabasi College. Prof. Goswami was an erudite scholar and a favourite pupil of Sir S. Radhakrishnan. He had also served as a lecturer in Sanskrit College, Calcutta. He was very popular with his colleagues and students. His death is mourned by a wide circle of friends. We offer our condolences to the bereaved family.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

CIRCULAR.

To the Heads of the Recognised Schools and Affiliated Colleges in Bengal and Assam.

The undersigned has the honour, by direction of the Vice-Chancellor and Syndicate, to inform the Heads of Recognised High English Schools that Indian students taking up the alternative combination of subjects in lieu of Major Vernacular for the Matriculation Examination, should be definitely given to understand that they will have to take up a recognised Vernacular when they will join the Intermediate course, and that they will not be allowed by the University to offer the Alternative Paper in English instead. They should, therefore, take up an Indian Vernacular for the Matriculation Examination.

Heads of Colleges are requested to see that Indian students of their respective institutions, including those who join the University course after passing the Cambridge School Certificate Examination, take up a recognised Indian Vernacular for their University Examinations. The subjects proposed to be taken up by the students should be carefully examined at the time of their admission, and Indian students desirous of offering the Alternative Paper in English, should be informed that they must choose one of the recognised Indian Vernaculars instead, as permission to take up the Alternative Paper in English will not be granted by the University. Those who have already been permitted to offer the Alternative Paper in English at the Intermediate Examination, should be informed that the concession will not be extended to them if and when they join the B.A. course.

This will be applicable in the case of Girl students also.

Senate House,
The 10th February, 1945.

J. CHAKRAVORTI,
Registrar

Notification No. T 705

Text-Books for Matriculation Examination 1947

CLASSICAL LANGUAGES

(GREEK)

Text-Books

Xenophon, *Anabasis*. Book IV.

Euripides, *Alcestis*.

New Testament. The Gospel according to St. Luke, Chapters I-VI.

(LATIN)

Text-Books

Caesar. *De Bello Gallico*, Book V.
 Virgil. *Aeneid*, Book VI.

MODERN EUROPEAN LANGUAGES (OTHER THAN ENGLISH)

(FRENCH)

Text-Books

André Laurice. *Memoires d'un Collegien* (edited by W. J. Fortune) (Macmillan & Co., Ltd.).
 A Little Book of French Poetry (Blackie's Little French Classics).
 La Fontaine. *Fables*, Books I & II (omitting Nos. 7, 8, 11, 12, 14 & 21 in Book I and 1, 8, 13, 18 and 20 in Book II).

GRAMMAR AND COMPOSITION

Blackburn and Morris. *A Revision French Grammar and Composition Book* (Blackie & Son).

(GERMAN)

Text-Books

Hauff. *Das Wirstshaus im S p essart Marchen* (Macmillan's Primary Series).
 Buchheim (Edited by) *Deutsche Lyrik* (Macmillan Golden Treasury Series). The following pieces only :—

(2) Ein' Feste Burg ist unser Gott, (7) Liebestreue, (40) Die Wrote des Glaucans, (65) Die Huffnung, (70) Trest in Thraenen, (72) Schaefers Klagelied, (84) An die Freude, (87) Gesang der Geister ueber den Waessern, (96) Sehnucht, (106) Der Iuengling am Buche, (123) Wunsch, (162) Freiheit.

(ITALIAN)

Text-Books

Manzoni. *I Promessi Sposi* (edited with notes and vocabulary by James Geddes and E. H. Wilkins and published by D. C. Heath & Co. Price 2s. 6d.).

Collodi. *Avventura di Pinocchio*.

The Italian Poets (Blackie). The following pieces only :—

Manoni. *I Cinque Maggio*.
 Leopardi. *I Passero Solitario*.
 Zanelia. *Sopra una Conchiglia Fossile*.
 Gramucci. *I Bove*.
 Graf. *I Canto del Cipresso*.
 Pascoli. *I Bosco*.
 D' Annunzio. *Agli Olivi*.
 Ada Nagri. *Fatalita*.

Grammar

Husso, J. L. *Practical Italian Grammar* (Published by D. C. Heath and Co. Price 4s. 6d.).

(PORTUGUESE)

Text-Books

Prose

Louise Ey. *Portuguese Conversational Grammar*.

Poetry

Adeodate Barretto. *O Livre da Vida*.

For Rapid Reading :—

Eca de Queros. *O Prime Basilio*.
 Ramalhe Oritigao. John Bull.

Senate House,

The 21st February, 1945.

J. CHAKRAVORTI,

Registrar.

SIR ASUTOSH MOOKERJEE MEDALLISTS, 1943

Name

Thesis

1. Subodhkumar Chakrabarti, D.Sc. ... Shower production by mesons in cosmic radiation.
2. Makhanlal Chakrabarti, M.Sc., M.B. ... A study on starvation.

Senate House,
 The 2nd March, 1945.

A. P. DASGUPTA,
 Controller of Examinations (Offg.)

DOCTOR OF SCIENCE

The undermentioned candidate is admitted to the Degree of Doctor of Science. The title of the thesis submitted by him and approved by the Board of Examiners is also stated against his name.

Name	Thesis
Sachchidananda Banerji	... Certain aspects of Vitamin C.
Senate House, The 16th March, 1945.	A. P. DASGUPTA Controller of Examinations (Offg.).

BASANTA GOLD MEDALLIST, 1942

Name	Essay
Saktipada Mukerji	... Malaria : its effects on rural health; means of prevention.
Senate House, The 16th March, 1945.	A. P. DASGUPTA Controller of Examinations (Offg.).

DATES OF M.A. & M.Sc. EXAMINATIONS

The next M.A. and M.Sc. Examinations will be held from Monday, the 10th July, 1945. Applications and fees for admission to the examinations must reach the Office of the Controller of Examinations not later than Monday, the 16th April, 1945.

N.B.—Applications and fees must be submitted together.

A Delay Fee of Rs. 5 will be charged for each application received after the last date.

Senate House, The 16th March, 1945.	A. P. DASGUPTA, Controller of Examinations (Offg.).
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DATES OF LAW EXAMINATIONS

The next Law Examinations will be held from Monday, the 25th June, 1945. Applications and fees should reach the Office of the Controller not later than Wednesday, the 23rd May, 1945.

N.B.—A Delay Fee of Rs. 5 will be charged for each application as well as fee received after the last date.

Senate House, The 29th March, 1945.	A. P. DASGUPTA Controller of Examinations (Offg.).
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Other Notifications

INDIAN CENTRAL JUTE COMMITTEE

Applications in prescribed form are invited for the post of the Director, Jute Agricultural Research under the Indian Central Jute Committee on Rs. 750-50-1,250 p.m. A higher initial salary up to Rs. 1,000 p.m. may be given if the qualifications of the candidate so merit. Qualifications required are an initial degree in Agriculture or Botany followed by a Post-Graduate Degree in plant breeding, not below a 1st Class M.Sc. of a recognised University, with subsequent practical experience of research in plant breeding. Evidence of ability to direct research in biological sciences must be produced. The last date for the receipt of applications is the 30th April, 1945. Further particulars and the prescribed application form can be obtained from the undersigned.

Indian Central Jute Committee,
No. 4, Hastings Street,
Calcutta.

B. DASGUPTA,
Secretary,

UNIVERSITY OF TRAVANCORE

NOTIFICATION

"Sri Chitra Prize" and "Maharani Setu Parvathi Bayi Prize."

1. Applications are invited for the "Sri Chitra Prize" and "Maharani Setu Parvathi Bayi Prize" for the year 1946.

2. The value of the prizes will be not less than Rs. 2,500 and not more than Rs. 8,000 each and they will be awarded in cash.

3. The "Sri Chitra Prize" will be awarded to the author of the best treatise on any branch of pure, applied or technological science and the "Maharani Setu Parvathi Bayi Prize" to the author of the best publication relating to any branch of Sanskrit Literature on Hindu Philosophy produced in India during the period from 1st January, 1944 to 31st December, 1946.

4. An author shall not submit for consideration any work in respect of which he has already received some other prize or distinction.

5. Intending competitors shall submit to the Registrar ten printed copies of the works before the end of January, 1946, under a pseudonym, the actual name of the competitor being intimated to this Office separately in a sealed cover.

University Buildings,
•Trivandrum, 16th November, 1944.

P. R. PARAMESWARA PANIKHAR,
Registrar.

THE INTER-UNIVERSITY BOARD OF INDIA

Definition of War Service

An announcement was made in Home Department Press Communique of the 14th July, 1942, as to what would be reckoned as ' War Service ' for purposes of recruitment to vacancies in the Civil Services which were being reserved to be filled after the war by suitable candidates with War Service. It has since been found necessary to amplify the definition then given. The following revised definition, which will apply in the case of recruitment made in India by the Secretary of State to Central Services, is accordingly published for general information :—

- (a) Service of any kind in a unit or formation liable for service overseas or in any operational area ;
- (b) Service in India under military, munitions or stores authorities with a liability to serve overseas or in any operational area ;
- (c) All other service involving subjection to naval, military or air force law ;
- (d) A period of training with a military unit or formation involving liability to serve overseas or in any operational area ;
- (e) Service in any Civil defence organisation specified in this behalf by the Central or the Provincial Government ;
- (f) (i) Any service connected with the prosecution of the war which a person is required to undertake by a competent authority under the provisions of any law for the time being in force ; and
(ii) Such other service as may hereafter be declared as war service for the purpose of this definition.

Only *whole time* service of any of the kinds specified above will be recognized as war service.

ARCHAEOLOGICAL SURVEY OF INDIA

Scholarships in Archaeology

1. Two scholarships in archaeology, tenable in the Archaeological Survey of India, will be awarded on the 15th April, 1945.
2. The scholarships will be tenable for twelve months, and will each be of the amount of Rs. 125 a month, together with such travelling allowances as may be approved by the Director General of Archaeology.
3. The scholars will undertake whole-time archaeological research under the direction of the Director General of Archaeology.
4. Applicants must (a) possess an Honours degree in an appropriate subject (e.g., history, archaeology, geology), and (b) be under thirty years of age on the 15th April, 1945.
5. Two testimonials from members of the staff of a University to whom the applicant is known personally must be submitted with each application.
6. Applicants should submit alternative subjects of research but these may be varied at the discretion of the Director General of Archaeology.
7. The scholarships may be terminated by the Director General of Archaeology at any time without appeal in cases of ill-conduct or incompetence.
8. Applicants must clearly understand that the award of a scholarship carries with it no guarantee of subsequent employment by the Archaeological Survey.
9. Application forms may be obtained from the Deputy Director General of Archaeology, Railway Board Buildings, Simla (Punjab).

Simla :
1st March, 1945. }

R. E. MORTIMER WHEELER,
Director General of Archaeology.

INDIAN CULTURE ESSAY COMPETITIONS

The Bhavan invites original essays on any aspect of Bharatiya Samskriti (Indian Culture) written in Sanskrit, Hindi or English for the Annual Essay Competitions which have been started in 1942. This year six gold medals (each of the value of Rs. 150) and six silver medals (each of the value of Rs. 25) are to be awarded. One gold medal and one silver medal will be awarded to the best and second best essays respectively received under each of the groups mentioned below. The branches of study given below in brackets are neither exhaustive divisions of the groups nor topics for essays in themselves, but are intended only to give a general idea of each group to a layman :—

- (1) Religion and Philosophy (Buddhistic, Jaina, Nayaya-Vaisheshika, Samkhya-yoga, Vedanta, Mimamsa, Vyakarana, etc.)

- (2) Art and Architecture (Brahmanical, Buddhist, Jaina, etc.).
- (3) Languages, Literature (Sanskrita, Prakrita, Apabhramsa, Modern Indian Vernaculars, Dravidian, etc.), Linguistics and Literary Criticism.
- (4) History (Political).
- (5) Social and Economic Order.
- (6) One gold and one silver medal have been specially donated for the best and next best essays on 'Bhagavad Gita and Life.'

CONDITIONS

1. The essays must be submitted by the end of August, 1945.
2. Each essay must cover approximately 150 pages of foolscap sheet typed in double spacing single side only.
3. The copyright of the gold medal essays will vest in the Bhavan subject to minor privileges to the authors.
4. The manuscript which should have temporary binding must bear the *nom-de-plume* of the contributor on the cover page and strict care should be taken to avoid disclosing the identity of the contributor. A sealed envelope bearing the *nom-de-plume* of the competitor on the outside and containing a slip giving his name and full address as also the *nom-de-plume* should be sent along with each essay.
5. Each contributor is allowed to choose the subject he prefers.
6. The decision of the judges selected by the Bhavan will be final.
7. Though every care will be taken of the MSS. no responsibility attaches to the Bhavan in respect of them and authors are advised to keep duplicate copies with them.

33-35, Harvey Road, Bombay 7, }
12th March, 1945. }

J. H. DAVE,
Hon. Registrar,
Bharatiya Vidya Bhavan.

Information for Students Desiring to Proceed Overseas for Advanced Studies (1945)

The following has been received from the Government of India regarding advanced technical instruction of Indian students in the United Kingdom and the U. S. A.:—

1. With a view to increasing the supply of properly trained technical personnel who are likely to be required in connection with the various plans for post-war developments, the Government of India have decided, pending the extension of facilities for advanced technical instruction in India, to make arrangements immediately —

(a) to send abroad a certain number of students, at Government expense, for advanced courses in technical and scientific subjects directly related to the probable post-war needs; and

(b) to establish a properly equipped organisation in this country and also in the United Kingdom and the United States of America for providing advice and guidance and also assistance in regard to admission to courses of studies, etc., for those students who may desire to proceed overseas for study at their own expense or who may be sent for this purpose by firms or private bodies. It is hoped that, if war conditions permit, it will be possible to make arrangements for about 1,000 such students this year.

Note.—(1) In addition to the above categories of students, there will also be a certain number of places for stipendiary students nominated by Provincial Governments. For information in regard to these places, application should be made to the Provincial Government of the area to which the student belongs.

Those persons, however, who have applied to a Provincial Government for a stipend may also apply to the Government of India, but they should state clearly in their applications that they have submitted an application to a Provincial Government and should also state the course or courses of study for which they have applied.

Note.—(2) The arrangements outlined above are separate from and should not be confused with the scheme which the Labour Department of the Government of India have prepared for sending technicians already employed in industry to the U.K. or U.S.A. for further training or for enlarging their industrial or professional experience. Further particulars regarding that scheme can be obtained from the Government of India, Department of Labour.

I—STIPENDIARY STUDENTS

2. **Courses of Studies**—It is proposed to arrange for the further education and training of selected students in the following subjects :—

- (1) Building Research (For example, construction, architecture, town planning, road and building materials, air-conditioning, ventilation, refrigeration, etc.).
- (2) Mechanical Engineering (For example, internal combustion engines, railways, locomotives and diesel tractions, etc.).
- (3) Chemical Engineering.
- (4) Metallurgical Engineering.
- (5) Textile Engineering.
- (6) Radio Engineering (Radio location, manufacture of valves and other radio parts, etc.).
- (7) Cinematography (For example, sound recording and photography).
- (8) Automobile Engineering.
- (9) Fuels (For example, coals, oils and wood).
- (10) Plastics—natural and synthetic.
- (11) Wood and wood products including plywood.
- (12) Steel pipes castings and fittings.
- (13) Ceramics.
- (14) Glass.
- (15) Cellulose including celluloid and rayon.
- (16) Pulp and paper.
- (17) Rubber.
- (18) Fermentation (For example, manufacture of acetone, alcohol, butyl alcohol and enzyme chemistry, etc.).
- (19) Paints and varnishes.
- (20) Industrial and Applied Chemistry (Heavy chemicals, coal tar distillation, textile chemicals and subsidiaries, etc.).
- (21) Dyestuffs.
- (22) Rubber and synthetic rubber.
- (23) Non-ferrous and Ferrous alloys.
- (24) Meteorology.
- (25) Scientific instruments (Metallurgical, physical, spectroscopic and chemical instruments, etc.).
- (26) Mercantile Marine Engineering.
- (27) Geology.
- (28) Geophysics.
- (29) River Research.
- (30) Hydraulics.
- (31) Pharmacy including manufacture of drugs such as penicillin and sulphadiazine, etc.
- (32) Biochemistry including food, vitamins and hormones.
- (33) Technicians in the Biological Science.
- (34) Electrical Engineering.
- (35) Mining.
- (36) Economics.
- (37) Statistics.
- (38) Agricultural Subjects.

The above list is likely to be amended from time to time as a result of the requirements of the plans for post-war development as they mature. The numbers selected for each course will be strictly limited and will be determined solely by post war requirements.

Note.—The term 'Agricultural Subjects' is used in its widest sense, and it includes subjects connected with Veterinary Science, Animal Husbandry, Dairying, Fisheries, Fruit Preservation and Canning (Technology), Horticulture, Agricultural Engineering, Botany and Zoology.

3. **Duration of Courses**—The duration of a course of study will be determined in each case by the Government of India, but it will in most cases be about two years. The Government of India also reserve the right to make at any time such changes as they may consider desirable in the nature or duration of a course approved by them.

4. **Countries where arrangements will be made**—Arrangements for instruction will be made primarily in the United Kingdom and the U. S. A. but, provided that satisfactory arrangements can be made, in other countries also, such as Australia, Canada and New Zealand. Applicants may mention their preference for any country or for any particular institutions, but the final decision in the matter will rest with the Government of India.

5. **Stipends**—The value of the stipend will be fixed in the light of ascertained requirements in different countries (the average value in the U. K. will be about £300 per annum), but it will be sufficient to cover all the normal maintenance expenses which a student is likely to incur, including expenses during vacations. The stipend will be payable from the date of a student's arrival in the country where he is to receive instruction upto the date of his departure from that country on the return journey, and it will be paid in advance in quarterly or monthly instalments. Any tuition fees or other charges in connection with the course of study will be paid by the Government of India.

6. Travelling Expenses—Students will be allowed a II Class fare or, where there is no II Class, the fare next below I Class, from their normal place of residence to their place of instruction and back, together with a sum of £5, or its equivalent in Indian or other currency, to cover incidental journey expenses each way. The sum of £5 will not be paid to those who are in Government employ and are in receipt of their pay during the voyage.

7. Terms for Government Servants—Government servants who are selected for an approved course of study will be sent on Study Leave terms, supplemented by a special allowance, if necessary, so as to ensure that in no case will a Government servant be placed in a less favourable position financially than the other stipendiary students.

8. Equipment Allowance—Each selected student will be given before his departure from India an equipment allowance of Rs. 500 to enable him to provide himself with such clothes and other necessary articles as he is likely to need on the journey or immediately on his arrival in the country to which he is being sent.

9. Conditions of the Grant of Stipend, etc.—(a) The grant of the stipend and allowances will be subject to periodical reports of satisfactory progress. In case of continued adverse reports in respect of studies or conduct, the Government of India reserve the right to cancel the stipend immediately, and the student will be required to refund to the Government of India the total amount spent on him up to date together with interest calculated at fixed Government rates, in accordance with the terms of the bond referred to below.

(b) In the case of a student who, on account of illness or other reasonable cause, is unable to complete the approved course of study and is obliged to return to India, the Government of India will pay the cost of the return journey and may, at their discretion, forego the refund of the amount referred to in 9 (a) above.

10. Bond—All selected students will be required to enter into a bond, in the form given in Annexure A, undertaking to serve the Government of India, on their return after the completion of their course of instruction, for a period of five years, if required to do so in a gazetted post, or to take up for a similar period other comparable employment, if so directed by the Government of India.

11. Prospects of Employment on Return—(a) Every endeavour will be made to find for all students who satisfactorily complete the approved courses of studies gazetted appointments under the Government of India or other comparable employment. It should, however, be understood clearly that selection for an approved course of study does not carry with it any guarantee of employment and that the selection for appointment in any Central Service will depend on the rules and regulations in force at the time.

(b) A Government servant will, on his return after satisfactorily completing an approved course of study, be considered for appointment to a higher post if and when there is a suitable vacancy.

12. Qualifications for Applicants—(a) Any British Indian subject or subject of an Indian State, irrespective of caste, creed or sex, may apply for a stipend.

It is intended, in making the selection, to ensure that adequate representation is given to the minority communities, provided that suitable candidates from those communities are forthcoming.

(b) *Academic Qualifications*—Applicants should possess at least a good graduate's degree in the subject or in the basic science concerned. A person, however, who is not a graduate, may also be considered if he possesses other outstanding qualifications which would justify his selection for an advanced course of study overseas. Preference will be given to candidates who have already shown special aptitude for advanced training and who are therefore likely to make the best use of their opportunities overseas. In Agricultural and certain other subjects, aptitude for research will be considered an additional qualification.

(c) *Testimonials and References*—Every applicant should submit with his application duly attested copies of two (but not more than two) testimonials from the authorities of the University or other institution where he last studied. He should also give the names of two referees who must not be related to him and who are in a position from their personal knowledge to testify to the applicant's fitness for the proposed course of study.

(d) *Age*—Applicants should not be more than 30 or less than 19 years of age on July 1st, 1945, but the Government of India may, in their discretion, waive the age limits in special cases. The maximum age limit for those already in the service of Government or of a recognised University, College or other public body is 40 years, but this may also be waived in special cases. A duly attested copy of the Matriculation certificate or other satisfactory evidence of age must be submitted with the application.

(e) *Physical Fitness*—Every application must be accompanied by a certificate of physical fitness, with particular reference to the applicant's ability to bear the climate of the country to which he proposes to go. This certificate may be from any registered medical practitioner, but before an applicant is finally selected he shall be required to furnish such a certificate, if he has not already done so, from a medical practitioner not lower in status than a Civil Surgeon.

13. Procedure for Applications—(a) Applications on the proper form and accompanied by a Treasury receipt for Rs. 5, which should be deposited under the head 'XXVI—Education—Miscellaneous (Central)', should be submitted in duplicate to the Secretary, Selection Board,

Overseas Students, c/o Department of Education, Health and Lands, Government of India, Simla, so as to reach him not later than April 15th, 1945.

(b) Applications of persons already in Government service or in the service of an Indian State must be submitted through the proper channels, in the case of Central Government employees through the Head of Department and in the case of those employed under Provincial or State Governments through the Provincial or State Government concerned. Applications from all other persons should be submitted through the authorities of the institution at which they last studied.

14. Procedure of Selection—The selection will be made by a special Selection Board constituted for this purpose, and selected applicants may be required to appear before the Board for interview at their own expense.

NO MEMBER OF THE SELECTION BOARD OR ANY OFFICER CONNECTED WITH THE BOARD MUST BE APPROACHED BY OR ON BEHALF OF AN APPLICANT. ANY ATTEMPT TO CANVASS DIRECTLY OR INDIRECTLY WILL FORTHWITH AND WITHOUT ANY EXCEPTION DISQUALIFY AN APPLICANT.

15. Arrangements in regard to Passage, etc.—The Government of India will make arrangements in regard to the sea passage and, where necessary, facilities for Dollar exchange. The selected students will, however, apply for passports and visas in the usual manner.

16. Further information in regard to any particulars not covered in this notification may be obtained on application to the Secretary, Selection Board, Overseas Students, c/o Department of Education, Health and Lands, Government of India, Simla.

II—PRIVATE STUDENTS

17. Students' Advisory Bureaux—In addition to stipendiary students for technical courses in connection with post-war development, it is expected that a large number of persons will desire, as in the past, to proceed overseas for study at their own expense. There may also be others who may be sent by Indian States or firms or private bodies who will bear the whole cost or share it with the student. The Government of India are anxious to do more than has been done hitherto to provide advice and guidance to such students in regard to suitable courses of training abroad and as to qualifications which they would require for admission to such courses. The Government of India have, therefore, asked the Provincial Governments and Universities to establish Students' Advisory Bureaux as soon as possible with a view to affording such advice and guidance. The Advisory Bureaux will deal with all students, other than Government sponsored students, whatever the nature of the studies they intend to pursue.

18. Arrangements Overseas—The Government of India also intend to establish an organisation which will help Indian students to obtain admission to Universities and other institutions abroad and will look after their welfare generally during their stay in the foreign country. These facilities will be available for all Indian students, irrespective of the fact whether they are Government sponsored students or private students or those sent by Indian States and others.

19. Qualifications—(a) It has been generally agreed by the educational authorities in India and in the United Kingdom and the U.S.A. that students will derive the greatest benefit from courses abroad if they have first taken at least a graduate's degree at an Indian University, and it is understood that preference will as a rule be given by them to those who have done this.

(b) It is important that students proceeding overseas should be physically fit and able to bear the climate of the particular country they intend to go to. It is also necessary in their own interest that students should be adequately provided with funds for the entire period of their intended course of study.

20. Places Available—The Government of India hope to be able, if war conditions permit, to make arrangements for suitable courses of studies abroad this year for about 1,000 private students, including those sent by Indian States and others.

21. Arrangements in regard to Passage, etc.—The Government of India will be glad to assist those students whom they may recommend for courses of studies abroad in regard to arrangements for the sea passage and facilities for Dollar exchange. Students must, however, themselves arrange for their passports and, where necessary, visas.

22. Procedure for Applications—Application should be submitted to the Provincial Students' Advisory Bureau. Where there is no Bureau and it is necessary to apply direct to the Government of India, applications should be submitted in duplicate in the form prescribed for this purpose.

23. Further Information—For further information students are advised to approach their University authorities or the Provincial Government concerned.

ANNEXURE A

BOND FOR CENTRAL GOVERNMENT STIPENDIARY STUDENTS

Know all men by these presents, that we, (undergoing a course of instruction in connection with a Government stipend) and do hereby bind ourselves, and each of us, our and each of our heirs, executors and administrators, to pay to the Governor General in Council the sum of (or, if payment is made in India, the equivalent of this.....sum in rupees converted at the official rate of exchange between.....and India).

Sealed with our seals, dated this.....day of.....one thousand nine hundred and.....

Whereas the above bounden.....nominated to a Government stipend.

And whereas the above bounden.....as nominee of such stipend is entitled under certain conditions to.....per annum for.....years, tuition fees, certain travelling expenses, and also a second class return passage of the appropriate grade from India to.....and back.

Now, the condition of the above written obligation is that:—

In the event of the above bounden.....not conforming to the instructions regarding training conveyed to him by an authorised agent of the Governor General in Council, or of continued adverse reports regarding the progress of his studies or regarding his conduct or on the completion of his studies refusing to serve the Governor General in Council, if required to do so, as a gazetted officer of the Central Government, or to take up other employment indicated by the Governor General in Council for a minimum period of five years, he shall forthwith refund to the Governor General in Council on demand all monies paid to him or on his behalf in respect of the said stipend, tuition fees, travelling expenses or return passages or otherwise on account of having been selected as a scholar aforesaid and the interest on the amount calculated at fixed Government rates then in force for Government Loans.

Then the above written obligation shall be void and of no effect, otherwise it shall be and remain in full force and virtue.

Signed, sealed and delivered by
the above bounden

in the presence of .

Signed, sealed and delivered by the
above bounden

in the presence of

Copies of the Application Form (*vide* Sec. 13) may be obtained from the undersigned—

J. CHAKRAVORTI.

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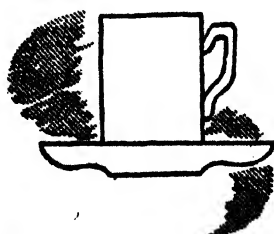
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THE CALCUTTA REVIEW

MAY, 1945

THE PRESS AND THE LAW OF CONTEMPT OF COURT IN INDIA¹ (SCANDALISING THE COURT)

NIKHIL RANJAN RAY, M.A.
Lecturer in Political Science, Dacca University

I

THE disciplinary jurisdiction that the judges exercise over the Press in this country in respect of the publication of matters held to be in contempt of court is perhaps the sternest and most far-reaching. Indeed, nobody knows exactly what comment upon the decision of a court or upon the conduct of a trial, or what criticism of the conduct and character of a judge will or will not render the author liable to conviction for contempt of court. The law of contempt, pertaining to the Press and as administered by our courts, is partly a statutory law—and is to be found in the Contempt of Court Act, 1926, as amended by the Contempt of Court Act, 1937—and partly a judge-made law. As the most important part of this law is contained in the judicial decisions, which are by no means definite, consistent and uniform, the law itself is shrouded in vagueness and uncertainty. The Indian courts now appear firmly “to hold the doctrine of English cases” which may now safely be asserted as the recognised doctrine, both in England and in this country. As the Judicial Committee of the Privy Council has observed, “The High Court in the Presidencies are Superior Courts of Records, and the offence of contempt, and the powers of the High Court for punishing it, are the same there as in this country . . . by virtue of the Common Law of England.”¹

Contempt of court is a kind of libel, which has been broadly classified under two heads, civil contempt and criminal contempt. Civil contempt, or contempt in procedure as it is sometimes called, consists in non-compliance with the judgments, orders or other processes of the court; it is a wrong of private character. Criminal contempt, on the other hand, consists in acts calculated to interfere with the administration of justice. It is an offence against the state and the punishment for it is in the interest of public justice and not for the protection of the right of an individual litigant or of a judge. Criminal

¹ *Surendra Nath Banerjee v. The Chief Justice and Judges of the High Court*, 10 Cal. 109, 132. In *re Tushar Kanti Ghosh, Tarit Kanti Biswas*, Mukherjee J., said, “. . . the offence of contempt and the powers of the High Court for punishing it are the same in India as in England not by virtue of the Penal Code of British India and the Code of Criminal Procedure, but by virtue of the Common Law of England.” 61 C.L.J. at p. 434.

contempt may be perpetrated in the presence of the court—in *facie curiæ*—or out of court. When it is committed out of court it is called constructive contempt. It is this constructive contempt with which the Press is concerned.

In considering the law on this subject it is convenient to follow Lord Chancellor Hardwicke's threefold classification of contempt. The Lord Chancellor conceived of three species of contempts. First, contempt by scandalising the court or judges; second, contempt by prejudicing the judges, the jury or the witnesses against a litigant party before the cause is finally heard; third, contempt by abusing parties to a cause to be disposed of or under consideration.²

Contempt by scandalising the court is by far the commonest form of contempt for which the Press in this country finds itself liable. The modern law of constructive contempt, especially with reference to contempt by scandalising the court, begins with the intended judgment of Justice Wilmot of England in *King v. Almon*.³ Wilmot's judgment was never delivered, for the proceedings were ultimately dropped on a technical ground and never reinstated. The libel that gave ground for the prosecution was that in a pamphlet Chief Justice Mansfield was charged with having made an illegal order out of court and accused of an intention to defeat the Habeas Corpus Act. The defence counsel urged that a libel upon a judge was not a fit subject for attachment and that the proper method of procedure would be by information or indictment. Wilmot's judgment, which was also concurred in by his associates on the bench, was in favour of awarding attachment. The basic doctrine of constructive contempt of Justice Wilmot may be found in the following excerpts from his judgment:

"The power which the Courts in Westminster Hall have of vindicating their own authority is coeval with their first foundation and institution; it is a necessary incident to every Court of Justice, whether of record or not, to fine and imprisonment for a contempt to the Court, acted in the face of it. And the issuing of attachments by the Supreme Courts of Justice in Westminster Hall, for contempts out of Court, stands upon the same immemorial usage as supports the whole fabric of the Common Law"

"The arraignment of the justice of the Judges is arraigning the king's justice; it is an impeachment of his wisdom and goodness in the choice of his judges and excites in the minds of the people a general dissatisfaction with all judicial determinations and indisposes their minds to obey them; and whenever a man's allegiance to the law is so fundamentally shaken, it is the most fatal and most dangerous obstruction of justice and in my opinion calls out for a more rapid and immediate redress than any other obstruction whatsoever, not for the sake of the Judges, as private individuals, but because they are the channels by which the king's justice is conveyed to the people. To be impartial and be universally thought so, are both absolutely necessary for the giving justice that free, open, and uninterrupted current, which it has, for many ages, found all over this kingdom, and which so eminently distinguishes and exalts it above all nations upon the earth"

" . . . the constitution has provided very apt and proper remedies for correcting and rectifying the involuntary mistakes of the Judges, and for punishing and removing them for any perversion of justice. But if their authority is to be trampled on by pamphleteers and news-writers, and the people are to be told that the power given to the judges for their protection is prostituted to their destruction, the court may retain its power some little time, but I am sure it will eventually lose all its authority."⁴

² *Roach v. Garvan*, 2 Atk. 469, 471. Also cited as *Re Read and Huggonson and the St. James's Evening Post*.

³ Reported in Chief Justice Wilmot's Notes of Opinions and Judgments delivered in different Courts, 243 (K.B. 1765).

⁴ Wilmot's Notes, p. 252-54.

Subsequent to their publication in 1802, Wilmot's Notes of Opinions and Judgments have been so approvingly referred to and readily relied upon in innumerable cases that Wilmot's opinion may properly be regarded as forming the very core of the English doctrine of contempt of court. Protestations of the unsoundness and historical inaccuracy⁵ of the doctrine of Wilmot there have been. But opinions in its favour have been so overwhelming and persistent that it may well be taken as a settled part of the legal tradition of England and of India. Lord Esher referred to Wilmot's judgment as "a most valuable exposition of the law on the subject."⁶ Lord Russell, C. J., in a case remarked that the jurisdiction to punish the 'scurillous abuse of a judge as a judge' by a summary process of attachment "is a jurisdiction, the history purpose and extent of which are admirably treated in the opinion of Wilmot, C. J., in his Opinions and Judgments."⁷

In principle, any criticism of a judge or the court calculated to bring the judge or the court into contempt or damage the reputation of the judge for fairness is a contempt by scandalising the court. Lord Russell, C. J., observed, "Any act done or writing published calculated to bring a court or judge into contempt, or to lower his authority, is a contempt of court."⁸ Any publication attacking the conduct or character of a judge and tending to hold him up to public execration; or any article attributing to him incompetence to hold the office committed to his charge, or imputing to him unfair motive in the discharge of his official responsibilities; or any comment upon a case or a decision reflecting on the impartiality of a judge or traducing his character, is a contempt of court. The judiciary is the most delicate part of the governmental machinery. Its sole basis is the confidence of the public. Therefore, a reflection upon the integrity of justice or any imputation upon the motive of those who dispense justice, or any unfair criticism of the administration of justice tending to degrade the court in the eyes of the public or holding it up to public odium and reprobation, may have the effect of destroying or diminishing public confidence in the impartiality and incorruptibility of justice. If public confidence in the administration of justice is for any reason shaken it will create a sense of frustration and a feeling of insecurity in the public minds. This will be fatal to the administration of justice. For the judges "to be impartial and be universally thought so are both absolutely necessary for giving justice that free and open and uninterrupted current which it has for many ages found all over the kingdom."⁹

The essential prerequisite for contempt proceedings is that the attack must refer to the judge in his judicial capacity. A libel upon a judge not in connection with his judicial conduct does not come within the purview of the law of contempt. As Sir Asutosh Mookerjee, J., said, "A contempt of court is committed by libellous attacks on a Judge for what he did judicially, if such attacks are likely or tend in any way to interfere with the due administration of justice."¹⁰ Or as Lord Blackburn, J., held that proceedings for contempt of court could not be taken "for the purpose of vindicating the personal dignity of the judges and protecting them from personal insults as individuals."¹¹ The object of the discipline enforced by the court in a contempt case is not to protect either the court as a whole or the individual judges of the court from a repetition of attacks on them, but to protect the public

⁵ Laws of England, 2nd ed., Vol. 7, p. 2 foot-note: articles by Sir John Charles Fox in *Law Quarterly Review*, Vol. 24, p. 184, 266. Sir William Holdsworth wrote that *King v. Almon* was "a decision for which there was little, if any authority. But in spite of this fact, it was accepted as correct, and it forms the basis of the modern law on this subject." *A History of English Law*, 4th ed., Vol. 3, p. 394.

⁶ *Rex v. Johnson* (1887) 20 Q.B. 72.

⁷ *Rex v. Gray*, (1900) 2 Q.B. 36.

⁸ *Ibid.*, 36, 40.

⁹ Per Costello, J., *Tushar Kanti Ghosh Tarit Kanti Biswas*, 61 C.L.J. at p. 552.

¹⁰ *In re Motilal Ghosh and Others*, 45 Cal., 233-34.

¹¹ *Skipworth's case* (1873), 9 Q.B. 232.

and especially those who, either voluntarily or by compulsion, are subject to its jurisdiction, from the mischief they will incur if the authority of the tribunal be undermined or impaired.¹² It is, therefore, only such libel upon a judge as has a tendency to obstruct the course of justice by weakening the authority of the court by destroying the confidence of the public in the administration of justice that gives legitimate ground for proceedings for contempt of court. "The essence of contempt is action or inaction amounting to an interference with or obstruction to or having a tendency to interfere with or to obstruct the due administration of justice."¹³

It is not necessary for contempt proceedings that there should be actual hindrance to the administration of justice; it is enough if the tendency is there. Chief Justice Sanderson of the Calcutta High Court remarked, "The question is not whether the article in fact obstructed or interfered with the due course of justice, but whether it is 'calculated' to obstruct and interfere with the due course of justice."¹⁴

An attack or a comment on a judge derogatory or scandalous to him is contempt of court, not only if it refers to a pending cause, but also if it refers to a cause which has been decided. Justice Sir Asutosh Mookerjee said, "It is immaterial whether the attack on the Judge is with reference to a cause about to be tried, or actually under trial or recently adjudged; in each instance, the tendency is to poison the fountain of justice, to create distrust, and to destroy the confidence of the people in the courts, which are of prime importance to them in the protection of their rights and liberties: *Rex v Gray*."¹⁵ A contemner is punished not only for attempting to obstruct or for actually obstructing the course of justice in a particular case but also for attempting to hamper the course of justice in all cases of a particular nature or all cases that may come in future before the court concerned for adjudication. In *Rex v. Editor of the New Statesman*¹⁶ the accused was punished not for interfering with the course of justice in that case—which was impossible for the case was already ended—but for endeavouring to impede the course of justice in all cases of birth control which might come before Mr. Justice Avory in future. Nor is this all. Even a general attack on the character and conduct of the judges as a whole or a judge independently of any case may be contempt of court. The recent decisions of the Calcutta High Court in *re Tushar Kanti Ghosh Tarit Kanti Biswas*¹⁷ and of the Allahabad High Court in *re an Advocate of Allahabad*¹⁸ are definite authorities on this point.

It should not, however, be assumed that any adverse or unfavourable comment on the decision of a judge or the administration of justice or the conduct and character of a judge will make the writer liable to proceedings for contempt of court. It is generally agreed that after a judgment is delivered the decision and the judge are given over to criticism. As Russell, C. J., said, "Judges and courts are alike open to criticism, and if reasonable argument or expostulation is offered against any judicial act as contrary to law or the public good, no court could or would treat that as contempt of court."¹⁹ The administration of justice is a matter of universal interest to the whole community; the decision of a judge, his conduct and character, the verdict of a jury, can all be made subjects of free comment. But in commenting on these matters a critic must see that he does not betray any lack of decency and fair-mindedness; he must scrupulously attend to the truth and elucidate the truth honestly and in good faith and to the best of his knowledge and ability. Human being as he is, he may on occasions betray his fallible character. His judgment may at times be biased, one way or the other; but so long as it does not reflect on his

¹² *Rex v Davies*, (1906) K. B. 40; In *re Motilal Ghosh*, 45 Cal., 288; *Crown v Habib* 6 Lah. 538-4. ¹³ Per Mukherjee, J., in *re Tushar Kanti Ghosh*, 61 C.L.J., 436.

¹⁴ In *re Motilal Ghosh*, 45 Cal., 117.

¹⁵ In *re Motilal Ghosh*, 45 Cal. 169, 234.

¹⁷ 61 C.L.J., 376.

¹⁹ *Rex v Gray*, 1900 2Q. B. 36, 40.

¹⁶ 1927, 44 T.L.R. 301.

¹⁸ (1935) A.L.J. 125 or 1935 A.I.R. All I.

good faith and so long as his comments are fair, no one has a right to complain. Lord Atkin of the Judicial Committee of the Privy Council in a recent case has laid down the principle in this form, "Whether the authority and position of an individual judge or the due administration of justice is considered, no wrong is committed by any member of the public who exercises the ordinary right of criticising in good faith, in private or public, the public act done in the seat of justice. The path of criticism is a public way: the wrong-headed are permitted to err therein; provided that members of the public abstain from imputing improper motives to those taking part in the administration of justice and are genuinely exercising a right of criticism and not acting in malice or attempting to impair the administration of justice, they are immune. Justice is not a cloistered virtue: she must be allowed to suffer the scrutiny and respectful, even though outspoken, comments of ordinary man."²⁰ That the conduct of the judges should, if necessary, be brought to the bar of public opinion like other matters of public concern, that the administration of justice should be made a subject for public discussion, are an undisputed matter. But it is incumbent upon those who pass judgment upon the administrators of justice that they should not give vent to harsh and uncharitable views of the conduct of the judges; that they should exercise a fair, honest and impartial judgment. The essential requisite for fair comment is that it must contain reasoning and discussion, and not declamation and invective calculated not to further public interest but to bring the administration of justice into contempt or to assail the character of the judge.²¹ It is no fair comment to write that the accused was set at liberty though he was guilty; but it will be perfectly within the bounds of fair criticism to point out by arguments and reasoning where the judge has erred or where there has been a failure of justice. So again, a critic may bemoan the state of the law which has led to unsatisfactory results but to inveigh against the judge, calling him a knave or a fool, would be an offence within the meaning of the law of contempt of court, though it would be harmless to allege that the judge has misunderstood or misapplied the law or omitted to consider or apply it correctly. As Crump, J., of the Bombay High Court said, "As I understand the law, it is perfectly open to anybody to say that the decision of this court is a wrong decision and I myself should not object to the use of the term 'unjust' . . . I would not for a moment do anything to check healthy criticism if such criticism points out the shortcomings of the court, without imputing to them motives which can only be regarded as corrupt motives."²² Further, a critic must eschew using such terms as 'vindictive judgment,' 'vindictive sentence,' 'cruel sentence' or 'monstrous sentence.'²³ Peacock, C.J., of the Calcutta High Court, said that the word 'cruel' imputed a wish to cause pain and implied a pleasure to inflict pain.²⁴

The truth of the statement or the allegation which gives ground for prosecution is no defence in contempt proceedings. A contemner cannot escape punishment simply by pleading the truth of his allegation. In a contempt case the question is not whether the comment has any basis in facts. The real issue is, is it calculated, or has it any tendency, to so impugn the conduct and character of a judge as to compromise his prestige in the eyes of the public or to diminish the confidence of the people in the impartiality of his justice? In the recent *Hindusthan Times* contempt case Chief Justice Sir Iqbal Ahmed said, "If the allegation contained in the affidavit are true, they constitute a mitigation of the offence. The offence nevertheless remains."²⁵ In the matter of *Ram Mohon Lal Agarwala* (case No. 439) the Allahabad High Court also held the same view.

²⁰ *Andre Paul Terence Ambard v. Attorney-General of Trinidad and Tobago*, 1936 A.C. 322; A.I.R. 1936 P.C. 141; 38 P.L.R. 541; 40 C.W.N. 801.

²¹ *Rex v. White*, Per Grose, J., (1807-08) 1 Camp. 359.

²² *In re Satvabodha Ramchandra*, 47 Bom. 76, 89.

²³ See in the matter of *Banks and Fenwick*, 26 C.L.J. at p. 452-3 and in *re Murli Manohar Prasad*, 8 Pat. at p. 342.

²⁴ *In the matter of Banks and Fenwick*, 26, C.L.J., at p. 452-53.

²⁵ *Hindusthan Times Contempt Case*, p. 8.

In refusing permission to the accused to call witnesses to prove his allegation the court observed, "Clearly there can be no justification of contempt of court, even assuming that the writer of the manifesto believed all he stated therein to be true. If anything in the manifesto amounts to contempt of court, he is not permitted to lead evidence to establish the truth of his allegations."²⁶

Publishers and editors must be very careful in publishing in print any rumour which is contemptuous in character. A contemner cannot escape liability merely by alleging that there is a rumour to that effect and that it needs be contradicted or that he does not give credence to it. Woodroffe, J. of the Calcutta High Court observed, "One cannot escape either contempt or libel merely by alleging that there was a rumour. This is a common way in which libels are spread. This existence of a rumour, if there was one in fact is no justification in itself for its repetition."²⁷ But much depends on the intent and purpose and the effect of the article. If the critic can prove that bringing the court into contempt was farthest from his mind and that his motive was to allay the suspicions of the people he may escape punishment.²⁸

Nor can a qualifying 'if' purge a statement of its contemptuous elements.²⁹ A contemptuous charge against a judge is no less contempt of court even if it is made in a hypothetical form. To say that "if it is true that the judges of the High Court decide cases without applying their minds to the material before them, etc.," is a contempt of court.³⁰

In determining the guilt of an accused person in a contempt case the court is not so much concerned with the intention of the writer as with the effect of the article, probable or actual. It may happen that a writer is actuated by the best of motives, but if his writings betray any disregard for the authority and integrity of those who are commissioned to minister His Majesty's justice he will in all probability be guilty of an offence within the meaning of the law of contempt. Justice Wadia of the Bombay High Court maintained, "The intention of the writer may often be of secondary importance: the question is, what is the effect of the articles, and have they a tendency to obstruct and interfere with the due and proper course of administration of justice."³¹

²⁶ 1935, All. 38, 39; In Skipworth's case Blackburn, J. said, "The truth of it has nothing to do with the question. The question at present is, is he trying to interfere with the course of justice? . . . But, however true the statements made might be, to prejudice the trial is none the less a contempt of court, and one which we must check." (1873) 9 Q.B. 234.

²⁷ *In re Motilal Ghosh*, 45 Cal. at p. 205

²⁸ *Ibid.*, Per Mukherjee, J., at p. 224-25.

²⁹ Judgment of the Allahabad High Court in the *Hindusthan Times contempt case*.

³⁰ *The Hindusthan Times Contempt Case*, p. 9.

³¹ *In Demibai Gangji Sojpal v. Kowji Sojpal and others*, A.I.R. 1937, Bom. 305, 306. Justice Sir Daver's judgment in *re Claridge* may also be seen in this connection. 15 I.C. 93, 94.

SOME CULTURAL ASPECTS OF ALA-UD-DIN KHILJI'S REIGN

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ALA-UD-DIN KHILJI'S reign was a creative age; in sheer brilliancy of achievements it can favourably compare with any other epoch of Medieval Indian History. India was astir with a new life. The pre-Khilji period was an age of preparation; it was then that the tremendous work of planting firmly the Muslim power in Northern India was accomplished. The Khilji period was an age of fruition. The tide of Muslim conquests which had been flowing steadily

ever since the battle of Tarain (1194 A.D.) reached its height in the Khilji period. It changed the whole face of politics ; the Muslims, for the first time for over a century, attained an unquestioned supremacy in India. Muslim arms were everywhere triumphant and the Muslim Empire for the first time embraced nearly the whole of India. These brilliant triumphs gave tonic to the Muslim mind. For them, those were indeed the years of enchantment, of glory and of romance. It produced a state of affairs in which their energy could find free scope. It was a robust and fearless age giving large scope to individual energy and material creation and it was an age rich in art, letters and spiritual forces. National wealth increased under the impetus of prolonged peace. Muslim India was pulsating with a new life ; the wonderful spring of Muslim culture burst into life. It would be interesting to trace the great currents of thought of this remarkable era, which was rich in character and ability.

In evaluating the Turkish achievements, Dr. R. P. Tripathi remarks :—
 “ The battlefield was not their only theatre of action nor sword their only weapon. An army of peace was equally active, carrying from one end to the other of the Empire the spiritual message of Islam. Led by saintly and able leaders they carried on their work of love with enviable self-sacrifice and ceaseless energy. They worked unceasingly to throw a durable bridge between the followers of Islam and Hinduism. They created an atmosphere which was likely to be very favourable for responsive respect and appreciation.”¹

Nizam-ud-Din Aulia, one of the greatest saints of medieval India, lived in the reign of Ala-ud-Din. The beauty of his character, the saintliness of his mind, the breadth of his view and his entire freedom from all the narrowing influences of clericalism were universally recognised. To come under his influence was to feel life at its amplest and noblest. He exercised a tremendous influence in moulding the lives of the people of those times ; to many his name was an inspiration. The concourse of people desirous of paying homage to the great saint was so great that on the road between Delhi and Ghyaspur, platforms, provided with adequate water arrangement, had been built for the people to offer their prayers. Many of the followers of the Sheikh were cultured scholars and spent their time in the study of books of philosophy and mysticism. It was primarily due to the influence and teachings of the Sheikh that a new life was infused into the dry bones of orthodoxy. The other leading Sheikhs of this age were Ala-ud-Din and Rukan-ud-Din. They too played an important part in broadening the mental outlook of the Muslims by their spiritual fervour. Throughout the reign of Ala-ud-Din, Sheikh Ala-ud-Din, grandson of Sheikh Farid-ud-Din occupied an honoured position at Ajudhan. It was on account of his great piety that he had the honour of being put in charge of the mausoleum of the great saint Sheikh Farid-ud-Din. The other renowned saint, Sheikh Rukan-ud-Din, was the son of the famous Sheikh Sardar-ud-Din and the grandson of the still more famous Sheikh Baha-ud-Din of Multan. The people of the adjoining territory of Sind, Multan and Uch became his great admirers.

These saints were rich in the stuff of human nature. They gave religion a new meaning and opened out a new order of religious toleration. They played an important part in changing the face of medieval society ; they were the forerunners of the great Bhakti leaders, who in the next two generations undertook the Herculean task of bridging the gulf between the Hindus and the Muslims.

It was an age of great theologians. The leading theologian was Sayed Taj-ud-Din. For many years he served as the Qazi of Oudh but later on he was transferred to Badaun. He had established his reputation for scholarship and generosity. His generosity was uncalculating and spontaneous. Another

¹ Dr. R. P. Tripathi's Presidential Address at the Medieval Section, Indian History Congress, 1941

leading Sayed was Rukan-ud-Din, Qazi of Kara. He was renowned for his saintly life and scholarship. Barani had the privilege of coming into close contact with both these renowned Sayeds and he gives the highest praise to them as regards their virtuous conduct and noble bearing. There were two famous Sayeds of Kaithal, Sayed Marghis-ud-Din and his elder brother Sayed Mirjib-ud-Din. They too enjoyed a high reputation for noble conduct. The other chief ornaments of the church were—Sayeds Majad-ud-Din, Hassan and Mubarak. In Jhujjar the leading Sayeds were Taj-ud-Din, Jalal-ud-Din and Jamal. These scholars and learned administrators must have exerted an elevating influence on the state and the community.

There were famous preachers. It was an age of dogmatic religion; faith alone could move the large illiterate masses. The leading preacher was Maulana Amad-ud-Din Hassan. There was a note of the popular preacher in his style. Wit and wisdom flowed from his tongue in profusion. He swayed the masses by the fervour of his sermons. His sermons were attended by the élite of the town—scholars, poets and other eminent men. His sermons were characterised by high oratorical quality, depth of thought and originality of utterance. Another famous preacher was Zia-ud-Din. He was well versed in the Quran and quoted verse after verse so aptly that he had established his reputation as one of the foremost preachers and scholars of India. It is said that more than three thousand people used to listen to his lectures with rapt attention. But he grew envious of Sheikh Nizam-ud-Din and in consequence ended his days in disgrace. Another gifted preacher was Shahab-ud-Din. He had an inexhaustible supply of anecdotes culled from the legends of the law, the pages of history and his own abundant experience of life. Thousands of people used to attend his lectures. Another preacher was Maulana Karim-ud-Din. He was a great writer of prose and poetry of a very high order. His polished orations impressed the audience but failed to attract a large popular gathering. Another famous preacher was Maulana Jalal Hassan. He was full of jokes, morals and maxims. He enlivened his lectures by humorous illustrations. But perhaps the most eminent preacher was Maulana Badar-ud-Din. He had come from Oudh to Delhi. He was noted for his piety and good moral conduct. His language was not artificial; it was suffused with the sincerity of his thoughts and hence his sermons were able to move his hearers even to tears. He held men in a spell by the sheer passion and momentum of his feelings. These preachers played an important part in widening the horizon of the mind.

Maulana Hamid-ud-Din, Maulana Latif and the two sons of the latter had reduced the recitation of the Quran to a fine art. They recited the Quran with such grace and melody that people listened with rapt attention. As they recited the Quran, their eyes lighted up with a fine frenzy and their sermons showed some glint of spiritual quality.

Ala-ud-Din had a number of polished courtiers who enlivened his leisure moments by their wit and scholarship. They were not only gay and charming companions but also cultured scholars. Their gift of comic illustration and allusion was unequalled. Their note of fun was unfailing. Their wit was swift and illuminating, fresh and sparkling. The chief courtiers were—Taj-ud-Din, Rukan-ud-Din, Aiz-ud-Din and Nasir-ud-Din. According to Barani, such gifted and polished courtiers had never been seen or heard of before.

There was a large number of scholars who had distinguished themselves in the various arts and sciences of those days. Such learned and accomplished scholars were not to be found in either Samarkand, Baghdad, Egypt, Khwarizm or Persia. In this great creative age were to be found masters of dialectics, well versed in logic and philosophy, eminent theologians and rhetoricians who were adept in the use of similes and metaphors, and scholars who had mastered the physical sciences and were the veritable wonders of the age. Barani has given a long list of such eminent scholars. Qazi Fakhar-ud-Din, Qazi Sharf-ud-Din, Maulana Nasir-ud-Din, Maulana Taj-ud-Din were some of these famous

scholars. There were also scholars who made excellent commentaries on the Quran, e.g., Maulana Jamal-ud-Din and Maulana Allaud-Din and Khwaja Zaki.

Amir Arslan was a historian of striking ability. He had studied the history of the past with such thoroughness that whenever Ala-ud-Din required any information about the events of the past, it was supplied to him by Amir Arslan without even consulting the history books. Another noted historian was Kabir-ud-Din who was gifted with a rich impressive style and stately rhetoric. He recorded the main events of the reign of Ala-ud-Din.

This great age could boast of a large number of renowned physicians and surgeons. The chief physician was Maulana Badar-ud-Din. He was such a shrewd and capable physician that when once people in order to test his skill, mixed the urine of a man with that of an animal, and brought it to him for getting it tested, he was able to point out humorously that such tricks would not succeed with him. He was not only a great physician, but also a great teacher of the science of medicine. He explained the most intricate problems of medical science to his students in such a lucid manner that they could easily understand them. Another leading physician was Maulana Sadar-ud-Din. He was the son of the reputed physician Maulana Hassan. He was an expert in diagnosis and curing diseases. Yamini was one of the most famous teachers of the science of medicine of those times. Of his pupils, Ilam-ud-Din, Maulana Aiz-ud-Din and Badar-ud-Din rose to prominence. Jaja was an eminent surgeon and Ilam-ud-Din was an expert in curing eye-diseases by means of collyrium.

The science of astronomy and astrology made tremendous progress during this period. There were a number of astronomers who were expert in preparing astronomical tables. People had great faith in astrology; no important work was commenced or expedition undertaken without consulting the astrologers. The astrologers got handsome rewards from the Sultan, the nobles and the grandees. Sharif-ud-Din was the chief astrologer.

There were many accomplished poets. "The prince of poets was Amir Khusrau, the parrot of Hind, whose many works testify to the boundless fertility of his muse. He was a gifted bard and singer, whose flights of fancy, command over the instrument of language, the variety of subjects, and the marvellous ease and grace with which he describes human passions and emotions and the scenes of love and war, place him among the greatest poets of all time."¹ Amir Khusrau was a versatile genius—he excelled in different branches of Persian literature—Ghazzals, Qasidas, Masnavis, etc. He touches every mood—of graceful sentiment as in *Ashiq*, of delicate fantasy as in *Hasht Behisht* and of poignant passion as in *Majnun-o-Leyla*. Khusrau's *Khamasa*, written in imitation of Nizami's style, attained a high degree of excellence. Of these poems, *Shirin-o-Khusrau* and *Majnun-o-Leyla* rank as masterpieces of Persian literature. The former describes the old romantic story in a highly artistic style, while the latter is written in a simple, chaste and elegant style. Khusrau depicts the play of human passions with much force and freedom. Every emotion of love is touched upon—longing, jealousy, hope, disappointment, reconciliation and fruition. In these poems there is a note of deep and persistent emotion. Khusrau wrote a number of Historical Masnavis—*Qiran-us-Sadain*, *Miftah-ul-Futuh*, *Nuh Sipahr*, *Tughlak-Nama* and *Ashiq*. *Ashiq* is decidedly the best of the lot. It describes the love of Prince Khizr Khan and Devala Devi, the princess of Deogir. "The facts of history, narrated with great fidelity, have been woven round with such a rich mass of fresh fancies and variegated imagery that the whole forms a peerless specimen of the masterpieces of romantic literature."² The poem is the best of Khusrau's Masnavis because here we breathe

¹ Medieval India by Dr. Ishwari Prasad, p. 497.

² Life and works of Amir Khusrau by Dr. Mohammad Wahid, p. 176.

the very atmosphere of India's greatness. Khusrau strikes a patriotic note when he sings of the glory of India—of the beauty of her flowers, the splendour of her silk and brocade cloths, the sweetness of the Hindi language and the charming grace of her fair maidens.

Khusrau wrote five Dewans—*Tuhfat-us-Sighar*, *Wast-ul-Hayat*, *Ghurrat-ul-Kamal*, *Beqiya Naqiya* and *Nishat-ul-Kamal*. Although a large number of Ghazzals are not of a very high standard, yet the best Ghazzals are quite charming and graceful. Khusrau shows an outstanding gift of lyricism. Khusrau's best Ghazzals certainly deserve the high praise, which has been bestowed upon them by Dr. Mohammad Wahid. Dr. Wahid thus describes the chief characteristics of Khusrau's Ghazzals:— "Many of his poems are full of fervent love, a fiery passion capable of both exoteric as well as esoteric interpretation. This coupled with their peculiar melodiousness, has made his poems extremely popular with the Sufis. There are other poems in a gentler and more restrained vein, which fill our hearts with vague longings, a tender joy or a soft melancholy. Still others are boisterously joyful, overflowing with the joys of physical life—the fair women, the music, the wine, the flowers, the pleasant summer rains, the singing birds and the flowing waters. Khusrau's lyrics have a peculiar finesse and subtlety of ideas that most of the Persian poets lack." ¹

Another gifted poet was Amir Hassan, whom Barani has styled the Sa'adi of India. Other poets of lesser note such as Sadar-ud-Din, Fakhr-ud-Din, Hamid-ud-Din, Maulana Arif, Abid Hakim, and Sheikh Ansari kept a spark of poetry alive.

Architecture too made much progress during this period. According to Sir John Marshall, Ala-ud-Din was "the author of buildings of unexampled grace and nobility." Alai Darwaza, situated in the south cloister of Ala-ud-Din's extension of Qutb-ud-Din's Great Mosque in Delhi was built in 1310 A.D. It is the best specimen of early Muslim architecture in India. General Cunningham writes:—"I consider that the gateway of Ala-ud-Din is the most beautiful specimen of Pathan architecture that I have seen." Sir John Marshall's description of the gateway is as masterly as it is poetic and graceful: "Seen at a distance its well-proportioned lineaments are accentuated by the alternating red and white colour of its walls, and an added dignity is given by the high plinth on which it stands. At closer range, the harmony of form and colour is enhanced by the wealth of lace-like decorations, graven on every square-foot of its exterior walls. Then as one passes into the hall, this effect of warm sumptuous beauty gives place to one of quiet solemnity, to which every feature of the interior seems to contribute—the subdued red of the sandstone, the stateliness of the portals, the plain expanse of the dome, the shapely horse-shoe arches that support it, and the bold geometric patterning of walls and window screens. The keynotes of this building are its perfect symmetry and the structural propriety of all its parts." ²

Another great architectural achievement of Ala-ud-Din was the extension of Qutb-ud-Din's Great Mosque in Delhi. The tort of Siri contained Ala-ud-Din's celebrated palace of the "thousand pillars" (the '*Qasr-e-hazare-sutun*'). Hauz Alai or Hauz Khas, a magnificent tank covering over 70 acres of land was built by Ala-ud-Din in 1295 A.D. and was enclosed by stone and masonry walls. ³

¹ Life and works of Amir Khusrau by Dr. Mohammad Wahid, p. 176.

² Cambridge History of India, Vol. III, p. 584.

³ Archaeology and monumental remains of Delhi by Carr Stephen, p. 83.

PROPERTY IN ABORIGINAL INDIA *

NABENDU DATTA-MAJUMDER, M.A., B.L., F.R.A.I.

THE term property has been defined in different ways by different writers. For example, Hobhouse regards property as the control of man over things, the control being more or less permanent.¹ Hamilton and Till think of property as an accepted medley of duties, privileges and mutualities.² According to Commons, property is a claim as well as a conflict of claims to things that are scarce; rights of property arise out of the regulation of this conflict.³ Herskovits tries to clarify the concept of property by summarizing three of the most important connotations of the term. These are the privilege of use, the privilege of disposal, and the privilege of destruction.⁴ Complete ownership necessitates the presence of all the three privileges, but such totality of ownership is not usually found in practice.

It is very difficult to set up some absolute criteria of property and ownership. The elements which are involved in these concepts may vary in different cultures. As with other cultural institutions, the institution of property should be studied in the context of a particular culture, in its inter-relations with other institutions of the same culture. Hobhouse emphasizes this factor of variation when he says that "property is a principle which admits of variation in several distinct directions."⁵

In this paper I would use three expressions which need explanation. The expressions are communal property, private property, and personal property. Communal property is property belonging to a village, a clan or some such social group. Private property refers to land and other natural resources which are vital for the production of the means of subsistence within a community, but owned by individuals or individual families. Personal or individual property is property in houses, dress, ornaments, implements, etc., belonging to individuals. This distinction between different kinds of property is important in connection with the highly controversial problem of individual *versus* communal ownership in primitive societies.

The first question I would deal with here is what constitutes property among the primitive tribes of India, in other words, what are the objects to which the right of ownership extends among these tribes. The idea of property has been developed among all the tribes under consideration, whatever may be the economic level. Property rights, whether communal or individual, are jealously guarded. These property rights extend over land and other natural resources, e.g., streams, forests, forest produce, etc., and houses, domestic articles, dress, ornaments, implements, etc.

The second question is what is the theory of property prevailing among the aborigines themselves, i.e., exactly what gives the claim to property according to them. An answer to this question is to be found in the property conceptions of the Konds and the Santals. According to them labour is the main source of property rights. The Konds claim full rights of property in the soil on the ground that they have cleared the jungle and prepared the land for cultivation. The Santals think that they have every right to enjoy the fruits of their labour and assert their claims to land that they have cleared. The strength of this property sense is manifested not so much within the community as in the relations of a community with the outside world, in the relations of one village with another, of one clan with another, and of tribes with the government. Any attempt at encroachment of village or clan property gives rise to severe quarrels and battles.

* Read at the Indian Science Congress, Nagpur, 1945.

¹ L. T. Hobhouse—"The Historical Evolution of Property, in Fact and in Idea,"—*Property: Its Duties and Rights*, London.

² W. H. Hamilton and I. Till—"Property," *Encyclopaedia of the Social Sciences*, Vol. XII.

³ J. R. Commons—*Institutional Economics: Its Place in Political Economy*, New York.

⁴ M. J. Herskovits—*The Economic Life of Primitive Peoples*, New York, 1940.

⁵ L. T. Hobhouse—*op. cit.*

In most of the tribes, land and other natural resources vital for the production of the means of subsistence of a community come under the category of communal property, that is, belong either to the village or to the clan. Individual members of a community have usufructuary rights, *e.g.*, the right of hunting in common hunting grounds, the right of cultivating any part of communal land which is not already cultivated by another member, etc. To take a few examples, hill sides for the shifting cultivation of the Maria belong to the clan. Among the hill Konds land belongs to the village. Land, rivers, and forest produce belong to the village community among the Santals. In intact Mundari Khuntkatti villages, *i.e.*, villages still preserving their old customs and organization, land is owned by the village community. The headman of a Santal village (Manjhi) and that of a Munda village (Munda) have no superior rights of property over village land. They have their shares of land along with other members of the community. Land among the Garos really belongs to the village, though the wife of the *nokma* or headman of the village is spoken of as the proprietor. Every member of the village has the right to cultivate whatever land he requires and wherever he chooses within the village boundary. The wife of the *nokma* is more a visible symbol of village ownership than an absolute owner. The *nokma*, however, can sell land subject to the permission of his wife and her *machong* or motherhood. (It should be noted that descent and inheritance among the Garos follow the female line.) Among the Wars of the southern slopes of the Khasi Hills, the hill sides belong to the *seng*, which is a collection of families supposed to be sprung from some common ancestress or ancestor. Among the Khasis a very large proportion of land is called *ri-kur*, *i.e.*, the property of the clan.

The right of possession and use, enjoyed by individual members, in communal property is regulated by the village community or the clan, as the case may be. Among the Konds there is periodical redistribution of land to ensure economic justice. Among the Santals there is an annual ceremony when all lands are formally returned to the village community, and re-allocated to its members. It is one of the specific duties of the *Paramanik*, a Santal village official, to see that land is properly distributed and to prevent the monopoly of good land by individuals. Among the Lhota Nagas the members of a clan meet annually in order to apportion out the land to be cut by each member.

Private property in land and other natural resources is to be found among some tribes, and seems to be of recent origin. It is absent among shifting cultivators, such as the hill Marias, Kutiah Konds, hill Garos, etc., and present only among fixed cultivators, such as the Angami Nagas, Khasis, etc. It is interesting to note that even among the Angamis, who normally practise terraced cultivation and privately own the terraced rice-fields, there is a certain amount of *jhum* land in a number of Angami villages, which is still communal property. I am inclined to regard these Angami *jhum* lands as an indication of the fact that in the past the Angamis practised *jhum* cultivation, and had communal property in land. Among the Khasis there is a class of land in the high plateau of the Khasi Hills, which is called *ri-kynti*, and either acquired by a man or a woman individually or inherited by a woman from her mother. Such lands are held privately. There is also private property in *hali* or irrigated paddy lands as well as high lands among the Syntengs of the Jaintia Hills. The Angamis recognize private property in wood and bamboo near the villages, and carefully preserve them. Though large streams like the Siju are communal property among the Angamis, yet private property in small streams is recognized. He who taps a new stream and digs an irrigation channel establishes a right to the water drawn in his channel to the exclusion of anybody who wants to tap the same stream higher up. There is private property in whatever rice lands the Maria Gonds possess in the valleys. Valuable rice lands are the joint property of the family among them, ownership being vested in the male members, *i.e.*, the father, sons, brother's sons and father's brothers.

At this stage I would refer to the fallacious hypothesis that *jhum* lands, where *jhuming* is the normal form of cultivation, are privately owned. This

hypothesis is implied in the following statement made by Hutton, "Jhum land that has not yet become the subject of private rights cannot, of course, be sold except by the clan or kindred owning it, though with their consent it might be possible for a man to sell his share in the common rights. Jhuming, however, is of quite secondary importance in the Angami country, the Chakroma villages excepted."⁶ Then he adds a footnote, saying, "And for this reason common rights in land still survived. Where jhuming is the normal form of cultivation, private rights have superseded common rights, as among the Semas and Aos."⁷ In the face of the fact that the vast majority of the tribes who normally practise shifting cultivation, whether in Assam or in Central India, have communal property in land, this hypothesis cannot be maintained. The existence of the idea of private property in *jhum* land in a few of the Naga tribes is, I think, of recent origin, and has to be explained in other ways. This may be due to the growing scarcity of *jhum* land as a result of the reservation of forests, and the repercussion of privately owned valley lands.

Property in land, communal as well as private, is usually established with boundary marks. Paths, streams, trees, stones, and natural features of any sort serve the purpose of demarcating boundaries. Such property rights are jealously guarded. The Konds guard their village property against any encroachment by neighbouring villagers, and this often leads to fierce battles. This is true of other tribes also.

I would now take up the third category of property, *i.e.*, personal property which relates to articles that are more intimately associated with the individual members of a community than land and other natural resources. For example, the Kharias have personal property in houses, household articles, dress, ornaments and hunting implements. The Baigas have personal property in axes, cooking pots, and ornaments. The Khasis have personal property in houses, domestic utensils and jewellery. It should be noted that the means of production, which are of vital importance for the survival of a community, are, as a rule, outside the scope of private or personal property among the primitive tribes. It may be argued that the *dao* of the Garos and the axe of the Baigas are one of the means of production, but individually owned. The answer is that the *dao* and the axe are essential not only for the shifting cultivation of the Garos and the Baigas respectively, but also for their personal defence against human and faunal enemies.

I would next deal with three special kinds of property; these are property in planted trees and their fruits, faunal, and human property. Planted trees usually belong to the planters, even though they are on another man's land. For instance, among the Kharias the ownership of trees planted by a person on waste land as well as on another person's land vests in the planter. There are cases of a number of persons being the owners of trees planted by them on a plot belonging to an entirely different person. The Angami Nagas recognize property in special trees, valuable for their timber for constructive purposes, growing on land owned by another man. To establish one's claim to such property it is sufficient to prove that one has been preserving a tree on another's land.

Faunal property is property in animals, wild as well as domestic. Wild animals in the communal hunting grounds are communal property, but the hunted animal is usually the property of the hunter, though he usually shares it with his fellow members. The hill Kharias often share out the spoils of hunting. Wild animals or birds which have been killed or trapped are individually owned among the Lushai Kukis. The Konds can pursue a wounded animal even to the hunting grounds of other villages, the only condition being that a certain portion of the game has to be given to the villagers on whose land it has been killed. As a proof of the identity of the animal, the measure

⁶ J. H. Hutton—*The Angami Nagas*, London, 1921, p. 141.

⁷ J. H. Hutton—*op. cit.*, p. 141, footnote.

of the *gotteru* or slot of the animal when it was first wounded should be taken. Domestic animals are usually owned by individuals. Natural marks are made use of in identifying the cattle of different owners. There are also different ways of slitting and cropping the ears, as among the Angami Nagas. Human property is property in human beings. This form of property is found only in the institution of slavery among the Mongoloid tribes. The manner of acquisition of slaves is usually through raids on neighbouring tribes, but sometimes through purchase. Among the Lushai Kukis, the captives of raids, called *sal*, are the property of the individual captors. When guns first made their appearance in the Lushai Hills, these slaves used to be exchanged for guns. The western tribes used to sell one strong *sal* for two guns. Children and marriageable women are, as a rule, taken as captives, the latter being disposed of in marriage and the captor getting the marriage price. The Lushai Kukis have another kind of slaves, called *inpuichhung boi* consisting of widows, orphans and other helpless members of the community, who are used in *jhum* cultivation and all sorts of menial work for the chief. Property in slaves is also present among the Nagas, Garos and Khasis. But this form of property has been disappearing as a result of contact with the British Government. Raids are no longer as frequent as before, and former slaves, if they want to go back to the villages they were captured from, are helped by the officials.

In this connection I should like to discuss the erroneous notion that wives among primitive tribes come under the category of human property. This is far from being true. The womenfolk are useful, economic co-partners of the menfolk in primitive communities. This co-operation between the two sexes is at the very root of primitive economic organization in India. It is true that some payment has to be made for the securing of wives among the primitive tribes. But this does not make property of the womenfolk. In the upper classes of Indian and European societies heavy dowries have to be made for the securing of a bridegroom, and husbands have to make costly presents to their wives to keep them in good mood. Does this fact make property of husbands or wives in these societies? The economic importance of the womenfolk in the primitive world is greater, and, consequently, their position is better, than that of the womenfolk in the rich classes of Indian and European societies. The contribution of the latter to society, besides their being the machinery for reproduction, is practically nil. The economic rights of the womenfolk in aboriginal India is evidenced in the laws of inheritance. Even among a patrilineal tribe as the Konds, where inheritance of valley-lands runs in the male line, daughters participate equally with the sons in personal property, such as, ornaments, household furniture, and other moveables, and are entitled to maintenance out of the real estate until marriage. In matrilineal tribes like the Garos and Khasis, it is only women and not men, that can inherit landed property. Among the Memi Nagas, who are closely allied to the Angami Nagas, all land purchased by a man during his life-time is inherited, failing sons, by the daughter in perpetuity. An Angami daughter cannot inherit landed property, but can get a life-interest in as much land as the father pleases. According to Angami custom one-third of the deceased's property, including land, must be reserved for the widow. Among the Kezama Nagas the widow inherits all the moveable property. What goes above does not imply that there is no room for the improvement of the position of aboriginal women. There is certainly much to be done in the matter of economic relief and reorganization, education, personal and public health, etc. But this problem is bound up with the wider problem of the primitive tribes in general.

In conclusion, I would say a few words about the individualization of property in land, that is the growth of private property. The history of Munda land tenure is highly interesting, and throws a flood of light on this problem. Originally the *parha* organization of Mundas was fully democratic, and all land belonged to the village community. The *parha* consisted of a group of ten to twenty-five villages under a chosen leader called *Manki*. Each *parha* was independent. In course of time a *Raja* (king) arose among them, who brought these *parhas*

and village communities under his domination, and demanded tributes and services from them. The *Raja* took actual possession of a few villages as his private demesne. The area thus possessed was known as *khas bhandar*. The brothers and other near relatives of the *Raja* were granted a number of villages for their maintenance (*Khorposh*). Even at this stage the village community owned land communally, the only qualification being that the *Munda* (headman) of the village had to collect rent from every villager and pay it to the *Raja*. The next step in the process of the individualization of landed property was taken when the *Raja*, led by ever-increasing ambition, began to introduce numbers of Hindu adventurers from Behar and the Central Provinces, and reward their services with *jagirs* or grants of villages. These foreign adventurers, accustomed to the feudal method of land tenure, started to assert real rights to land and impose the feudal system. The aborigines of Chota Nagpur, who considered themselves the sole proprietors of land, naturally resisted such intrusion. This clash of economic interests and ideologies ultimately resulted in the breaking down of the original communal system.

A number of villages managed to retain some sort of communal system, subject to the payment of a permanently fixed rent to the *Raja* or superior landlord. These were known as Mundari Khuntkatti tenancies. In the intact Khuntkatti villages all land belonged to the village community, and there used to be periodical redistribution of land. It was the village community and not the individual villagers that had to pay the rent. Every villager had to pay *chanda* or his share of the rent to the *Munda* (headman) who had to pay the total amount of rent to the landlord on behalf of the community. The *Munda* had no superior rights in village land, and used to be remunerated by the *chandas* payable by one of the villages. The process of individualization did not spare these khuntkatti villages for long. The first step in this direction was the acquisition by the *Raja* of a few acres of land as his own share (*Raj-angs* or *Rajhas*) in a khuntkatti village. The *Raja* settled his own tenants or *parjas* on *rajhas* lands. These *parjas* instead of paying *chanda* to the *Munda* along with other villagers paid rent direct to the *Raja*. This inroad of the *parjas* may be said to be an infection of the communal body of the *Munda* Khuntkatti villages by a foreign germ which rapidly multiplied itself, and corroded the vitals of the *Munda* communal system. The final step in the disintegration of the communal system was taken when an alien landlord or the village headman arrogated to himself full proprietary rights in village lands, and started enhancing rent and collecting *chanda* direct from the *khunkattidars* (i.e., the villagers). In 1912, when S. C. Roy published his monograph on the Mundas, only 156 villages, covering an area of 153.7 sq. miles, still retained the communal Khuntkatti character, after successfully withstanding the ruthless process of individualization which had already engulfed about 7508.58 sq. miles of the estate under the Maharaja of Chota Nagpur. The vast majority of the *Munda* villages today are *bhuinhari* villages where only a few scraps of land are still regarded as the ancestral property of the descendants of the *bhuinhars* or original settlers, the *Khuntkatti* communal character is completely gone, and the once free owners of land are now reduced to mere serfs.

Another way in which the idea of private property in land grows among the primitive tribes is the adoption of plough cultivation in valley lands. Nowadays most tribes are practising plough cultivation together with their age-old shifting cultivation, and consequently have both valley-lands and Jhum-lands. The valley-lands are usually privately owned, though there is communal property in Jhum-land. This is the case with the Maria Gonds, Konds, Chirus and others. The Chirus hold their low-lying fields at the feet of the hills on permanent tenure from the Manipur State or other land-lords in return for an annual rent. Such lands can be sold, mortgaged or disposed of in other ways. The growth of the idea of private property in valley-lands may be due to two factors: (i) Plough cultivation in valley lands requires greater individual care and expenditure of energy; and (ii) private property in land is the rule in the surrounding plains.

Private ownership of valley-lands is having its repercussion on the ownership of Jhum-lands. This repercussion is being manifested, among some tribes, in the replacement of communal ownership of jhum lands by private ownership. For example, the old Kuki clans inhabiting the hills bordering Manipur,—the Aimol, Anal, Chawte, Chiru, Kolhen, Kom, Lamgang, Purum, Tikhup, and Vaiphei—are moving nearer to the plains in order to take valley lands on lease from the State for plough cultivation. They still do some amount of Jhuming, and proprietary rights are being recognized in jhum lands.

The increasing tendency to adopt plough cultivation is having far-reaching consequences. The gradual change-over from jhuming to plough cultivation means much more than a mere change of the technique of production. This change in the technique of production is affecting not only the system of ownership, but the whole social system. For example, with the introduction of plough cultivation among the Chirus the idea of private property in land has been growing, and with the growth of private property in land the influence of the household and the house father has been increasing and that of the Village community declining. The communal character of society has been giving way to the rising tide of individualism.

THE MYTH OF THE BROTHERHOOD OF MAN

SUKUMAR HALDAR

A crucial test of the character of a religion is its effect upon mankind in promoting peace and goodwill by bringing about human fraternity. Christians assert with confidence that the very conception of the brotherhood of man only became known in the world through the teaching of Christ. This forms part of a more comprehensive claim that all that is good in this bad world was derived from the same source. The notion of priority, entertained by Christians in matters pertaining to ethics, springs from the root-idea that the Hebrews who were favoured by God with the supreme gift of a supernatural revelation of Himself, were the oldest of the human races. India and China were unknown to Europeans as ancient countries. Writing in 1925, Sir Arthur Keith observed that until then only two lands could rightly claim to represent the cradle of civilization—Egypt, in the valley of the Nile, and Mesopotamia, watered by the Tigris and the Euphrates; but that now India has entered as a third and serious claimant. The Professor has stated in "The Science of Language" (p. 40), "The opinion that the Pagan religions were mere corruptions of the religion of the Old Testament was supported by men of high authority and great learning is now as completely surrendered as the attempt to explain Greek and Latin as corruptions of Hebrew." Dugald Stewart, the Scotch philosopher, who died in 1828, wrote an essay in which he endeavoured to prove that not only Sanskrit literature but also the Sanskrit language was a forgery made by the crafty Brahmins after Alexander's conquest of north-western India. Sir Edwin Arnold has told us in his "Indian Poetry and Idylls" that the Ramayana and the Mahabharata "were not known to Europe, even by name, till Sir William Jones (who died in 1794) announced their existence." Modern research has thrown light on the early history of man and has knocked the bottom out of such fond delusions. The belief in the priority of Christianity as a moral force in the world constitutes the cause of the White Man's superiority complex which leads him to regard the coloured races of Asia, Africa and America as his inferiors and to hold that those races

must always remain in a position of inferiority to himself. It is not likely that with such notions of superiority the White Man should at all favour the idea of the brotherhood of mankind.

The history of Christianity and the actual condition of affairs in the modern world would show the utter hollowness of the claim put forward so confidently on behalf of Christianity as a unifying force. The only fellowship recognized by Christians is what is called Christian Fellowship; but even this ideal, which excludes the majority of mankind, is in practice further narrowed down by excluding coloured Christian peoples from association with white Christians on a footing of equality.

The Bible tells us that the Jews were God's Chosen People on whom God by solemn covenants conferred special favours. This was the beginning of the idea and practice of exclusiveness and of division between man and man. It has led to the Christians claiming to be the children of God in succession to and supersession of the Jews. As Mr. H. G. Wells has pointed out in "The Fate of Homo Sapiens," there is a widespread disposition of the Protestant Christians to identify themselves with the Chosen People either mystically or physically. The editor of the *Epiphany*, the Oxford Mission paper, told a Hindu inquirer on October 31, 1942, "Christ created a new Church or divine society, because the Old Jewish Church had broken its Covenant by sin: it rejected the Saviour and King, and we Christians are the true Israel." So much from the Protestant standpoint. Catholics regard their own Church as the only true Church of Christ, and they affirm that no one outside the "true Catholic Faith" can obtain Christian salvation.¹ It would follow that the Catholics put their claim to be the children of God on a higher plane. It was long before splits occurred in the Church that Paul stated in his third Epistle to the Galatians that Christians "are all the children of God by faith in Jesus Christ." Christ himself has openly applied the term "dogs" to non-Christians (Matt. xv. 26). The division between Christians and non-Christians thus created is naturally followed by modern Christians. A missionary paper, the *Signs of the Times*, wrote on May 7, 1940, "Upon the children of God rests the great responsibility of bringing the message of peace to those who do not know Christ." The expression "children of God" obviously means the Christians. Obviously also the facts stated do not suggest that the Christian can and does regard non-Christians as his brothers.

Let us look more closely into the teachings of the Bible itself. Outside the deeply orthodox sections there are not a few cultured Christians who do not look to the Old Testament for moral standards. Every book of the Old Testament breathes the spirit of intolerance and embodies the negation of fraternity. Following the Old Testament, the Synagogue Benediction in the Jewish Prayer Book contains this formula, "Blessed art thou, Oh Lord our God, King of the Universe, who hast not made me a heathen, who hast not made me a slave, who hast not made me a woman."

There is no denying the fact that the exclusive selection of the Jews by their Lord God as His Chosen people was a deliberate act on the part of that God. Mr. T. Troward, formerly a divisional Judge in the Punjab, as a good Christian, has thus dealt with the matter in his "Bible Mystery and Bible Meaning" (London: A. M. Philpot), "It is impossible to read the Bible and shut our eyes to the fact that it tells us of God making a Covenant with Abraham and thenceforward separating His descendants by a divine interposition from the remainder of Mankind, and for this separation of a certain portion of the race as special objects of Divine favour forms an integral part of Scripture from the story of Cain and Abel to the description of 'the camp of the saints and the beloved city' in the Book of Revelation." Christian fellowship has directly followed the brotherhood of Judaism.

¹ *Extra ecclesiam nulla salus.*

God's Law, delivered through Moses in Lev. xxv. 44, runs thus, "Both thy Bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids." Thus was discrimination taught between God's Chosen People and the heathen. In Matthew xviii. 17, Jesus tells his disciples that they are to treat as heathen those Jews who may refuse to receive the Gospel of salvation. It is said in 2 Cor. vi, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath ye that believeth with an infidel?" It is also said in the same Judaic style, "Wherefore come out from among them and be ye separate, saith the Lord."

Jesus, as God incarnate, professed to follow in the footsteps of his Father in Heaven. He made this quite clear in his open preference for God's Chosen People. He emphasized the fact that Salvation was for the Jews (John IV. 22). He made this perfectly clear to the woman of Canaan Matt. XV, and to the Greek woman in Mark VII. Christ, while instructing the Jews how to deal with their brethren, tells them that if a man neglects to hear the Church they should regard him as a heathen man and a publican. This clearly shows that Christ discriminated between Jew and heathen just as Jehovah did. Christ's injunction to his apostles was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. X). The Rev. Dr. F. C. Burkitt, Professor of Divinity at Cambridge, states in his book entitled "Jesus Christ—An Historical Outline," "He himself is reported to have said, 'It is not fair to take the children's bread and throw it to the dogs' and the oldest repetition of this story tells us distinctly that He had not been sent to outside nations but to the Israelites." As the writer in the Encyclopaedia Britannica has observed, "Christ did not seek converts outside Israel." Christ teaches a tribal doctrine when he says, "Blessed are ye when men shall hate you and when they shall separate you from their company... for the Son of Man's sake" (Luke VI. 22). Jesus voiced the milder law of tribal warfare when he said, "He that is not against us is for us" (Luke IX. 48), and the more vigorous in "He that is not with us is against us" (Luke XI. 22). Separatism is taught by Jesus in Luke IX. 5, "Whosoever will not receive you . . . shake off the very dust from your feet as a testimony against them." This breathes also the old spirit of retaliation.

It is stated in Mark XII that Jesus told a scribe in reply to that man's question that the first commandment of all was that the Jews had only one God and that the second commandment for the Jews was, "Thou shalt love thy neighbour as thyself." But in Luke X. 36 and 39 Jesus gives a narrow meaning to the term "neighbour," which he restricts to benefactors only. Rightly did Jesus say that there was no other commandment greater than these two. Jehovah's taboos of the Decalogue do not include love as a positive virtue. But Christ's second commandment loses its value through the interpretation he has put upon the word "neighbour." His followers have taken the word in the restricted sense he has applied to it; and the fearful results which have followed are recorded in the history of Christendom. Whatever his followers may say, Jesus himself has declared in Chapter XII of Luke that he came not to bring peace, but to create divisions.

Matt. XXV provides a parable about the sheep and the goats spoken by Jesus. It is said that Jesus (mentioned in the text as the Son of man) shall come in his glory with his holy angels and shall be seated upon the throne of his glory, and before him shall be gathered all nations, and that he shall separate the nations as a shepherd divides his sheep from his goats. The Jews (*i.e.*, the sheep) will sit on his right hand, while the Gentiles (*i.e.*, the goats) on the left. To those on his right hand (the Jews) he will assign the kingdom of God "prepared for them from the foundation of the world." To those on his left (the

Gentiles) he will say, "Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels." In pronouncing this terrible judgment Christ will give as his reason that the Gentiles had performed no kind acts to Christ's brethren and thus to himself. Christ thus made it clear that the Gentiles might have been blessed by God and might have inherited the kingdom of heaven if they had shown kindness to his brethren, the Jews, and that it was their want of kindness to the Jews which had provoked the vengeance of God who consigned them to eternal hell-fire. This makes it crystal clear that Jesus discriminated sharply between Jews and others. The Jewish nation, as Sir Arthur Keith has observed in the *Literary Guide* for April, 1944, is one of the most tenaciously exclusive nations the world has ever seen.

The idea of the brotherhood of humanity is altogether foreign to the teachings of Christ. It is stated in the Chapters XV and XVI of the Acts that St. Paul went out on a tour of inspection, revisiting the cities wherein the Gospel had been previously preached, in order to find out how things stood. He visited Syria and other places confirming the churches as he went round. It is stated that when he and his companion Silas had gone through Phrygia and the region of Galatia they were forbidden of the Holy Ghost to preach the word in Asia." It is further stated that after they had gone to Mysia they tried to go to Bithynia "but the spirit suffered them not." It would thus appear that the third God of the Trinity also did not want the message of Salvation to be preached to all mankind.

The distinction between Jew and Gentile so flagrantly displayed in the Old Testament remained in full force even after the Advent. Special visions were needed to teach St. Peter that he might have dealings with Gentiles in spite of law and custom to the contrary. It is stated in Acts xi, that St. Peter addressed an assembly saying, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Christian preachers and apologists constantly appeal to the witness of Scripture in proof of the universal scope of Divine Love. But it is clearly stated in St. John iv. 22, "Salvation is of the Jews." This has been fully endorsed by Christ himself.

Professor Gilbert Murray wrote: "To the Jews in early times Jehovah—or, as the Greeks called him, Iao—was their God and other Gods were Gods of their enemies. He had established an elaborate system of laws and taboos which marked the Jews out as his chosen people." Professor Murray wrote in the same place, "Iao was indeed a jealous God. The Christian movement starting from Jerusalem inherited the Jewish exclusiveness."

Jewish exclusiveness is an unmistakable fact of experience; but it suits the purpose of Christian apologists to pass it over. It has its root deep down in the body of Holy Scripture. Moses the Lawgiver told the Israelites under divine inspiration, "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them . . . If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Thou shalt not be afraid of them; but shalt well remember what the Lord thy God did unto Pharaoh, and unto Egypt." (Deut. vii.). We know how Paul has strictly warned Christians against association with unbelievers (2 Cor. vi. 14).

As a fervent Christian, the Rev. Dr. Du Plessis, Professor in the Stellenbosch University, wrote in the *International Review of Missions*, "Ought we not to regard this racial prejudice, which is so persistent and ineradicable, as fulfilling a distinct function in the Divine Order? Nature, we are told, while careless of the single life is infinitely careful of the type. Race prejudice is primarily the instinct of race preservation."

The Bible affords ample justification to Christians for their unbrotherly treatment of non-Christians. Thus, before the emancipation of slaves in America in the memorable year 1863, Christians believed that the conversion of the Negroes to Christianity made no difference in their status of slaves. Reinhold

Niebuhr has, in his "Moral Man and Immoral Society," quoted the following ruling given in 1727 by the Bishop of London to the slave-owners of the southern colonies of America, "Christianity and the embracing of the Gospel does not make the least alteration in civil property or in any of the duties which belong to civil relations; but in all these respects it continues persons just in the same state as it found them. The freedom which Christianity gives is freedom from the bondage of sin and Satan, and from the dominion of man's lusts and passions and inordinate desires; but as to their outward condition, whatever that was before, whether bond or free, their being baptised and becoming Christians makes no manner of change in them."

Sir A. G. Cardew, K.C.I.E., I.C.S., has stated in the "Rationalist Annual, 1934" (Watts: London) that in 1452 Pope Nicholas V granted to the King of Portugal the right to attack all heathen wherever he might find them, seize their goods, "and consign their persons to eternal slavery." Nicholas's grant was repeated in 1454 and confirmed by the Popes Calixtus III and Sixtus IV. When Columbus discovered the New World, Pope Alexander VI, of famous and fragrant memory, granted practically the same rights to the King of Spain.

The system of slavery is incompatible with the spirit of brotherhood. In the West, the matter has been complicated by the colour-bar. About the treatment of Christian Negroes by Whites in the greatest Christian democracy of the West, Mr. James A. Scott wrote in *World Order* in 1938, "In the fourteen States where they live in largest numbers an elaborate though somewhat flexible etiquette deeply entrenched in law and custom, governs every detail of inter-racial association. Under no conditions, it prescribes, is a Negro to be addressed as 'Mr.' or 'Mrs.' Never is he to sit on a bench in a public park or read as a patron in a public library. He must enter and leave a street car by a designated door—in some localities the front, in others the rear—sit in a designated section. Unless a servant of some White passenger, he must travel in a jim-crow compartment, frequently a division of a luggage car and at all railroad stations he must use separate waiting rooms. When he has business at a hotel, he is generally required to use the freight elevator. In the matter of residence he is relegated *en masse* to undesirable quarters on the otherside of the tracks where insanitation prevails and such services as garbage collection are woefully inadequate, because he cannot vote. Above all, he must not commit the offence of dining with a White Man." Nowhere is the Negro more fundamentally handicapped, the writer pointed out, than in the lack of educational opportunities.

FRANKLIN DELANO ROOSEVELT

THE thirty-second President of the United States, Franklin Delano Roosevelt was the only man to be elected the nation's chief executive four times. There had been a precedent against a third term; it was broken in 1940 when Roosevelt, having completed two full four-year terms in the White House, became the nominee of the Democratic Party for a third, and won the popular election.

On July 11, 1944, President Roosevelt announced at his news conference that if nominated for another term by the Democratic Convention he would accept, and if elected by the people he would serve. He added, however; "I would not run in the usual partisan, political sense. But if the people command me to continue in this office and in this war, I have as little right to withdraw

as a soldier has to leave his post in the line.

On July 20 at the Democratic National Convention in Chicago, Illinois, Roosevelt was nominated for a fourth term. The President delivered his speech

of acceptance to the Convention by radio from a Pacific Coast naval base. In November, 1944 he was again elected, by popular vote, to the office of President.

Roosevelt was first elected President in 1932, when the nation was at the nadir of the economic depression. Four years later, recovery had well advanced, and he was re-elected, carrying all but two of the 48 states. In 1940 he was for a third time the nominee of the Democratic Party. The 1940 election brought out a record vote. Of the 48 states, Roosevelt defeated Wendell Wilkie, Republican candidate, in all but ten. In 1944, he defeated Governor John Dewey of New York in the Presidential election.

Roosevelt was born at Hyde Park, in New York State's Hudson River Valley, on January 30, 1882. His father, James, was a landowner, his mother Sara Delano Roosevelt, the daughter of a New York shipping merchant. Theodore Roosevelt, the twenty-sixth U.S. President and a Republican was his fifth cousin.

He was married in New York City on March 17, 1905 to Anna Eleanor Roosevelt, niece of the then President, Theodore Roosevelt. Their children were James, now a Colonel in the Marine Corps, Elliott, now a Brigadier General in the Army Air Forces, Franklin D. Jr., Lieutenant Commander in the Navy, John, a Lieutenant in the Navy and Anna Eleanor, now the wife of Major John Boettiger.

INTERESTED IN SHIPS AT AN EARLY AGE

Franklin D. Roosevelt, who was to become a leader in reforms for the benefit of the average man, was born and reared in a prosperous family. When he was three years old he went abroad for the first time. As a boy he learned to ride, shoot, play polo and tennis, and run an ice-boat. He learned to speak French and German fluently. At an early age he became interested in ships.

He attended the Groton preparatory school in New England and there won a Latin prize but did not particularly distinguish himself as a scholar or an athlete. From Groton he went to Harvard, where he became editor and President of the University's daily newspaper. He was graduated in the class of 1904 with the degree of Bachelor of Arts, stayed another year for graduate work, then entered the Columbia University Law School where he studied for three years. He was admitted to the New York State Bar in 1907. For three years he was managing clerk with a New York law firm, then became a junior member of another.

ELECTED TO STATE SENATE

In 1910 the Democratic Party leaders of Dutchess County, New York—at that time a Republican stronghold—saw in young Roosevelt a promising candidate for the state senate. Roosevelt, after a vigorous campaign, edged out a victory and became the first Democrat elected to the state senate from that district in 28 years. He was not yet 30 years old.

At Albany, the state capital, he made a mark by leading a small block of Democrats in a successful move to defeat the leading candidate of the party for the U. S. Senate. Roosevelt charged that the candidate's record disqualified him, and he managed to force the substitution of another. It was a victory over a political machine and marked him as a leader with independence and ability.

In the following year, 1911, he helped to organize a New York State campaign for Woodrow Wilson as the Democratic candidate for President, and in 1912 was a delegate to the National Convention that nominated Wilson. A severe illness prevented him from taking part in the campaign for Wilson or for his own re-election, but through the work of friends he was returned to the state senate by a somewhat larger plurality than before.

When Wilson was elected he made Roosevelt Assistant Secretary of the Navy. This gave full rein to his enthusiasm for ships. He converted useless yards into naval supply plants, started the building of a naval reserve by training civilian units, and helped to break up a coalition of armour plate manufacturers. He was soon recognized as a "strong Navy" man. After the United States entered the war in 1917, the young Assistant Secretary was largely responsible for the placing of a mine barrage across the North Sea, from Norway to the Orkneys, and for the building of swift submarine chasers. In the summer of 1918, he inspected U. S. warcraft in European waters and after the armistice he supervised the demobilization of U. S. Navy stations and bases. In February, 1919, he returned to the United States with President Wilson and began speaking in favour of the League of Nations.

NOMINEE FOR VICE-PRESIDENT IN 1920

In 1920 he was the Democratic Party's nominee for Vice-President, the running mate of James M. Cox of Ohio. He resigned his Navy post and in the ensuing campaign made 800 speeches. The election resulted in a Republican victory, and Roosevelt returned to private life and the practice of law.

In 1921, while on vacation at the family's summer home at Campobello Island, off New Brunswick, he was stricken with infantile paralysis. For a time his life was in danger, then he recovered but had partially lost the use of his legs. He went to Warm Springs, in the southern state of Georgia, where he was helped by the healing natural waters, and after a time was able to walk with the use of cane and leg braces. Later he established the Warm Springs Foundation there, and millions of dollars were raised through public subscriptions to provide treatment for other sufferers from the disease.

For a time his infirmity was naturally discouraging, but he soon found new interest and purpose in life. He resumed the practice of law in New York in 1924 and took on a number of other jobs. He became a director of the Maryland Casualty Company; chairman of the committee to raise funds for the completion of the (Episcopal) Cathedral of St. John the Divine; president of the Woodrow Wilson Foundation, the Boy Scout Foundation of Greater New York and the Seamen's Institute, and trustee of Vassar College. In that year Alfred E. Smith, Governor of New York, sought the Democratic nomination for President. The Democratic Party's convention was held in New York. Roosevelt went to the platform to make an appeal for Smith's nomination and he received an ovation.

Four years later Roosevelt again presented Governor Smith's name to the convention, calling him "the Happy Warrior," an allusion to Wordsworth's poem. Smith was nominated. At Smith's insistence Roosevelt was drafted as the Democratic nominee for governor of New York. This office Roosevelt won by the narrow margin of 25,000 votes, but in 1930 he was re-elected by the unprecedented plurality of 750,003 votes.

ADMINISTRATION MARKED BY SOCIAL SECURITY LEGISLATION

The New York Legislature was preponderantly Republican, but cordial relations prevailed between it and the Governor. Roosevelt's administration was marked by the passage of a number of social welfare laws; tax relief for farmers, and a constructive conservation programme, including the reforestation of denuded areas. In 1931 the economic depression had brought widespread unemployment, and Roosevelt invited other state Governors to Albany to discuss measures to meet the situation. New York was the first state to appropriate funds for unemployment relief.

In 1932 he was nominated for the Presidency by the Democratic Party. He flew to Chicago to accept and pledged a "new deal" for the American

people. He was elected by majorities in 42 of the 48 states and took office at a time when the nation was at the bottom of the worst financial depression in its history. The stock market collapse of 1929 had been followed by business and industrial paralysis, with an estimated 12,000,000 persons unemployed. The new President told the public "the only thing we have to fear is fear itself." He declared a bank holiday to give the harried institutions a chance to catch their breath. On the day after his inauguration he summoned an extraordinary session of Congress, to meet on March 9.

The President already had called to his aid authorities on economics, finance, the social sciences, law and government—many of these experts were from the universities. Their function was to bring forward plans for recovery that would fit into the framework of the American Government. With the support of men and women of all political affiliations in Congress, a programme of social and economic reform was enacted.

The first measure was an emergency banking act, ordering the surrender of all gold to the government, and providing for the assistance of embarrassed institutions. Other acts to insure depositors' funds and facilitate the flow of money were passed. There followed measures in many fields: the Agricultural Adjustment Act (stabilizing farm income); the Home Owners Loan Corporation (protecting householders from mortgage foreclosure); the Federal Securities Act (putting operations in the stock market under regulation); the Tennessee Valley Authority (a federal power and conservation project with a wide area of service); the Federal Emergency Relief Administration; the Emergency Transportation Act; the Public Works Administration; the Works Progress Administration; the Commodity Credit Corporation; and the National Recovery Act.

SOUGHT TO ENLARGE SUPREME COURT

When this last measure (NRA) was nullified by the U.S. Supreme Court which found it unconstitutional, Roosevelt sought authority to enlarge the court. This provoked a storm of controversy; his proposal was defeated. Yet his popular strength was not impaired. In the 1936 election he received 27,476,673 votes to 16,679,583 for his Republican opponent, Alfred M. Landon, and carried all but two states.

Roosevelt early recognized danger signals in Europe and the Far East. He warned that war anywhere would endanger the peace of the Western Hemisphere. He fostered a good neighbour Policy which drew the nations of North and South America into a closer fraternity. He recalled Ambassador Pugh Wilson for consultation, a move interpreted widely as a protest against Nazi persecution of minorities. In July, 1939, he asked Congress to repeal the arms embargo of the Neutrality Act. This, Congress did not do, but in November he effected his purpose by obtaining the cash and carry act under which belligerents might purchase supplies in America and carry them away in any but American ships. Axis nations objected that this aided the nations they had marked for doom.

After Germany invaded Denmark and Norway, Roosevelt ordered U.S. protection to be extended to Greenland and Iceland. When in June, 1940, Mussolini ordered Italy's attack on France, the President, in a commencement address at the University of Virginia, said: "The hand that held the dagger has struck it into the back of its neighbour."

Roosevelt's politics brought criticism from some quarters of America, and rage from the Axis, but by 1940 the plans of the aggressor nations were plain to most Americans. Few were surprised when the Democrats named Roosevelt for their candidate a third time. Again he was elected with an impressive majority of the electoral vote (carrying 38 of the 48 states) but a smaller plurality of the popular vote, which proved the biggest in U.S. history. When the election was over, partisan disputes were laid aside and ranks closed again.

Roosevelt had appointed two Republicans to key posts in his Cabinet: Henry L. Stimson as Secretary of War, the late Frank Knox as Secretary of the Navy. A few months later the President outlined America's role as "the arsenal of democracy." Under lend-lease, munitions were supplied to Britain, China, Russia and other nations fighting against the Axis.

In 1941 he declared a state of national emergency, to replace the limited emergency declared in 1939, and Americans began building greater industries for defence—and after the Japanese attack on Pearl Harbour on December 7, 1941—for war. He had sought to prevent this by a direct appeal and warning to Emperor Hirohito over the heads of the Japanese administration, as he earlier had made appeals and warnings to Hitler and Mussolini.

After America's entry into the war, Mr. Roosevelt as President and Commander-in-Chief took the leadership in mobilizing the man-power and physical resources of the nation, creating war agencies under his emergency power and proposing much legislation for the consideration of Congress. In pursuance of the higher strategic and political objectives of the war, he played a leading part in enhancing Allied solidarity by conferences with leaders of the United Nations—at Casablanca in January, 1943, at Quebec in August, 1943, at Cairo and Teheran in November of the same year, again at Quebec in September, 1944, and at Yalta in February of this year; besides the frequent visits of Allied leaders to Washington.

HISTORICAL SETTING OF A DISMAL EPISODE—THE CYCLONE OF 1833

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DUE to their peculiar geographical position, the districts of 24-Parganas and Midnapore are generally exposed to repeated ravages of nature from the Bay of Bengal. Cyclones and floods are almost an annual experience with the unhappy people of those districts. Instances like the last devastation which shock our memory, though not a regular feature, are not rare in occurrence. Here we get an incident from the records of the East India Company which happened over a hundred years ago in the 24-Parganas and Midnapore, as appalling and stirring as the last phenomenon.

The cyclone under review broke out over the 24-Parganas and Midnapore, accompanied by a terrible flood, on the 21st May, 1833. The nature of the storm and its violence can well be imagined from the following extract from the report of James Donnithorne, the salt agent at Hijili—"...from the hour of 10 P.M. on the night of the 20th May until 4 P.M. of the 21st the Gale gradually increased and at that time became beyond conception terrific, defying bars, bolts and fastenings of every description, tearing even the plasters from the walls of the Houses, both within and without and forcing up the ceiling of one half of the apartment, tiles from which at 6 o'clock in the evening were found lying at distance of 170 yards from the dwelling, a part of the roof of the Public Cutcherry was likewise carried away and a great portion of the records entirely destroyed, by such a tempest."¹ The places which suffered most were the villages around Diamond Harbour, Contai, Khejri, Tamluk and Mahisadal.

¹ Home Public Consultations—22nd July, 1833, No 56.

The green paddy fields were washed off in the impetuous currents of inundations; trees and vegetables were battered and blighted; many *pucca* buildings were dismantled and demolished and the water reservoirs or tanks were so badly damaged that they became unworkable for all practical purposes. Referring to the devastations caused around Diamond Harbour, Dampier, the Commissioner of Sundarbans wrote—"The face of the country on both sides of the river...is very deplorable, the water covers the lowland, the vegetables appear blighted and destroyed and all along the coast the tanks have been rendered unfit for use."² Of the destructions committed at Contai, Donnithorne remarked "The hurricane I consider as having been much more violent in the neighbourhood of Contai than in any other part of the district judging from the trees, and injury done to the *pucca* buildings; seven apartments of my own dwelling were wholly unrooted (Sic) and the Public Cutcherry sustained nearly the same injury."³

If the range of devastations extended over a wide area, its effects on life and property were even more terrible. Thousands of lives were lost in this mad orgy of nature. The suffering of the surviving population knew no bounds. The majority of them had lost their hearths and homes and they had no other resources to fall back upon.⁴ To add to their miseries, acute want of food and water prevailed everywhere and the helpless masses began to die of starvation and thirst. Dampier, while he was busy in relief works at Khejri, recorded the state of things there in one of his reports which is really painful to read. He said that the sufferers "were in a state of very great exhaustion from want and many of the women almost in a state of nudity, you will be better able to judge of the state of these wretched sufferers when I tell you that after the crowd had dispersed and the distribution ceased we find a man dead on the ground who has ceased to breathe whilst waiting for the assistance which would have saved his life."⁵

No civilised government can remain a dummy spectator of this miserable state of affairs. The authorities at Fort William who were inspired by the humanitarian ideals of Lord Bentinck at once rushed to the rescue of the helpless sufferers with food and water. Dampier was deputed to Diamond Harbour with the absolute charge of the general superintendence of relief works in different affected areas. The Magistrates of Midnapore and Hijli were asked to co-operate with Dampier in the working of the relief scheme. Dampier was given Rs. 10,000 in cash for the relief works.

The first step taken by the Commissioner and his associates was to meet the immediate requirements of the sufferers. Food, drink and cloths—all these were distributed indiscriminately to the people in the very beginning. At Khejri Dampier is said to have distributed rice to the value of Rs. 1,500 in one morning only. A large store of rice was purchased at government's expense for the purpose of distribution and attempts were made to induce the merchants and dealers to transport rice to the affected areas by giving them a small premium. Moreover, Dampier opened many depots of rice, tobacco and cloths, etc., in different centres so that the benefit of relief might reach the people of remote villages. The officer in charge of each affected district was to report to the nearest depot, through his *Gumashtha*, the requirements of the sufferers, and the supply used to be made from there.

Besides rice and cloths, small coins of four and eight annas were also distributed among the people. But strict attention was paid to prevent abuse.

The most interesting and the important part of the whole relief scheme was the plan of employing the sufferers, who sought relief, in the various relief activities undertaken by the Government. They were encouraged to offer their

² Home Public Consultations, 3rd June, 1833, No. 43.

³ " " " " 15th July, 1833, No. 28.

⁴ " " " " 10th June, 1833, No. 35.

⁵ " " " " 10th June, 1833, No. 38.

labours in repairing and constructing damaged tanks and water reservoirs. Those who refused to work were considered unfit for getting the benefit of relief. "The principles prescribed for your guidance" thus the Government at Fort William instructed the Magistrates of Midnapore and Hijili "being that generally (exceptions being made in particular instances and for sufficient reasons) no one should be allowed to receive aid who is able but may refuse to labour, that the labour for which the aid may be given should be that which may be most useful to those relieved and to the others similarly situated with them...."⁶ Further, a large number of labourers was imported from 24 Parganas for the purpose of this construction work.

As the cultivating class was affected most by the destruction of the agricultural lands, strenuous attempts were made to induce the local Zamindars to help their ryots to recover their estates and thereby to relieve the Government to some extent of the heavy burden of expense. "It is supposed that the Zamindars who are so much interested in recovering the property of their estates will themselves come forward to relieve the ryots; and thus prevent the whole expense of the measures required for their present assistance being thrown on the Government alone. You will use every proper means to induce the Zamindars to make exertions for that purpose."⁷ But the appeal of the Government practically went unheard—only a very few Zamindars responding to the call. Failing to receive any adequate response, the Government in despair threatened the Zamindars with the notice of non-exemption of their Government revenues,⁸ but it also failed to produce any effect on them. In the whole district of Midnapore, none except the Rani of Mahisadal offered any help to their ryots. "With the exception" wrote the Magistrate of Hijili "of the Ranee of Mysa-dal, the proprietress of Purgunnah Goomghur, I have not heard any that have come forward to relieve or assist their ryots. The exertions of the Ranee in providing the sufferers with fresh water and rice have been represented to me as highly praiseworthy."⁹ The ryots were also encouraged to return to their own lands and to undertake cultivation at the commencement of the rain. The Government advanced money and distributed paddy seeds to them for the agricultural purposes. Further they were asked to rely on their own labour and industry to make good their losses and "not on the temporary charity of the Government."

The success of the relief scheme was fully apparent in course of a short time. Dampier described the state of the country around Diamond Harbour in the following lines—"I found on the whole the state of the country improving along the banks of the River on each side above Diamond Harbour, the inhabitants were busily employed in repairing and renewing the Bunds which had been destroyed so as to secure the paddy fields from any further injury by the high tides. At Diamond Harbour the Bunds are completed sufficiently to prevent inundations during the rains and I am happy to say that sickness has almost entirely disappeared from the station."¹⁰ We do not know what the public did for the helpless sufferers, as it is not mentioned in the official records. But this much is certain that practically no substantial help came from the Zamindar class and they remained within their splendid isolation when a terrible calamity took a heavy toll of life and property in two major districts of Bengal.

⁶ Home Public Consultations, 10 June, 1833, No. 36.

⁷ " " " , 10 June, 1833, No. 36

⁸ " " " , 10 June, 1833, No. 50,

⁹ " " " , 1 July, 1833, No. 31.

¹⁰ " " " , 25 June, 1833, No. 59.

SCIENCE NOTES

Palaeolithic Climatology and Associated Human Culture

The earliest human culture for which evidence has survived is one of stone. Hence the period of this culture is called the Stone Age. The Stone Age is divided into three main divisions :

- the Eolithic or Pre-Palaeolithic—the dawn period :
- the Palaeolithic or Old Stone Age :
- the Neolithic or New Stone Age.

The Palaeolithic period is further divided and sub-divided into the following :

- Lower Palaeolithic :
 - (i) Chellean stage ;
 - (ii) Acheulean stage ;
- Middle Palaeolithic :
 - (i) Mousterian stage ;
 - (ii) Aurignacian stage ;
- Upper Palaeolithic :
 - (i) Solutrean stage ;
 - (ii) Magdalenian stage.

The successive stages of culture have been named after the earliest or most important of the sites investigated in which that particular type of culture has been found. Thus, the Chellean stage has been named after the locality on the Somme, where these implements were first found; Acheulean from St. Acheulm near Amiens; Mousterian from the Rock Shelter of Le Moustier, Les Eyzies, in the Valley of the Dordogne, etc.

Geological and palaeontological evidence points to the fact that from about the close of the Pliocene, the world entered upon a great Ice Age, which was accompanied by isostatic and eustatic changes. Louis Agassiz, a Swiss naturalist, was the first to propose the glacial theory in about the middle of the last century. Being a Swiss, he had studied glaciers in Switzerland, and had seen the clear evidence that Alpine glaciers were formerly more extensive. He saw that the same evidence was present in the British Isles and in America and proposed the theory that there had been a Glacial Period. The Scottish geologist, James Geikie, strongly urged upon this conclusion, and the facts on which he relied are fully set forth in the last edition of his "Great Ice Age" (1894). The sceptical world received the suggestion with the usual scepticism, destined only to be triumphantly vindicated by the epoch-making researches of Penck and Brückner in the Alps.

According to Penck and Brückner (in their classic work on "Die Alpin in Eiszeitalter"; three volumes, published from 1901-1909), the Alpine Foreland shows two distinct moraines : the Young Moraine which retains its form essentially uneroded and is composed of little-weathered material, and the Old Moraine, deeply weathered and with its form largely obliterated. Confirming and extending these indications, the valleys draining away from the Alps show four series of outwash gravels, at different heights above the stream courses, the Older Deckenschotter, the Younger Deckenschotter, the High Terrace Gravels, and the Low Terrace Gravels.

The Older Deckenschotter, of which only fragments are preserved, was spread out in great sheets on the peneplain which stretched in preglacial times away from the foot of the Alps.

The Younger Deckenschotter forms similar sheets, which however are sunk in hollows eroded in the older Deckenschotter.

The two younger gravels form terraces along the rivers and being confined to the valleys, seldom take on the sheet form of the older gravels. The fluvio glacial origin of these gravels is beyond doubt.

On this basis Penck and Brückner deduced four distinct and successive glaciations :

Würm	glaciation	which	formed	the	Lower	Terrace
Riss	"	"	"	"	Higher	Terrace
Mindel	"	"	"	"	Younger	Deckenschotter
Günz	"	"	"	"	Older	Deckenschotter.

These four glaciations were separated by mild inter-glacial periods.

Investigations carried on in other parts of the world indicate the existence of evidence of similar four glacial, separated by mild inter-glacial, periods.

North America	Alps	N. German Plain
Wisconsin		
Peorian int. gl.	Würm	Weichsel
Iowan		
Sangamon	Int. gl.	Int. gl.
Illinoian	Riss	Fläming
Yarmouth int. gl.	Int. gl.	Int. gl.
Kansan	Mindel	Saale
Aftonian	Int. gl.	Int. gl.
Nebraskan or Jerseyan	Günz	Elster

Thanks to the researches of de Terra and Paterson of the Yale-Cambridge N. India Expedition in 1935, it has been established that the Himalayan region experienced a glacial cycle of similar nature.

Thus, it is established that throughout the northern hemisphere, at least, there were very marked climatic fluctuations during the Glacial Age, wherein periods of severe cold were followed by periods of milder climate.

While our information about the intensity of the four glacial stages are more definite relative uncertainty prevails over the question of extent, duration and intensity of the climatic elements in the inter-glacial periods. The reality of the Riss-Würm inter-glacial period is, however, attested by lacustrine and other deposits which yield palaeontological data signifying a climate warmer than at present. Gagel's conclusions support the idea of a complete removal of the ice at least once in the Pleistocene; and the general tenor of evidence suggests that the Mindel-Riss inter-glacial period (when climate is believed to have been warmer than in the other interglacial periods) witnessed the most complete deglaciation of the glacial regions.

In the foregoing paragraphs we have seen the nature and extent of the climatic pulsations in the Glacial Age, which may be said to correspond to the Palaeolithic Period of Archaeology and Anthropology. And in the following paragraphs an attempt will be made, albeit in a brief compass, to show the vital bearing of the climatic pulsations on the vicissitudes of human evolution.

At the opening of the Palaeolithic period, the Chellean Man was living in the würm Mindel-Riss inter-glacial period, as is indicated by, among many other things, the animal remains found in association with Chellean implements in the river gravels. The characteristic type of implement is a large, heavy one sometimes as much as ten inches long and roughly of an elongated pear shape. It is very carefully and finely made when the material is of flint, but much rougher when of quartzite. This instrument is known as "boucher" or hand-axe.

The climate then became colder, until the intense cold of the Riss glaciation developed. This was followed by a würm interglacial period, the Riss-Würm, which saw the further development of the Chellean industry and the rise of the Acheulean stage. The Chellean stage of culture passes into the Acheulean by a regular development. The characteristic implement is still the "boucher" and is a development of the Chellean, but of a much finer, lighter and more trenchant form. Its edge, made so intentionally by flaking, nearly always is slightly twisted or waved. Later it became lanceolate in form.

As the warm period drew to a close, the Acheulean Man began to be replaced by early Mousterian Man, who, as climate grew colder, sought the protection of rock shelters and caves, in which he continued to live throughout the Würm period. During the Mousterian culture, the boucher disappears and the flake takes its place. Of these the so-called Levallois flake is sometimes as much as 15 to 18 cm. in length. From the various flakes instruments were fashioned—"points," tools for piercing, cutting, scraping, which were similar to the point but without its pointed end, and probably employed in scraping the inside of skins in preparing them for use, just as the Eskimo woman prepares skins today. For the first time is observed a weapon of offence in a lance-head with obvious notch for attachment to a shaft. Although Mousterian sites are found in the gravels of the river terraces and elsewhere in the open, it was in this period that man adopted regularly the rock cave and shelters as his home to shield him from the rigour of the climate. That weather played a large part in determining his choice is shown by the preference for an aspect facing south or in a direction shielded from the wind. On the other hand, being a mighty hunter, Mousterian Man roamed far and wide, and some shelters show signs of seasonal occupation only—a common characteristic of a hunting tribe.

This period was followed by a succession of oscillations, in which cold periods, though not of extreme intensity, alternated with warmer (but not warm) periods in which the remaining cultures—Aurignacian, Solutrean and Magdalenian were developed. It was during this period of violent climatic change that almost equally violent changes took place in the land and sea levels.

With the introduction of the Aurignacian culture there begins a new epoch in the history of Man. The heavy and bestial type of Neanderthal Man disappears and gives way to the so-called Cro-Magnon Man—the man who in essential features does not differ from the man of today. The Aurignacian flint industry, accompanied by those of bone and ivory, shows remarkable advance over that of the Mousterian.

With the appearance of the Solutreans, the Aurignacian culture is superseded by a new civilization. The Solutrean culture was very closely associated with the horse. The period may have seen the first domestication of the animal. However, the characteristic mark of the culture is the exquisite workmanship of the flint implements, which are specially adapted for weapons of offence. Bone and ivory continued in use throughout the period.

At the close of the Solutrean period the Aurignacians reappear, but with a culture which had undergone a fundamental change. This is the culture of La Madeleine. The Magdalenian races enjoyed a relatively rich and varied civilization, which notwithstanding the deterioration in the technique of flint work, represented in all essentials a distinct advance on that of their predecessors. It would appear that the ancient Magdalenians came very close in culture to the modern Eskimo, in whom, so distinguished an authority as Professor Sollas would hold, we may see their modern representatives.

Résumé

During the greater part of the Palaeolithic period the climate was severe, although it began in genial conditions. It is significant that human progress in this period began and intensified up

to a certain point as climatic conditions became more severe, and as the game, which was man's food supply, became scarcer, either dying out or migrating to more congenial climes. As conditions changed, man adapted himself and his culture more perfectly to the stresses of his natural environment—in habitation, in clothing and in the greater specialization of tools and weapons.

The Palaeolithic period was an age of fluctuating climate. This was the epoch of "Klumaschwankungen," *par excellence*. This was also the era when *Homo Sapiens* began to creep out from the darkness of bestial barbarism in the relentless onward march over the path which leads to Liberty and Civilization.

SUPROKASH GHOSH, M.A.

Miscellany

BENOY KUMAR SARKAR

EMANCIPATION OF ANTHROPOLOGY FROM RACE-PURISM

In order to militate against the race-purism of Brahmanocratic scholars Far-American anthropologists and eugenicists, although at times much too liberal, may with discretion be utilized as allies by the younger generation of Indian anthropologists and sociologists.

The American sociologist, Frank Hankins, in his *Racial Basis of Civilization* (New York, 1924), has drawn attention to the chauvinisms embodied in the ethnocentric cults of today (Aryanism, Nordicism and the like). In the Italian demographer Corrado Gini's studies the facts and social desirability of race-mixture play a great part. His lecture in *Population* (Chicago, 1930) may be referred to. At the International Congress of Population (Berlin, 1936) the French scholar, Martial, read his paper entitled *La race française et la nouvelle conception du mot race*. The new conception of the term 'race' consists, according to Martial's treatment, in the ideology of fusion and mixture. The French race is presented by him as an amalgam of diverse ethnic strains from the Celtic to the Arabic.

The impacts of anthropological researches on general philosophy and cultural investigations in India are not yet extensive. But the facts of miscegenation have been the subjects of investigation since the beginning of the present century. Risley's *Census Report of India, 1901*, Vol. I, Part III, may be taken to be the starting point. One of the first subsequent documents in this line is Rama Prasad Chanda's *Indo-Aryans* (Calcutta, 1915).

Since c. 1930 Bhupen Dutta has been devoting considerable attention to anthropometrical studies. In G. S. Ghurye's (Bombay) *Race and Caste in India* (London, 1932) and especially in Bira's Sankar Guha's *Racial Affinities of the Peoples of India* (1935) the same tendency is in evidence. Some of the papers for the Anthropology section of the Indian Science Congress deal with allied topics. The session at Benares (January, 1941) had papers on the anthropology and blood types of the Bangaja Kayasthas of Bengal by R. N. Basu, anthropometric measurements of Sukla-Yajurvediya Madhyandina Brahmins by Mrs. Irawati Karve (Poona) and race-admixture on the Malabar coast by A. Aiyppan (Madras). Evidently hundreds of demographic groups, castes, sub-castes, tribes, classes, etc., remain unexplored as topics of physical anthropology.

DECLINING SEX-RATIO

The general sex-ratio of Calcutta may be indicated as follows. In 1931 it was 489, having come down to this figure from 500 in 1881.¹ The social evils resulting from the pattern implied by this sex-ratio cannot yet be precisely examined in their statistical incidence and frequency. It is, however, in the perspective of this general *Gestalt* that the possibilities of inter-racial sex-relations have to be placed.

Be it observed, incidentally that the general sex-ratio of Calcutta is the lowest for all larger towns in India. The number of females per 1,000 males in Indian cities is indicated below for 1931 :

Town	Sex-Ratio	Town	Sex-Ratio
Madras	... 897	Delhi	... 670
Allahabad	... 853	Amritsar	... 666
Nagpur	... 848	Lahore	... 565
Poona	... 811	Bombay	... 554
Patna	... 731	Calcutta	... 489
Karachi	... 688	Rangoon	... 477

¹ *Census of Calcutta, 1931*, p. 19.

In the above table Rangoon with 477 is at the bottom. This is in Burma. Otherwise Calcutta with 489 is lower than all the rest, i.e., the lowest of all the 39 towns mentioned in the All-Indian Census Report for 1931.² These are all agglomerations with 100,000 inhabitants and above.

The estimated population of Calcutta at the Census of February, 1941 was 2,120,000. This registered an increase of about 85 per cent over the figure for 1931 (1,197,000). The sex-ratio is indicated below :

Sex	Total Number	Ratio
Male	1,456,000	1,000
Female	654,600	449

The number of women per 1,000 men was 449. It came down to this figure from 489 in 1931.

AMERICAN CITIES

The social vices of diverse kinds including the diseases such as have been statistically and socio-economically studied in an intensive manner about American cities³ of different categories by American sociologists, moralists and economists will be found to be quite in evidence in the municipalized and, of course, the hyper-municipalized agglomerations of India. The incidence and frequency of these vices and diseases may not yet be perhaps as great in magnitude, as, say, in New York or Chicago. But the remaking of personality and the reconstruction of tradition have been proceeding along the same lines and exhibiting the same forms in India as in the U.S.A. or elsewhere. And these identities are to be detected not only in the fields of so-called progress but in the domains of alleged social "pathology" or "costs of progress" such as have been examined for the U.S.A. by the Bengali sociologist Nagen Chaudhuri, in *Markin Samaj O Samasya* (American Society and Problems, 1932) and *The Tragedies of Modernism* (Calcutta, 1934). Chaudhuri, however, does not seem to realize that such problems and modernisms are plentiful in India, China and other countries of Asia as well.

SOCIAL WORK IN INDIA

The efforts of social prophylaxis or social hygiene and preventive programmes on the one hand, as well as curative endeavours, medical enterprises, etc., on the other, can therefore but be identical in all these regions as much in regard to vices as to diseases. It is, indeed, possible to assert that, although on very small scales, social work in India has been factually trying to be preventive as well as curative along American or, for that matter, world lines.⁴ As Calcutta exhibits the social pattern of declining sex-ratio, the student of sociations is likely to obtain here varied and multiple specimens for analysis and reconstruction.

In a note on the "*Problem of Social Diseases*" published by the Bengal Public Health Department, Anil Chatterjee, the Director, observes that in 1936 as many as 26,957 persons sought treatment for venereal diseases in the hospitals and dispensaries of Calcutta. This meant 2% of the inhabitants of the cosmopolis.

Statistically speaking, the measures in India for the detection, control and relief of tuberculosis and venereal diseases are very inadequate, to say the least. As for the protection and care of illegitimates, unmarried mothers and deserted women, the work accomplished is anything but satisfactory.

² *Statistical Abstract for British India, 1927-37* (Delhi, 1939), p. 10. There is discrepancy about the Calcutta figure. According to the *Census of Calcutta, 1931* (p. 19) it is 469.

³ R. E. Park and E. W. Burgess : *The City* (Chicago, 1925), E. W. Burgess : *The Urban Community* (Chicago, 1926), A. F. Wood : *Community Problems* (New-York, 1928), P. Sorokin and C. C. Zimmerman : *Principles of Rural-Urban Sociology* (New-York, 1929); E. Truesdell : "Growth of Urban Population in the U.S.A." (*International Congress of Population*, Paris, 1937, Vol. IV, pp. 103-18), L. Wirth's paper, "The Urban Society and Civilization" (*American Journal of Sociology*, March, 1910) furnishes an historical treatment of the researches bearing on the sociology of American cities.

⁴ See A. Newsbholme : *The Ministry of Health* (London, 1925), Chapter on Venereal Diseases, pp. 228-40; *Health Problems in Organized Society* (London, 1927), section on Compulsion and Syphilis, pp. 102-9, Chapters on "The Medical and Hygienic Control over Venereal Diseases," pp. 163-72, "Sexual Hygiene in Relation to Social Conduct," pp. 173-80, and "The Community and Sexual Morality," pp. 181-96.

For gonorrhoea, syphilis and tuberculosis in India see the *Statistical Abstract for British India, 1927-37* (Delhi, 1939), p. 108. See also the *Annual Report of the Public Health Commissioner with the Government of India, 1937*, Vol. 1 (New Delhi, 1939), pp. 55-58, 240-41 (Tuberculosis).

For the activities of the Bengal Tuberculosis Association see A. C. Chatterjee, *Bengal Public Health Report, 1939* (Calcutta, 1941), pp. 91-93.

Round the World

The Polish Question—

It has been truly said that "Poland is, and has been for centuries, either a function of Russia's German policy or of Germany's Russian policy, or of both at the same time." To both powerful countries Poland has only been a means to an end. Therein lies the tragedy of her whole history. It has again been well observed that when she was not the victim of their friendship she was the victim of their enmity. On one point they always agreed, whether they were at peace or at war—that there should be no independent Poland. Poland has always been the battlefield *par excellence* in any war between Germany and Russia and she has always fallen a prey to the victor. On the other hand peace between Germany and Russia has always threatened Poland with partition and re-partition.

What Poland is facing to-day is her *Fifth Partition*. Already there have been four partitions of Poland—in 1772, 1793, 1795 and 1939. In November, 1943, at Teheran, Russia with the support of Great Britain laid the foundations of the Fifth Partition. There was this modification, however,—the *Curzon Line* (with the prestige attached to its name) was substituted for the *Ribbentrop—Molotov Line*.

By this Fifth Partition, Poland has been pushed far westward into Germany. Her territories have also been divided between four Federal States of one sovereign Power—the Ukrainian, the Byelorussian, the Lithuanian, and the Polish Soviet Republics of the Soviet Union. Of these four Republics, the Ukrainian and the Byelorussian have been extended to incorporate Polish territory east of the *Curzon Line*. Poland has thus been curtailed in the east and extended in the west. Eastern Poland is of little value to Russia and it is now impossible to prevent the annexation of the whole of Poland. Russia's desire for 'a strong and integral independent Poland' may mean all this plus Russian overlordship. The policy of *compensation* has become mixed up with all this. Russia is to receive compensation at Poland's expense and Poland at Germany's expense, but with this difference that Poland's new territories would only be nominally under Polish sovereignty. It is, so to speak, the policy of *compensation* with a vengeance.

It is a truism that every partition of Poland has been represented as "something undertaken in the interest of the Polish people in particular, and of peace and security in general, by the Partitioning Powers." That is why, there has never been really an impartial history of Poland. Another plea of the interventionists has always been anarchy within Poland, more often than not an anarchy stimulated by external agencies and, therefore, intervention in order to stop that anarchy. A parallel may be drawn in this connection with 19th Century Turkey—where even after the *Tanzimat* period (i.e., Period of Reforms), certain Powers, like Russia, demanded intervention in Turkey on the pretended grounds that 'anarchy' still existed, 'anarchy' which was really fomented by *agents provocateurs*. Russia brought forward the same plea of 'anarchy and fratricidal war' in the case of General Bor.

Great Britain is trying for a compromise in the Polish Question; every compromise in the Polish question has been compromise at the expense of Poland. In the words of *The Nineteenth Century and After* : "Poland owes the repeated loss of her liberties not to conquest but to compromise. To-day, for the third time in her history, she is being compromised out of existence. Compromise is, indeed, the classical method of bringing Polish national independence to an end—it has achieved, and continues to achieve, what was never achieved by force of arms alone. That is why the Poles, to-day, are uncompromising. The concessions they have been, and are still being asked to make, would not, as is generally supposed, mean the sacrifice of a part to save the rest, but the sacrifice of a part to make the loss of the rest the quicker, the surer, and the more irremediable." It means that for the concessions Poland is being asked to make, i.e., for the territories she is expected to surrender in the east she will receive East Prussia 'west and south of the fortress of Königsberg' and 'the city and port of Danzig.' She is to acquire far more—namely, all German territory east of the Rivers Oder and Ne-s-e, claimed by the Lublin Committee. Poland has herself claimed East Prussia and Upper Silesia and she could exercise sovereignty over these territories on behalf of the Allied Powers and the population could be granted some sort of autonomy; but such projects have, at the best, only an academic significance.

The Lublin Committee claims these territories, we might add, on behalf of Russia, just as the region east of Königsberg is claimed by the Soviet Republic of Lithuania, i.e., by the Soviet Union. The position of the Lublin Committee introduces a complication into the Polish Question. So far it has—apart from regimentation of the Polish people—spent its time in arresting or deporting the supporters of the Polish Government in London and in defaming its Ministers and their supporters in London.

The Poles have suffered enough in this war and they should not be asked to suffer more through internecine strife and factiousness. It would be very unfortunate if either the Lublin Committee or the Polish Government in London were to create the conditions for a civil war. Before this war, Poland had shared in the general recovery from economic crises. She had begun to carry out a great programme of industrialisation. The development of industry was leading to a betterment of the standard of living. The *Industrial Triangle* of Poland augured well for the future prosperity of the country. It is important that in the years of reconstruction after this war Poland should recover a measure of the pre-war prosperity which she enjoyed—both for her own good and for the sake of a better standard of life for Eastern Europe.

Some aspects of American Education—

The word "school" in America is applied indiscriminately to every type of educational institution. Professor Brogan in his recent book 'The American Problem' describes the catholicity of American education in these terms :—"Being at 'school' may mean being at a kindergarten or at Harvard. School, too, has kept much of its Greek meaning. It is a system of organisation and training for leisure as well as work. And it has become more and more adjusted to its environment, undertaking to do more than it can (which is very American) and doing much more than it seems to do (which is also very American). The social and political rôle of American education cannot be understood if it is thought of as being primarily a means of formal instruction."* It is, in reality, more than that. Nowhere, except perhaps in Soviet Russia, is higher education not given on a combined class-and-intellectual basis. On the other hand, 'the standards are lower than those of England and the pre-war Continent of Europe, but, nevertheless, the real work of the American type of education is to instruct that mélange of races—which the Americans represent—on how to live, and how to live harmoniously amongst themselves; in fact, to impart to the Americans 'a design for living.' This is very important as a large section of the students will be the children of immigrants; these still retain vague and indistinct memories of their original homes but unlike their parents they are not necessarily imbued with a feeling of nostalgia and lingering regrets for the original habitat. Other sections will be the children of rural-bred parents, forced to adjust themselves to the new urban world.

Professor Brogan has observed that the political function of the schools is to teach Americanism, by that meaning not merely political and patriotic dogma, but the habits necessary to American life. It is, in fact, to enable the students "to learn a common language, common habits, common tolerances, a common political and national faith. And they do." The students are anxious to be Americans. America for the immigrants is promotion in life and to this belief their children adhere very closely. This Americanisation, however, results in a certain amount of stereotyping and there is loss of that varied colour—that 'kaleidoscopic' diversity which the mélange of races constitutes; but all this is compensated by an adaptation to the prevailing environment and by a harmonious living which the European ancestors of these immigrants, kept separate by frontiers and by prejudices, failed to achieve.

San Francisco—

The Symphony Orchestra, which we described as tuning up in our April number, is now playing the 'first movement.' Differences of opinion—of the interpretation of the score—exist between the chief players, the Triumvirate—Britain, U.S.A. and Russia. Because M. Molotov was snubbed on the question of the Lublin Poles, he tried to snub Mr. Stettinius on the question of the active participation of Argentina in the conference. The whole affair rather smacks of the nursery where quarrelsome and spiteful children are bent on scratching each other's faces. The references to India have been oblique. Sir Ramaswami Mudaliar, the leader of the Indian Delegation, has made some peculiar remarks; he prefers 'interdependence' to independence. He evidently does not think that 'interdependence' could perhaps also mean the domination of the Small Powers by the Big Powers and the old Colonial Policy with a new name; and it may well mean the 'interdependence' of the Big Powers in their game of exploiting the weaker peoples, who are just primary producers.

Meanwhile, Mrs. Vijayalakshmi Paudit is giving quite a different version of Indian affairs; her outspoken speeches and the session of the conference have both coincided at a psychological moment of the history of this distracted world.

Dire Events—

President* Roosevelt's death on the eve of the San Francisco Conference has been quickly followed by epoch-shattering (and in that sense also epoch-making) events in Europe. The greater part of Germany has been over-run and she now faces the sombre details of a 'Götterdämmerung' ('Twilight of the Gods'). The calamities of Germany with Berlin captured—have been on a Wagnerian scale. The reported death of Adolf Hitler adds to the ghastly moral and physical fall of a once powerful nation. In Italy too the capitulation of the German Army and the execution of Mussolini have changed the whole shape of the political life of that country. The History of Europe is now being fashioned on different lines and when the next generation appears on the scene, the old landmarks will have disappeared. New frontiers are arising and new territorial claims are being made.

S. K. C.

* D. W. Brogan "The American Problem," p. 143 (published by Hamish Hamilton, England, 1944).

Reviews and Notices of Books

Reviews of Caturdaśalakṣaṇī of Gadādhara with three commentaries, Vol. I, published by the Adyar Library.

The book under review is the first instalment of a series of Nyāya works which the Adyar Library undertakes to publish under the general heading "Adyar Library Series." This volume contains the first two definitions of Vyāpti as discussed by Gadādhara in his work called Caturdaśalakṣaṇī, which means "the fourteen definitions" and which is otherwise known as vyādhikarāṇa dharmāvachchinnābhāva, i.e., a negation which is characterised by a determinant, which really does not exist in the counter-substrate (Pratīyagin) of that negation. These fourteen definitions are deduced from the acceptance of such a negation. They are examined and rejected with the examination and rejection of vyādhikarāṇa dharmāvachchinnābhāva. Gadādhara's work is a commentary on Raghunāthaśiromaṇi's Dīdhiti which is again a commentary on the original and basic work, Tattvacintāmaṇi, by Gaṅgeśaopādhyāya. In the volume under review to the work of Gadādhara are also added a commentary known as Nyāyaratna by Krishnambhaṭṭa, a commentary by Raghunātha and a commentary by Paṭṭabhirāma. Of these three commentaries the first two have been still now available in print, but in Telegu script alone. The third one is now printed for the first time. The volume has five parts. The first part contains the work of Gadādhara. The next three parts contain respectively the commentaries of Kṛṣṇambhaṭṭa, Raghunātha and Paṭṭabhirāma. The fifth and the last part contain the text of Tattvacintāmaṇi together with the text of Raghunātha Śiromaṇi's Dīdhiti. Detailed contents in Sanskrit are given in the beginning of the volume. No word-index has been added.

In the scheme adopted by Gaṅgeśa in the Anumānakhaṇḍa of his Tattvacintāmaṇi, the author first defines anumiti, then he proceeds to define vyāpti or the relation of universal concomitance on the apprehension of which inferential knowledge does stand. In the Pancalakṣaṇī Gaṅgeśa suggests five definitions which are not free from defects. Then the two definitions, commonly known as Siphavyaghralakṣaṇa, suggested by Anandasūri and Aparacandrasūri, are considered and rejected. Then Gaṅgeśa, following the view of Sundaḍa, institutes a discussion on Vyādhikarāṇa dharmāvachchinnābhāva in connection with which Raghunātha Śiromaṇi suggests by way of speculation fourteen other definitions. They are criticised and rejected. After the rejection of Vyādhikarāṇa dharmāvachchinnābhāva, Gaṅgeśa takes up some other definitions which are also shown to be inconclusive. So Gaṅgeśa at last gives his decisive definition, generally known as Siddhāntalakṣaṇa.

Gaṅgeśa's Tattvacintāmaṇi is a monumental work. It is a landmark in the history of Indian thought. It marks the establishment of the school of Neo-Logic (Navya Nyāya). Raghunātha wrote his Dīdhiti on Cintāmaṇi and Gadādhara and Jagadīśa again commented on Dīdhiti. Mathurānātha wrote a commentary directly on Cintāmaṇi, which is commonly known as Māthuri. He also wrote a commentary on Raghunāthaśiromaṇi's Dīdhiti. Raghunātha and his followers established the Bengal School of Navya Nyāya. They flourished between the 15th and the 17th centuries. The new school of Nyāya elaborated a scheme of new technicalities for a very deeper and subtler analysis of the problem and for giving precision to definitions and concepts. This highly technical skill of the Neo-Logicians, enshrined in a super structure of terminological inventions brought about a change in the methodology of enquiry and gradually influenced other branches of Indian Philosophy. To the modern scholar, this system of subtle technicalities appears as a formidable barrier in the way of the right appreciation of the merit of Navya Nyāya. A deplorable tendency is noticed in certain quarters today to ignore these subtleties of analysis by branding them as mere verbal juggleries having little philosophical values. This situation is an unhappy testimony to the fact that sometimes the modern scholars try to cover up the paucity of their intellectual equipments by casting a slur on the very subject which they clearly fail to understand. The grasp of the subject no doubt requires a thorough mastery of the technicalities. An initiation into the super-fine abilities of the great *Naiyāyikas* is possible only after a long arduous and specialised training at the hand of the great traditional scholars who have lived their lives in the apprehension of this literature. The number of these scholars who are really proficient in this field of Indian Logic is extremely small and is gradually dwindling away. It is high time to apprehend the danger that if the traditional interpretation is not given proper encouragement, this sublime intellectual Pyramid of Indian Logic and Philosophy will soon be completely relegated to the domain of an unexplorable past. So we appreciate the endeavour of the Adyar Library to save our intellectual culture from passing into oblivion and to foster the development of the modern mind by gathering spur and guidance from the rich heritage of our cultural past. Indian logical speculations, if properly appreciated, can throw much light on the problem which the Contemporary West is grappling with. Indian institutions that have any sympathy and regard for Indian culture must try to ensure the continuity of our cultural movements from the past to the present.

The learned editor has offered an explanation for his departure from the usual method of arranging the original and its commentaries together, the original on the top and the commentaries below. We do not deny that the learned editor has some points in his argument. Yet we think that the usual method should have been followed with better effect. Though the commentaries may be treated as original works, yet they have always a running link with the original. So to follow the commentaries, it is constantly necessary to remember the standpoint of the original. Thus for the better understanding of the relation between the original and the

commentaries and hence for showing the continuity of development from the original to the commentaries, the commentaries should run under the original. A word-index with some explanatory notes in English on technical terms should have been added.

The printing and get-up are excellent.

ASUTOSH SASTRI^c

Communal Settlement.—By Dr. Beni Prasad, M.A., Ph.D., D.Sc., Professor of Politics, University of Allahabad, Editor, "Indian Journal of Political Science." Pp. 48. Price As. 14.

An Economist Looks at Pakistan.—By Dr. Radha Kamal Mukerjee, M.A., Ph.D., Lucknow University. Pp. 39. Published by Hind Kitabs, Bombay. Price Re. 1-8.

In the first of these books, Dr. Beni Prasad, shows how legislation in free India must necessarily fall under three categories and that defence and foreign affairs must be the sole responsibility of the centre. From these the inference drawn is that federation only can solve the political difficulties by which we are faced. The two sections dealing with the problem of minorities and ways to safeguard their rights are very suggestive, while the last one clearly setting forth the risks incidental to the partition of India is one of the best contributions to the Hindusthan-Pakistan controversy. Characterised by the detachment of the scholar, with arguments based on the cold logic of facts and figures, and illustrated by analogies drawn from the histories of other countries, we recommend this pamphlet to the attention to those desirous of ascertaining the feasibility of the partition of India from the standpoint of political science.

In his book, Dr. Radha Kamal Mukerjee looks at the Pakistan problem as an economist. After citing instances from history to prove that there had been perfect amity between Hindus and Muslims in the past, that Muslim rulers had employed Hindu generals and dewans and Hindu rulers, Muslim generals, that Siraj-udaula's strongest supporters had been the Hindu generals, Mir Madan and Mohan Lal, the learned author refers to the social and religious tolerance seen even to-day in the rural areas where we find Hindus revering Muslim saints, joining the Muharram festival and Muslims making vows and offerings at Hindu shrines and even seeking the protection of Hindu deities during epidemics of cholera and small-pox. Proper emphasis is also laid on the economic problems common to the Hindu and Muslim masses and it is pointed out how, with better education consequent on improvement in the standard of living, Muslims and Hindus in spite of differences in their religious opinions and social outlook must necessarily grow more tolerant towards one another. Towards the end of this short but thought-provoking pamphlet Dr. Mukerjee criticises Prof. Coupland's regionalism and the Pakistan scheme. So far as the latter is concerned, he makes it clear that as it is without important mineral resources such as coal and steel, it can never hope to be anything except an agricultural and pastoral state dependent for its requirements of manufactured goods on Hindusthan or non-Indian countries. With the elimination of Japan as an exporter of manufacturers, India and China are bound to emerge as the most important industrial countries in the Far East. To take advantage of this opportunity, India must have a proper industrial plan to which effect can be given only from a strong federal centre. There are seven revealing tables giving statistics which provide the materials on which the above arguments are based and six maps including one showing the mineral resources in Hindusthan and Pakistan. These add considerably to the value of this very timely publication.

Beginnings of Modern Education in Bengal: Women's Education.—By Jogesh Chandra Bagal. Published by Ranjan Publishing House, 25-2, Mohanbagan Row, Calcutta. Pp. 82. Price Rs. 2-8.

This book on the history of Women's education in Bengal starting from 1819, is based on contemporary records the existence of much of which is not known to any except those who take interest in and study them. We welcome it as still another valuable contribution made by the school of research workers and students among whom may be counted Mr. Brojendra Nath Bannerjee to whom Mr. Bagal owes his training and whose works he has laid under contribution more than once. His affiliations to this school are further proved by the dedication of his book to Mr. Sajani Kanta Das, still another indefatigable student and enthusiastic research worker in spite of the state of his health and the numerous calls on his time and energy as the editor of that *enfant terrible* of Bengali journalism, *Sanibarer Chiti*.

With the encouragement and the inspiration derived from these sources, Mr. Bagal has produced a valuable work which narrates the efforts made by different individuals and organisations to popularise female education in Bengal proving incidentally with the help of records, how erroneous the popular idea is that it commenced with the establishment of the girls' school by Mr. Bethune in 1849.

Starting with the establishment of the Female Juvenile Society in 1819, when the Baptist Missionaries of Calcutta exhorted the European young ladies studying in the seminary of Mrs. Pearce and Mfs. Lawson to organise a union for conducting free schools for Bengali girls, we have an account of the establishment of the Ladies' Society in 1821, through the efforts of the Church Missionary Society. After this comes an account of the Ladies' Association formed in 1825 by some young enterprising European ladies to supplement the work of the two earlier associations. And as we read this chapter, we wonder how the European ladies of today by forgetting the lesson taught by their predecessors have gradually ceased to command the affection and gratitude of the

people of this country. The next chapter deals with the activities of the British Missionaries of Serampore from 1821 onwards for the spread of education among Bengali girls.

The first four chapters make entrancing reading, for the recital of facts is interspersed throughout by comments on the nature and the extent of the work done by the various organisations referred to above. These are marked by the detachment of the scholar and the acuteness of the impartial student. While pointing out that in the case of three of them the underlying motive was the desire to spread the Christian ethic among non-Christians through its inculcation among girls of tender age who were expected to carry it to their homes, Mr. Bagal has not failed to point out the value of their activities.

He has also unearthed from long, forgotten sources the fact that even in those early days the Baptist Missionaries of Serampore had realised the necessity of the use of our mother-tongue as the medium of instruction in even the higher stages of education. And his conclusion, unclouded by his predilections as a non-Christian, is that credit must be given to them "as pioneers in advocating the cause of our mother-tongue to be the only suitable medium of instruction."

With the fifth and last chapter, we come to the mid nineteenth century period and the contribution of Mr. Bethune to the cause of women's education in Bengal where the author deals with facts more or less familiar to those interested in its history; but even here he has something new to say.

We infer from the title of the book that Mr. Bagal has dealt with one aspect only of the early history of education in Bengal and that his intention probably is to make further contributions in the same field. We look forward to them and feel sure that they will be equally informative and interesting provided he adheres to his technique of digging out old and forgotten materials from hitherto unknown or unavailable sources and then using them in his own inimitable way.

H. C. MOOKERJEE

"**Debendranath Thakur**" ("Sahitya Sadhak Charitamala" Series, Serial No. 45).—By Jogeschandra Bagal. Published by "Baugiya Sahitya Parishat," 243-1, Upper Circular Road, Calcutta.

Late Maharshi Debendranath Tagore is generally known as a religious reformer and as the great Patriarch of the Bramho Samaj. So, it will be news to many of the present generation that he was not only a man of religion but also a pioneer in the realm of politics, literature and education. The author has given a very comprehensive account of the manifold public activities of Debendranath, showing, in bold relief, the versatile genius of the great man. The different facets of his character have been turned towards the reader, each one of which shines brilliantly in its natural effulgence. Barely fifteen, Debendranath championed the cause of the Bengali language and literature and, in collaboration with his friends, started an association for the embellishment of his mother tongue and for adopting it as the medium of debate and discussion in all public functions. The ambition of the father was more than realized by the son, and the earnest desire reached its glorious fruition when Rabindranath persuaded the Bengal Provincial Conference, at its annual session at Natore, to conduct its proceedings in Bengali for the benefit of that huge congregation. The genuine love of Debendranath for his own language and his intense religious fervour took a concrete shape in the publication of the "Tattwabodhini Patrika," which was certainly a distinct achievement in the domain of Bengali literature. As an educationist, Debendranath made his mark by founding the "Tattwabodhini Pathshala" to impart education, both religious and secular, according to his own ideal. He was the first amongst the educationists to break away from the rigid official control and to take upon himself the onerous duty of writing suitable text-books, just to evade official interference. Verily, it was the first nucleus of the idea of a National University which came into being long after the dissolution of that pioneer institution. Not only did he throw off the official shackle, but long long before the birth of the Indian National Congress and its programme of village reconstruction, he openly acknowledged our moral duty towards our countrymen in the villages and for efficient discharge of that duty he removed his "Pathshala," from Calcutta to Bangabati and worked whole-heartedly for the establishment of other village Pathshalas and schools in Panihati, Barrackpore and Sukhchar. The social and religious reformer in Debendranath urged him to found the "Tattwabodhini Sabha" and later on the "Hindu Charitable Institution" that stood as a strong bulwark against the proselytizing propaganda of the Christian missionaries of that time and acted as an unrelenting pointer to the overzealous youth, newly intoxicated by Western education. The political activities of Debendranath, though of short duration, were nevertheless very significant and proved, beyond doubt, the political sagacity of one so intensely religious by temperament. This aspect of his character has received its due recognition from the author, though it has been completely omitted in the autobiography by Debendranath himself. The author really deserves our thanks for giving a detailed account of Debendranath's activities as the Secretary of the British Indian Association and thus saving it from being relegated into oblivion for all time to come. Indeed, at that time it was nothing short of a political vision and a great intellectual feat to conceive of an all-India political organization and to strive for the realization of that ideal. The Indian National Congress may justly be considered as a posthumous child of that grand conception. To see Debendranath's life in its true perspective one has to bear in mind the time spirit and the environment in which he lived, moved and had his being. The relevant quotations from the contemporary writings, inserted by the author in this book, will help the reader

to form a fair idea about it, for it is not only an account of Debendranath's life but also an account of the earlier part of the nineteenth century—the Renaissance Period of Bengal.

The book under review is not strictly a biography in its usual sense but is an authentic account of the public life of Debendranath from which one can hardly have any glimpse of his family life. Nevertheless, the author is really to be congratulated for placing before his readers the long array of facts and quotations within the narrow compass of his book which will amply repay its perusal.

GOPALDAS CHATTERJEE

Ourselves

ASUTOSH MUSEUM NEWS

Mr. D. P. Ghosh, Curator of the Asutosh Museum of Indian Art, Calcutta University, has been invited by the Museum Association of India to become a member of the Select Committee on Museum Training and Publications, consisting of experts from Bombay Madras, Lahore, Lucknow and Baroda. The Asutosh Museum of Indian Art has recently been enriched by several acquisitions of outstanding merit. A finely carved stone head of Vishnu of about the 7th century A.D. has been collected by Mr. B. Chakravarty, headmaster of the local school, from a mound at Talanda in Rajshahi District. The same mound has yielded a unique stone image of Rama, Lakshmana and Sita in a boat, of about the 14th Century A.D.—perhaps the first of its kind discovered in Bengal. Mr. Brajanath Ghatak, a Post-Graduate student of the University, has collected a very interesting stone image of a seated Jaina Tirthankara of C 8th Century A.D. from Katwa, District Burdwan. The coin cabinet of the Museum has further been enriched by 41 silver coins of the Muslim period, including 13 rarest types of the Sultans of Bengal, presented by Mr. Abhaypada De of Katwa.

CLEANING AND PRESERVATION OF WOODEN SCULPTURES OF THE LATE MR. GURUSADAY DUTT'S COLLECTIONS*

"In December, 1944, the authorities of the Bengal Bratachari Society, requested Mr. M. N. Basu to make necessary arrangements for the cleaning and preservation of their wooden sculptures numbering about 260. With the permission of the President, Post-Graduate Council in Arts, Dr. S. P. Mookerjee and Prof. K. P. Chattopadhyay, Head of the Department of Anthropology, Calcutta University, we undertook the work under the guidance of Mr. Basu in the Museum Method Laboratory of the Department of Anthropology, Calcutta University.

Seven specimens were first treated by us. They were—1. A female figure in sitting posture. 2. A Sannyasi. 3. A fighting figure. 4. A lion on an elephant. 5. A Ratha picture. 6. Ravana fighting. 7. Two embracing female figures. They were cleaned with 5 per cent carbolic soap and Fullers' earth and were dried in the Laboratory room. After a day, i.e., complete 24 hours the specimens were kept in a carbon-disulphide chamber for a period of 7 days to get rid of insect larvae formed on the specimens. After the carbon-disulphide and creosote treatment, 2.5 per cent shellac solution (Mercuric chloride being 1.5 per cent in the sol.) was applied on the specimens and the results have been quite satisfactory till the date of writing."

BHABANANDA MUKHERJI,
SACHINDRANATH ROY,

Museum Method Laboratory, Calcutta University.

* The above note has been received from the Museum Method Laboratory, Department of Anthropology, Calcutta University. Editor, *Calcutta Review*.

DR. M. L. ROY CHOUDHURY

Dr. Makhan Lal Roy Choudhury, who was awarded a Ghose Travelling Fellowship for researches in Islamic Culture at the Royal University of Egypt, has been sent by the Royal University together with Egyptian Scholars on a cultural tour of Syria, Lebanon, Palestine and Trans-Jordan. Dr. Roy Choudhury was earlier accorded a very hospitable reception by intellectual circles in Cairo and he was asked to act as a Professor at the Royal University during his sojourn in Egypt.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

CIRCULAR

I.A AND I.Sc. EXAMINATIONS, 1946

Notification No. T. 706

The following books are prescribed as alternative to the books, mentioned against each, prescribed for the Alternative Paper in English for the I.A. and I.Sc. Examinations in 1943 :—

(1) Smith, J. C. A Book of Modern Verse (Oxford University Press) (whole book) *alternative to The Golden Book of Modern English Poetry. The following pieces only :*

G. W. Russel. The Man to the Angel.
H. Belloc. The South Country.
L. Binyon. The Little Dancers.
L. Binyon. For the Fallen.
E. Blunden. Almswoman.
G. Bottomley. To Ironfounders and Others.
R. Bridges. The Voice of Nature.
R. Bridges. Awake, My Heart, to be Loved.
R. Brooks. The Hill
W. de la Mare. Arabia.
G. Gould. The Earth Child.
T. Hardy. The End of the Episode (Afterwards).
L. Johnson. Oxford.
R. Kipling. A Dedication.
A. Lang. The Odyssey.
Rose Macaulay. New Year, 1918.
J. Massfield, C. L. M. Sonnets from Lollingdon Downs.

H. Monro. Children of Love; At a Country Dance in Province.
A. Noyes. Sherwood.
A. O'Shaughnessy. Son of Palms.
W. Owen. Anthem for Doomed Youth.
V. Sackville-West. Sailing Ships.
S. Sassoon. The Death-Bed.
J. C. Squire. The Lily of Malud.
J. Stephens. (1) In the Cool of the Evening.
(2) Deirdre.
F. Thompson. In No Strange Land.
W. B. Yeats. When You are Old.
W. B. Yeats. The Host of the Air.
T. S. Eliot. The Journey of Magi.
W. W. Gipson. Flannan Isle.
Eva Gore Booth :
(1) The Little Waves of Breifney.
(2) Re-incarnation.

(2) Treble, H. A. Tales of Adventure and Imagination (Oxford University Press)—
alternative to Conrad, Joseph. Four Tales.

Senate House,
The 27th March, 1945.

J. CHAKRAVORTI,
Registrar.

SCHOOLS SEEKING RECOGNITION

Schools seeking recognition for the first time are to apply on or before the 15th January, and those seeking recognition in special subjects, e.g., Elementary Scientific Knowledge, Mechanics, Hygiene, Domestic Science, etc., on or before the 30th of June preceding the year from which recognition is sought.

Senate House,
The 6th April, 1945.

J. CHAKRAVORTI,
Registrar.

IMPERIAL CHEMICAL INDUSTRIES FELLOWSHIPS

Applications are invited for Imperial Chemical Industries Fellowship in Physics, Chemistry, Engineering, Metallurgy, Pharmacology, Chemotherapy or allied subject of normal value of £ 600 per annum tenable at Cambridge from October, 1945. for a period not exceeding 5 years. Only such persons need apply who have already made original contributions of an outstanding nature to any of the above subjects. Applications addressed to the Registrar, Cambridge University, giving subject, career, publications, names of two referees, with two testimonials to reach the undersigned on or before the 16th April, 1945.

Senate House,
The 6th April, 1945.

J. CHAKRAVORTI,
Registrar.

MATRICULATION EXAMINATION, 1947

Notification No. T. 707

History of India and History of England

It is hereby notified for general information that the following book has been added to the list of Text-books prescribed in History for the Matriculation Examination of 1947 :—

'Inglander Itihas' by Banerjee and Sarkar.

Senate House,
The 7th April, 1945.

J. CHAKRAVORTI,
Registrar

GEORGE V PROFESSORSHIP OF MENTAL AND MORAL SCIENCE

Applications are invited for the George V Professorship of Mental and Moral Science in the grade of Rs. 700-50/2-1,000 with benefits of Provident Fund. The Senate may appoint a Professor on a higher initial salary.

Appointment may, in the first instance, be made for 5 years, the probationary period being 2 years. The appointment may be renewed for another term or made permanent by the Senate. The Professor, who shall be a whole-time Officer of the University, will be entitled to academic vacations and holidays and shall be subject to leave and other rules framed by the Senate from time to time.

Rules governing the Professorship will be found in page 72 of the University Calendar for 1942.

The selected candidate will be required to join in July, 1945.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their applications which should be accompanied by a precis of the particulars to be furnished in a statement form which may be obtained from the undersigned.

Applications with copies of testimonials (which will not be returned) must reach the undersigned on or before the 31st May, 1945.

Senate House,
The 16th April, 1945.

J. CHAKRAVORTI,
Registrar.

**CIRCULAR TO SCHOOLS WHOSE TERM OF RECOGNITION WILL EXPIRE
ON 31st DECEMBER, 1945**

Schools whose term of recognition expires on 31st December, 1945, should furnish detailed information about the present condition (in duplicate), in the order in which the items appear below on or before the 31st July, 1945 :—

1. Whether the School is aided by Government.
2. Roll Strength—(a) Hindus, (b) Muslims, (c) total number, (d) whether the prescribed limit has been exceeded in any class without previous permission : if so, details to be given.
3. Managing Committee—(a) date of last reconstitution, (b) number and date of the University letter approving of the same, (c) if the school properties are vested in the Managing Committee by a registered deed.
4. Teaching Staff—(a) total number of teachers, (b) number of classes (state from which class to which class), (c) number of Graduates, (d) number of Matriculates, (e) number of Uncertificated Teachers,* (f) month up to which salary has been paid, (g) if the salary is below the prescribed minimum in any case : if so, in how many cases, with salary actually drawn in each case, (h) number of teachers qualified to teach English under the Revised Regulations.
5. If Provident Fund is in existence—(a) total amount in the fund, (b) how invested.
6. (a) If the school is recognised in any Special Subject (e.g., Elementary Scientific Knowledge, Hygiene, etc.), (b) if the Science and Geography teachers are trained, (c) if necessary appliances for teaching Science and Geography have been procured.
7. Library—(a) number of books (excluding text-books) in the library, (b) monthly allotment, (c) amount spent during the last 12 months.
8. (i) Finance (average of last 12 months)—(a) income from fees and fines, (b) Government Grant, if any, per month, (c) subscription or donation if any, per month, (d) other sources, (e) average total income of the said period; (ii) Expenditure (average of last 12 months); (iii) Reserve Fund—(a) amount at credit and (b) how invested; (iv) Surplus Balance, if any, and nature of its investment—(a) amount with the Secretary or Head Master, (b) outstanding debts, if any.
9. How far the conditions imposed, if any, on the school have been fulfilled; the requisite statement with full particulars, item by item, to be submitted.
10. If arrangements have been made for teaching any Vocational Subject
11. (a) If there is a trained Physical Instructor on the staff, (b) if there is a playground belonging to the school.
12. Matriculation results during the last three years—(a) number taught, (b) number sent up, (c) number passed.

13. (a) Whether any case is pending before the Arbitration Board; if so, full particulars should be stated, (b) if the school has failed to give effect to any previous decision of the Board.

* 'Uncertificated teachers' are those who do not possess any certificate or certificates of having passed any examination of this University or of an equivalent examination of any other University or recognised Board or of the Department of Education or any qualifying Title or Mastership Examination, or who are not Junior or Senior trained (J. T. or S. T.) or do not hold any certificate of teaching (T. C. or G. T.).

It is desirable that the Head Pandit and the Head Maulvi should be a Kabyatirtha and a Final Madrassa passed respectively with a working knowledge of English and the Vernacular teacher should have a sound knowledge of the subject (Vernacular) he will have to teach.

Senate House,
The 19th April, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. Misc. R. 13.

It is hereby notified for general information that the following changes in the syllabus in Honours Course in Geography for the B.A. and B.Sc. Examinations have been sanctioned by Government :—

That the Syllabus in Honours Course in Geography, Paper I, under head "Theoretical" for the B.A. and B.Sc. Examinations (p. 368 of the Regulations, Edition of 1941) be replaced by the following :—

Paper I—India and the Monsoon Lands of Asia.

N.B.—The above changes will be given effect to from the examination of 1947.

Senate House,
The 24th April, 1945.

J. CHAKRAVORTI,
Registrar

Notice

NEW CHAPTER IN THE REGULATIONS

Certificate in Applied Psychology

It is hereby notified for general information that the proposal for the insertion of a new Chapter (XXXVII-B) relating to the institution of the examination for the Certificate in Applied Psychology after Chapter XXXVII of the Calcutta University Regulations, has been sanctioned by Government.

The new Chapter runs as follows :—

CHAPTER XXXVII-B

Certificate in Applied Psychology

1. An examination for the certificate in Applied Psychology shall be held annually in Calcutta in the month of June or at such time as may be fixed by the Syndicate.

2. A candidate who has passed one of the undermentioned examinations or has otherwise satisfied the Executive Committee of the Council of Post-Graduate Teaching in Arts that he possesses special qualifications for prosecuting the course, will be eligible for admission to the examination provided that he has prosecuted a regular course of study in Applied Psychology for one academic session in the Post-Graduate Department of the University :—

Master of Arts and Science in Psychology.

• Bachelor of Arts or Science with Psychology as one of the subjects.

Bachelor of Teaching.

Bachelor of Medicine.

3. Every candidate shall send in his application with a Certificate in the form prescribed by the Board of Higher Studies in Psychology and a fee of Rupees Thirty (30) to the Registrar not less than six weeks before the date fixed for the commencement of the examination.

4. A candidate who fails to pass or to present himself for the examination shall not be entitled to claim a refund of the fee. A candidate who fails to pass or to appear at the examination may be admitted to any one or more subsequent examinations for the Certificate in Applied Psychology on payment of a like fee of Rupees thirty (30) on each occasion, provided he produces a certificate from the Head of the Department showing that he has prosecuted a further course of study for a period of six months.

5. The examination shall be written, practical and oral and shall be conducted on the lines of syllabus to be drawn up from time to time by the Board of Higher Studies in Psychology and approved by the Executive Committee. The paper-setters and the examiners shall be appointed by the Executive Committee on the recommendation of the Board. The written examination

shall consist of one special and two general papers of 100 marks each. Each paper shall be of three hours. There shall be a practical examination consisting of one general paper and one special paper of 100 marks each. The laboratory note-books and the field records of the candidates shall carry 20 per cent. of the full marks in the practical papers. There shall also be an oral examination to test the general knowledge of the candidate in the subject which shall carry 10 per cent. of the full marks in the practical papers.

6. In order to pass, the candidate must obtain at least 60 marks in the two general Theoretical papers, 40 marks in the Special paper and 80 marks in the Practical examination and in the aggregate at least 50 per cent. of the total marks in the Theoretical and the Practical papers:

In order to be placed in the first division candidates must obtain 66 per cent. of the total marks. The rest of the successful candidates will be placed in the second division.

7. As soon as possible after the examination the Syndicate shall publish a list of successful candidates arranged in two classes and in order of merit. Each successful candidate shall be given a certificate in the form prescribed in Appendix A.

8. The Course of Study shall be as follows :—

Theoretical

Paper I	General and Applied Psychology (including Mental Testing and Statistics)	...	...	100 Marks
Paper II	Social Psychology and Abnormal Psychology	...	...	100 "
Paper III	Special Theoretical paper :—One of the following :— (a) Vocational and Industrial Psychology (b) Social Psychology (c) Education of Defectives and Mental Deficients	...	...	100 "
Paper IV	General	...	...	100 "
Paper V	Special	...	...	100 "

Candidates must produce their note-books for Practical and Field Work which must be duly certified by teachers and shall be taken into account and marked by Examiners.

	Lectures per week	Minimum No. of lectures
I. Theoretical—General Course of Study :—		
(i) General and Applied Psychology	...	1 25
(ii) Social Psychology	...	1 25
(iii) Abnormal Psychology	...	1 25
(iv) Mental Testing and Statistics	...	1 25

II. Theoretical—Special Course of Study :—		
Group A—Advanced Industrial Psychology	...	4 100
Group B—Advanced Social Psychology and Psychiatric Problems	...	4 100
Group C—Child Psychology and Mental Deficiency	...	4 100

	Hours per week	Minimum No. of hours
III. Practical—General	...	2 50
IV. Practical—Special	...	5 125
V. Field Work—General	...	4 100
VI. Field Work—Special	...	5 125

The above regulations will be given effect to from the beginning of the next session, i.e., June, 1945

Senate House,
The 25th April, 1945.

J. CHAKRAVORTI,
Registrar.

NOTICE

Heads of all affiliated Colleges in Bengal and Assam are hereby informed that Mrinalkanti Nandi, son of Sj. Jogendrabikash Nandi of Fatehabad, Chittagong, who appeared at the Matriculation Examination, 1944, from Fatehabad H. E. School, Chittagong, and passed in the Third Division, has been debarred, by orders of the Vice-Chancellor and Syndicate, from appearing at any examination of this University until further orders.

Senate House,
The 25th April, 1945.

J. CHAKRAVORTI,
Registrar.

RAMTANU LAHIRI PROFESSORSHIP IN BENGALI

Applications are invited for the Ramtanu Lahiri Professorship in Bengali which will fall vacant in March, 1946, in the grade of Rs. 700-50/2-1000, with benefits of Provident Fund. The Senate may appoint a Professor on a higher initial salary.

Appointment may ordinarily be made for 5 years and renewed for another term or made permanent by the Senate. The Professor, who shall be a whole-time Officer of the University, will be entitled to academic vacations and holidays and shall be subject to leave and other rules framed by the Senate from time to time.

Detailed rules governing the Professorship will be found in page 121 of the University Calendar for 1942.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their application, which should be accompanied by a précis of the particulars to be furnished in a statement form which may be obtained from the undersigned.

Applications with copies of testimonials (which will not be returned) must reach the undersigned on or before the 31st August, 1945.

Senate House,
The 26th April, 1945

J. CHAKRAVORTI,
Registrar.

CALCUTTA UNIVERSITY DIPLOMA COURSE IN LIBRARIANSHIP

A Diploma Course in Librarianship will be started by the Calcutta University in July, 1945. The course including the examination will extend over one academic year and classes will be held from 2 p.m. to 6 p.m. in the Asutosh Building, Calcutta University. The fee for the entire course will be one hundred rupees payable in four instalments, excluding the examination fee. Application for admission to the course which will be open to Graduates only are to be submitted to the University Librarian, Calcutta University, immediately.

Calcutta,
The 19th April, 1945.

B. N. BANERJI,
Librarian, Calcutta University.

D.P.H. EXAMINATION, PART II

The undermentioned candidates are declared to have passed the D. P. H. Examination, Part II, held in March, 1945 :—

ALL-INDIA INSTITUTE OF HYGIENE AND PUBLIC HEALTH

(Arranged alphabetically)

A. R. Sunder Rao
B. N. Lingaraju
Das, Birajagobinda
M. S. Vekantaramiah
Marathe, Dattatraya Govind
Md. Sekander Ali
Mitra, Aprakaschandra

Mohamed Iliyas
Nandi, Sulekha
Nathilal Sharma
Sengupta, Samaresranjan
Tirath Singh Aurora
Zafar Ahmad Khan

Senate House,
The 17th April, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

CERTIFICATE EXAMINATION IN SOCIAL WORK

The undermentioned candidates are declared to have passed the Certificate Examination in Social Work, January, 1945, in the Class under which their names appear :—

CLASS I

(In alphabetical order)

1. Bandyopadhyay, Kamalkanti
2. Dasgupta, Sailendrabijay
3. Ogirala Venkateshchalam
4. Palchaudhuri, Santoshkumar

5. Ray, Satyendrakumar
6. Sen, Dibyendranath
7. Sen, Himansunath
8. Zafarullah Khan

CLASS II

(In alphabetical order)

9. Bhadra, Chandrasekhar

10. Woolman, Vernon Alfred

The undernoted candidate, who was allowed to appear at the Examination in parts only, is declared to have passed the Certificate Examination in Social Work, January, 1945 :—

Hari Nandan Pande

Senate House,
The 20th April, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

M.A. AND M.Sc. EXAMINATIONS

Revised Date of Commencement

The next M.A. and M.Sc. Examinations will be held from Monday the 30th July, 1945, instead of Monday the 16th July, 1945, as previously notified.

Senate House,
The 30th April, 1945.

A. P. DAS GUPTA,
Controller of Examinations (Offg.).

Other Notices

UNIVERSITY OF MYSORE

The Tabard Memorial Medal and Prize, 1946

(Founded by the friends and admirers of the late Rajasabbabhushana Rev. Father Anthony Mary Tabard, M.A., M.B.E., M.R.A.S.)

1. A gold medal of the value of about Rs. 60 called the "TABARD MEMORIAL MEDAL" and a money prize of Rs. 200 will be awarded by the University Council for the best essay on the following subject :—

"TEMPLE ARCHITECTURE IN MYSORE"

1. Graduates of any Indian University, who have taken their first degree not earlier than June, 1936, are eligible to compete for the medal and prize, but no one who has already won them may compete again.

2. The essay must be the result of personal investigation by the author and must contain clear evidence of independent and original research.

3. Each candidate should state generally in an introductory note and specifically in foot-notes, the extent to which he has relied upon different sources of information and the portion which he claims as his original work. If any portion of the work was done in collaboration or under guidance, the nature and extent of such collaboration or guidance must be clearly stated.

4. Each candidate must forward three copies of his essay together with a statement as to when and where the work was carried out.

5. The essay should have a motto instead of the writer's name and should be accompanied by a sealed cover containing information regarding the name of the candidate, the year and the University in which he took his first degree, the highest University Examination passed by him, the name of the University and the year in which he passed it, his postal address and a declaration to the effect that the essay sent by him is his own *bona fide* composition.

6. The essay should be forwarded to the Registrar, University of Mysore, Mysore, so as to reach him on or before 30th June, 1946.

7. The University reserves the right to withhold the award of the medal and prize in the event that no essay showing sufficient merit is submitted.

University of Mysore,
The 5th February, 1945.

D. E. GORDON,
Registrar.

CALCUTTA UNIVERSITY PUBLICATIONS

Kavya Sangraha (in Bengali) (Second Edition—Revised and enlarged). The poems of poet Bihari Lal Chakrabarti. Royal 8 vo. pp 612. Rs. 3-4.

Descriptive Catalogue of Bengali Manuscripts in the Calcutta University Library. Edited by Basantaranjan Ray, Vidyavallabh, and Basantakumar Chatterjee, M.A. Vol. I. Demy 4 to pp. 252. Rs. 3-0.

Contains short description of 286 of the large collection of Bengali MSS. in the University of Calcutta.

Do. Vol. II. Demy 4 to pp. 164. Rs. 3-0.

Do. Vol. III. Demy 4 to pp. 308. Rs. 3-0.

Baijnanik Paribhasha—Padarthavidya (in Bengali). As. 4

Do. **Bhugol** (in Bengali). As. 4.

Baijnanik Paribhasha—Udvidvidya (in Bengali). As. 4.

Do. **Rasayan** (in Bengali). As. 4.

Do. **Sarirbitta-o-Swasthyavidya** (in Bengali). As. 4.

Do. **Arthavidya** (in Bengali). As. 2.

Do. **Pranividya** (in Bengali). As. 4

Do. **Manovidya** (in Bengali). As. 4.

Do. **Bhuvidya** (in Bengali). As. 4.

Ganiter Paribhasha (in Bengali). As. 4.

OTHER INDIAN VERNACULARS

Typical Selections from Oriya Literature, edited by Bijaychandra Majumdar, B.L. Vol. I. Royal 8 vo pp. 303. Rs. 11-4.

Do. Vol. II. Royal 8 vo. pp. 220. Rs. 11-4.

Do. Vol. III. Royal 8 vo. pp. 519 Rs. 11-4.

Rs. 22-8 for the full set of 3 vols.

The special feature of this work is that in the introductory essays (8 in number) the historical and social background of the literature of Orissa has been clearly laid out, the hitherto unsettled chronology of the early poets has been definitely settled, the characteristic peculiarities of Oriya literature have been noted, the origin of Oriya Language has been for the first time carefully traced, and the merits of leading writers of various times have been critically considered.

Asamiya Sahityar Chaneki (Typical Selections from the Assamese Literature), compiled by Pandit Hemchandra Goswami, M.R.A.S., F.R.A.S., of Assam Civil Service, and Editor of Hema-Kosha.

The book consists of three volumes. In it the Assamese literature has been treated in six different periods on Historical and Philological considerations. The first period of Giti-yuga (600 A.D.—800 A.D.) deals with the Cradle songs, the Pastoral songs, the Bihu songs and the ballads of Assam. The second period (800 A.D.—1200 A.D.) deals with the mantras and the aphorisms of Assam. In the third or Pre-Vaishnava period (1200 A.D.—1450 A.D.) the translation of the Puranas and the Ramayana in Assamese was taken in hand for the first time by writers like Hema Saraswati, Madhabad Kandali and Pitambara Dwija to prepare the way for Vaishnavism. In the fourth period or the Vaishnavite period (1450 A.D.—1800 A.D.) in which all the great writers of ancient Assamese literature flourished, the literature was chiefly employed for the propagation of Vaishnavism. The fifth period or the period of expansion begins about 1600 A.D.

with the consolidation of the Ahom power in the country and extends up to 1800 A.D. about which time the country came under the British rule. This period was marked by great literary activity. The sixth period commences in 1800 A.D. and continues up to the present time.

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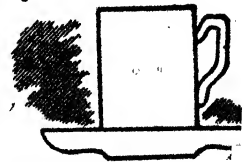
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THE CALCUTTA. REVIEW

JUNE, 1945

THE PRESS AND THE LAW OF CONTEMPT OF COURT IN INDIA

(SCANDALISING THE COURT)

NIKHIL RANJAN RAY, M.A.

Lecturer in Political Science, Dacca University

II

Procedure :

Contempt of court by publication is punishable in England by summary powers of attachment as well as by indictment. But the latter procedure has been so rarely in use that it may well be regarded as non-existent. *Re v Tibbits*¹ is one of the few modern cases where the procedure was one of indictment. In India constructive contempt is punishable by summary process as well as under Section 194 of the Code of Criminal Procedure of India, but the latter procedure has never been employed by any High Court.² By virtue of the common law power the High Courts of India as courts of record possess the power of exercising summary jurisdiction in cases of contempt committed out of court.³ Prior to the enactment of the Contempt of Court Act of 1926 the High Courts of India were not at one as regards their power of committing a man for contempt of a court inferior to themselves. The said Act has settled the point by providing that the High Courts have the power of committal for contempt of any subordinate court. The Chief Courts also have been endowed by the statute with the power of committing for contempt of themselves.

In case of a contempt of court by publication, an Indian High Court proceeds in one of two ways. If, on an affidavit or on their own knowledge, the judges of a High Court feel that there has been a commission of contempt of court, they may issue a rule at their discretion calling upon the delinquent to show cause why he should not be adjudged guilty of contempt, or if the delinquency is a flagrant one the judges may award an attachment even at the first instance under which the alleged contemner will be arrested and brought into the court where he, if committed, will be compelled to answer interrogatories,

¹ (1202) 1 K.B. 77.

² In the matter of Tushar Kanti Ghosh, per Jack, J., 61 C.L.J. at pp. 466-67.

³ In *re William Tayler* (1889), 26 C. L. J. 445, 390; *Legal Remembrancer v. Motilal Ghosh* (1913), 41 Cal. 178; In *re Satyabodha Ramchandra* (1922), 47 Bom. 76, 81; there are also pronouncements of the Privy Council to the same effect in *Surendra Nath Banerjee v. Chief Justice of Bengal* (10 Cal. 109) and in *re Sarbadhikary* (29 All. 9).

exhibited against him by the party at whose instance the proceedings have been started.⁴ Under the summary process the accused persons may appear by counsels but they cannot call witnesses in defence of their position.⁵ The reason is not far to seek. Witnesses can only help to establish a fact—to prove the truth of what the accused has alleged. But as has already been pointed out, in contempt cases the bone of contention is not whether the allegations are true but whether they have the effect of abating the confidence of the public in the incorruptibility of justice. Further, in contempt proceedings the judge who has been defamed may be, and usually is, the judge in his own case.

Contempt of court is the only criminal offence summarily punishable. Justice Wilmot justified the use of summary process by attachment of the person of the accused on two grounds. First, an insult to the judge or disrespect to his authority or disobedience to his mandates is an insult to the king, an impeachment of his wisdom in the choice of his judges—a serious crime the enormity of which can be brought home to the people by dealing with the offender in some such compendious way. Secondly, an imputation upon the judge or a scurrilous abuse of him excites in the minds of people a general dissatisfaction with all judicial determinations and shakes their allegiance to law—a dangerous obstruction to the proper administration of justice calling for rapid and immediate redress. While not concealing his preference for trial of facts by jury Wilmot said, “to deter men from offering any indignities to Courts of Justice it is a part of the legal system of justice in this kingdom that the Court should call upon the delinquents to answer for such indignities in a summary manner by attachment.”⁶ He maintained that unless the Court was equipped with the special power to hold its own against an attack upon the integrity of those who were commissioned to administer his Majesty’s justice, the maintenance of law and order would be in jeopardy. In order to maintain the dignity of the judges and preserve the majesty of law it was imperative, he said, “to keep a blaze of glory around them and to deter people from attempting to render them contemptible in the eyes of the people.”⁷

High authorities are of opinion that the ordinary criminal procedure is not only too slow to afford adequate protection to the court, it is also derogatory to the authority and dignity of the court to seek remedy by way of private prosecution. Wills, J, of England said, “the undoubted possible recourse to indictment or criminal information is too dilatory and too inconvenient to afford any satisfactory remedy.”⁸ Chief Justice Kent of America remarked, “Whenever we subject the established courts of the land to the degradation of private prosecution, we subdue their importance and destroy their authority. Instead of being venerable before the public, they become contemptible; and we thereby embolden the licentious to trample upon everything sacred in society and to overthrow those institutions which have hitherto been deemed the best guardians of civil liberty.”⁹

This summary procedure being arbitrary there is a consensus of opinion against the indiscriminate exercise of summary jurisdiction in all cases irrespective of the gravity of the offence. If the offence is of a slight and trifling nature and is not likely to cause any obstruction to justice, in other words, if the contempt is only a technical one, the court should forbear from exercising

⁴ *In the matter of William Tayler*, 26 C.L.J., 345.

⁵ *In the Hindustan Times* contempt case the Allahabad High Court made a departure from this principle.

⁶ An echo of this view of Wilmot is to be found in the judgment of Darbyshire, C. J., in *re Tushar Kanti Ghosh*. His lordship said, “This is a contempt which, in my view, unless dealt with speedily, is likely to produce the gravest results as regards respect for law in this Province, since it is calculated to undermine the confidence of the public in the administration of justice.” 61 C.L.J. at pp. 420-21.

⁷ *Rex v Almon* (1765), Wilmot, at pp. 255-56.

⁸ *Ibid.*, 243, 270.

⁹ *Rex v Davies* (1906), 1 K. B. 32.

its extraordinary power of committal.¹⁰ Sir George Jessel observed, "It seems to me that the jurisdiction of committing for contempt, being practically arbitrary and unlimited, should be most jealously and carefully watched, and exercised, if I may say so, with the greatest reluctance and the greatest anxiety on the part of the judges, to see whether there is no other mode which is not open to the objection of arbitrariness, and which can be brought to bear upon the subject."¹¹

Formerly, the Indian High Courts like the English Courts of Record possessed unrestricted power of punishing for contempt of court; there was no limit to the imprisonment that might be inflicted or to the fine that might be imposed save the Court's unfettered discretion. In *re Mohandas Karamchand Gandhi and another*, Marten, J. of the Bombay High Court said, "We have large powers and, in appropriate cases, can commit offenders to prison for such period as we think fit and can impose fines of such amount as we may judge right."¹² In *Murli Manohar Prasad* the Patna High Court ordered that "in default of such payment, he be confined in the Patna jail until such fine shall have been paid."¹³ The contempt of Court Act of 1926 as amended by the Contempt of Court Act of 1937, however, has fixed the limit of punishment that a High Court of India can inflict for contempt of itself as well as inferior courts. This Act provides that no court shall consign a man to prison for a period exceeding six months or shall impose a fine exceeding Rs. 2000 for contempt of court. This enactment also states that "the accused may be discharged or the punishment awarded may be remitted on apology being made to the satisfaction of the court."¹⁴

Appeals to His Majesty in Council.

The right of appeal is a fundamental right of the litigant, especially in a contempt case. The discretionary power of the judges to punish summarily for offences committed against their dignity is seriously open to abuse. It, is, therefore, essential that there should be a reserved authority to undo the possible mischiefs of human prejudices and infirmities. The Indian Law in this respect, however, is a wholesome deviation from the English Law.

At the Common Law of England there is no appeal in a case of constructive contempt; the courts of record are the sole and exclusive judges of what constitutes contempt of court. But the law in India on this point is different. In earlier cases although the Judicial Committee of the Privy Council emphasised the similarity of the law in England and the colonies and accordingly did not allow appeal to His Majesty in Council against committal for contempt by colonial courts of record yet there seems to have existed a presumption that in certain circumstances it had jurisdiction to hear appeal from the decision of a court of record in a contempt case.

In the case of *Rainy v Justices of Sierra Leon*¹⁵ (1853) with reference to the application of the defendant for leave to appeal to Her Majesty in Council against the order of the Supreme Court of Sierra Leon the Judicial Committee held that the law of contempt in the colony was the same as in England and accordingly the Supreme Court concerned, as a court of record, had the final authority to determine whether the accused was guilty of contempt of court or not; and, therefore, the Board had no authority to review its findings.

¹⁰ *Yates v. Lansing* (1810), 5 Johnson, N. Y. 282 (cited in *re Motilal Ghosh*, 45 Cal. 169, 239). Terrell, C. J., of the Patna High Court expressed the same view in *re Murli Manohar Prasad*, 1928, 8 Pat. 323, 337.

¹¹ Per Jenkins, C. J. in *The Legal Remembrancer v. Motilal Ghosh*, 45 Cal. 221. In *the matter of Amrita Bazar Patrika* Justice Mukherjee said, "The power, it is well settled, must be exercised with caution and when only the case is clear beyond controversy." 17 C. W. N. 1806.

¹² *In re Clements, Republic of Costa Rica v. Erlanger*, 1877, 46 L. J. Chs. 375, 385.

¹³ (1920) A. I. R. Bom. 175, 180.

¹⁴ 8 Pat. at p. 343. In this connection the *Crown v. Sayyad Habib* (18 Lah. 69) may also be seen.

¹⁵ 8 Moore's P. C. C., 47.

In *McDermott v The Justices of British Guiana*¹⁶ (1868) leave to appeal from committal for contempt had been granted "without prejudice to the competency of Her Majesty to entertain an appeal." But Lord Chelmsford in delivering the judgment of the Board held that there could be no appeal from an order of a court of record inflicting punishment for contempt of court. "He said that in their Lordships' opinion the Board could entertain an appeal only if the appellant could show that the committing court was not a court of record, or that if it was a court of record there was something improper in the order which called for its review. He proceeded to say, "Not a single case is to be found where there has been a committal by one of the colonial courts for contempt, *where it appeared clearly upon the face of the order*"¹⁷ *that the party had committed a contempt*, that he had been duly summoned, and that the punishment awarded for the contempt was an appropriate one, in which this committee has ever entertained an appeal against an order of this description."¹⁸ Here there was a clear presumption on the part of the Board that it had appellate jurisdiction when it appeared on the face of the order that the party had not committed contempt of court.

In *Surendra Nath Banerjee v Chief Justice and Judges of the High Court of Bengal*¹⁹ (1883) the Board actually examined the impugned article and came to the conclusion that it fell within the definition of contempt of court. Sir Barnes Peacock in delivering the judgment of the court observed, "Their Lordships having decided the libel was a contempt of court, and that the High Court had jurisdiction to commit the petitioner for a period of two months, the case is not a proper one for an appeal to Her Majesty."²⁰ He also approvingly quoted from Rainy's case²¹ and McDermott's case.²² But clearly the principles which were laid down in McDermott's case and seems to have been followed in Surendra Nath Banerjee's case were at variance with those which found favour in Rainy's case: whereas in the former two cases it was maintained that the Board had only limited jurisdiction to hear appeal from a court of record in a contempt case in the latter case it was held that the colonial courts of record were the final authority on what constituted contempt of court and that there could be no remedy by way of appeal to Her Majesty in Council to review the propriety of such orders.

In 1899, however, the attitude of the Board was made clear beyond all controversy. In *McLeod v St. Aubyn*²³ the Judicial Committee affirmed its competency to entertain appeal from an order for committal by a colonial court of record. The Board in this case allowed the appeal and rescinded the order of the Supreme Court of St. Vincent.

But strangely enough in spite of these pronouncements of the Board the High Courts of Calcutta and Allahabad clung to the old fossilised doctrine and as recently as in 1935 declared that no appeal lay from the decision of a High Court in a case of constructive contempt. In 1935 after the Editor of *The Amrita Bazar Patrika*²⁴ of Calcutta was convicted of contempt of court, the High Court of Calcutta was moved for granting leave to appeal to the Privy Council but the Court most ungraciously refused leave. In this connection Mr. Justice Costello remarked, "The judgment of Sir Barnes Peacock in 10 Cal., 109, in my view puts this matter beyond all question whatever and indicates that when this Court as a Court of Record thinks it fit to exercise summary jurisdiction and under that jurisdiction punishes for a contempt of Court it is not open to the person concerned to ask this Court of leave to appeal to His Majesty in Council."²⁵ In the same year the Allahabad High Court also did not allow appeal in the *Leader* case.²⁶ Quoting with approval Rainy's

¹⁶ (1868) L. R. 2 P. C. 341.

¹⁷ *Italics* are mine.

¹⁸ 1868, L. R. 2 P. C. 341.

¹⁹ 10 Cal. 109.

²⁰ *Ibid.*, at p. 132.

²¹ 8 Moore's P. C. C. 47.

²² 5 Moore's P. C. C., N. S. 466.

²³ (1899) A. C. 549.

²⁴ 61 C. L. J., 376.

²⁵ A. I. R. 1935, Cal. 519.

²⁶ A. I. R. 1935, All. 1.

case and Surendra Nath Banerjee's case their Lordships said, "In our opinion, on the question whether the allegation amounted to a contempt of court or not the Division Bench has exclusive jurisdiction and its order is final."²⁷

In 1936 in *Ambard v Attorney General for Trinidad and Tobago*²⁸ the Judicial Committee examined the question of the jurisdiction of the Privy Council to entertain appeal from an order of a court of record inflicting penalty for contempt of court by publication in all its details. Their Lordships reviewed the previous decisions of the Board and came "clearly to the conclusion that it was competent to His Majesty in Council to give leave to appeal, and to entertain appeals, against orders of the Courts overseas imposing penalties for contempt of court."²⁹ Lord Atkin in giving the judgment of the Court said, "There seems no reason for limiting in this respect the general prerogatives of the Crown to review all judicial decisions of Courts of Record in the dominions overseas, whether civil or criminal."³⁰

This doctrine has been further confirmed by the decision of the Board in the recent *Hindusthan Times* case.³¹ In this case the Board allowed the appeal and set aside the order of the High Court of Allahabad committing the Editor of *Hindusthan Times* for contempt. This decision of the Judicial Committee has put a quietus to all controversy over this legal point by binding the Indian High Courts to a definite mode of procedure. Indian High Courts might refuse to abide by the decisions of the Privy Council in cases other than Indian but under Section 212 of the Government of India Act, 1935, the law declared by a judgment of the Privy Council in Indian cases is binding on, and must be followed by, all British courts in India including the High Courts.

²⁷ 57 All. 910, 916.

²⁸ 1936, A. C. 322.

²⁹ *Ibid.*, p. 329.

³⁰ *Ibid.*, p. 329.

³¹ Reported in *Amrita Bazar Patrika* (dak edition), dated June, 28, 1943.

THE ANGLO-SIKH WAR OF 1845-46 : A RE-ORIENTATION

JAGMOHAN LAL MAHAJAN, M.A. (HONS.)

MAHARAJA Ranjit Singh restored respect for authority in the Punjab. He inherited mutiny and created discipline, found chaos and produced order; and succeeded by the sustained effort of a life-time in carving out a compact kingdom for himself. But his achievement, though highly remarkable, was personal and consequently ephemeral. Neither his genius nor his energy was in any measure inherited by his successors. His death in June, 1839, was thus the signal for scramble for power which lasted for about six years. There were the usual kaleidoscopic shiftings of the scene and of the chief actors in it. One by one his sons and ministers came to the front, but only to lose, after a brief interval, both power and life.

"The priest who slew the slayer
And shall himself be slain,"

sums up, better than pages of narrative could do, the anarchy that reigned supreme in the Punjab for six years immediately following the death of Ranjit Singh. At length Dalip Singh, a son of Ranjit Singh was put on the throne of his father, with his mother, Maharani Jindan, as Regent, and Lal Singh, as his Wazir.

In this confusion and chaos that followed the death of Ranjit Singh, the British, who had for long been casting covetous glances on his kingdom, found, after all, a godsent opportunity to accomplish their object. That the annexation of the Punjab was envisaged by the British Government, which was adopting every possible means in its power to achieve that end, is confessed with brazen-faced frankness in Lord Ellenborough's private correspondence with the Duke of Wellington and Queen Victoria. As early as October 20, 1843, we find him writing to Wellington that "the time cannot be very distant when the Punjab will fall into our management, and the question will be what we shall do as respects the Hills . . . I do not look to this state of things as likely to occur next year, but as being ultimately inevitable, if we do not bring on union against ourselves and indisposition to our rule by some precipitate interference. I should tell you, however, that there is, as there long has been, a great disposition, even in quarters not military, to disturb the game."¹ On the same day he wrote to the Queen: "It is impossible not to perceive that the ultimate tendency of the late events at Lahore is, without any effort on our part, to bring the plains first, and at a somewhat later period the hills, under our direct protection or control."²

Ellenborough trusted that the "game" would not be disturbed until the British were ready, and wrote to Wellington on February, 15, 1844: "I earnestly hope that we may not be obliged to cross the Sutlej in December next. We shall not be ready so soon. The army requires a great deal of settling up after five years of war. I am quietly doing what I can to strengthen and equip it. I am fully aware of the great magnitude of the operation, in which we should embark if we ever should cross the Sutlej. I know it would be of a protracted character. I should be obliged to remain at Lahore myself more than a year, and I should have all India to keep quiet behind me with very few troops, for we could not send any back till we relieved them."³ These and some of the following letters show conclusively that the British were not—as they then professed, and as is still commonly believed—mere passive spectators of the anarchy, but that they were, on the other hand, actively making preparations for the conquest of the Punjab. On April 20, 1844, Ellenborough wrote to Wellington:

"We can only consider our relations with Lahore to be those of an armed truce."

"I earnestly hope nothing may compel us to cross the Sutlej, and that we may have no attack to repel till November, 1845. I shall then be prepared for anything. In the mean time we do all we can in a quiet way to strengthen ourselves."⁴

Again he wrote to the Duke on May 9, 1844:

"I expect that by the end of December there will be on the Sutlej seventy boats of about thirty-five tons each, all exactly similar and each containing everything necessary for its equipment as a pontoon. These will bridge the Sutlej anywhere, and when not so used they will convey our troops up and down, and save us and an enormous charge for the hire of boats."⁵

The extracts from Lord Ellenborough's letters quoted above will make it abundantly clear that the preparations which were being made "in a quiet way to strengthen ourselves" were not of a defensive kind, but as an essential part of the schemes of territorial aggrandizement cherished by the British in this country. But before Ellenborough could win the "game," which he hoped to be able to do at any time after November, 1845, the Directors, exercising their constitutional right for the first time, ordered his recall; for they "thoroughly distrusted his erratic genius: the tone of his despatches had offended them:

¹ Colchester ed., *The Indian Administration of Lord Ellenborough in his correspondence with the Duke of Wellington and the Queen* (London, 1874), pp. 390-400.

² *Idem*, p. 98.

³ *Idem*, p. 424.

⁴ Colchester, *op. cit.*, pp. 484-85. In this quotation, as in all others in this article, all italics are mine.

⁵ *Idem*, p. 487.

they most justly disapproved of the policy in Sind, and they accused him of systematically subordinating the interests of the civil to those of the military service."

Sir Henry, later Lord Hardinge, who succeeded Lord Ellenborough in July, 1844, had won a great reputation as a soldier in the Peninsular War and in the Waterloo campaign. The appointment of a soldier as Governor-General showed plainly that the Directors anticipated a war with the Sikhs, though they did not desire that Ellenborough should wage it. The Punjab policy of Hardinge was thus no reversal, but a continuation of that of Ellenborough. "When Lord Ellenborough left Calcutta," Hardinge wrote to Gough on August 13, 1844, shortly after his assumption of office, "the probability of offensive operations in the Punjab had almost subsided into a conviction that the case of necessity compelling us to interfere by arms would not arise." On the other hand, such is the distracted state of that country, with a large army clamouring for pay and plunder, that we may be forced to act, and this necessity may be unavoidable at a very short notice. It is, therefore, not advisable, however strong the conviction that the case of necessity will never arise, to relax in any of our military preparations."⁶ We shall presently see what war-like preparations were made by the two successive Governors-General.

Until 1838, the garrison of Ludhiana and Subathu formed the only body of British troops near the Sikh frontier. But in that year 12,000 men were mustered at Ferozepore, which had passed under British possession three years before, for the advance into Khorassan, and a small division was left behind during the Afghan War. In 1842, a large number of troops were advanced to Ambala as a reserve in order to support these two posts of Ludhiana and Ferozepore. "This concentration of impressive bodies of troops on the Sikh frontier, contrary to the policy of 1809, coupled with the object lesson of Sindh before their eyes convinced the Sikhs that war hovered on their frontiers. Then in 1844 and 1845, "the facts were whispered abroad and treasured up, that the English were preparing boats at Bombay to make bridges across the Sutlej, that troops in Sindh were being equipped for a march on Multan, and that the various garrisons of the North-West Provinces were being gradually reinforced, while some of them were being abundantly supplied with the munitions of war as well as with troops. None of these things were communicated to the Sikh Government, but they were nevertheless believed by all parties, and they were held to denote a campaign, not of defence, but of aggression."⁷ The following table, which was drawn up by Hardinge, shows the actual changes, so far as troops were concerned, in the years between 1838 and 1845⁸ :—

Post	Strength as left by Lord Ellenborough	Strength at first breaking out of war	Increased preparations made by Lord Hardinge
Ferozepore ...	4596 men 12 guns	10472 men 24 guns	5876 men 23 guns
Ludhiana ...	3030 men 12 guns	7235 men 12 guns	4205 men 0 gun
Ambala ...	4113 men 24 guns	12972 men 32 guns	8859 men 8 guns
Meerut	5873 men 18 guns	9844 men 26 guns	3971 men 8 guns
Whole Frontier, exclusive of Hill Stations which remained the same.	17612 men 66 guns	40523 men 94 guns	22911 men 28 guns

⁶ Quoted in Rait, *Life of Lord Gough* (Westminster, 1903), i. pp. 368-9.

⁷ Cunningham, *A History of the Sikhs* (Lahore, 1897), p. 295.

⁸ Hardinge, *Viscount Hardinge* (Oxford, 1891), p. 76. Lord Hardinge prepared this table in reply to an article in the *Quarterly Review* of June, 1846, where the writer seemed to imply that Ellenborough had prepared everything and Hardinge nothing for a war with the Sikhs.

The Sikh army in particular, and the populace in general, naturally viewed with alarm this gradual encirclement of their country by British troops, and drew the natural inference that the annexation of the Punjab was not far off. In fact this belief was confirmed by the whole history of Anglo-Sikh relations ever since the time of Lord Wellesley, which has been thus summed up by Thorburn, a former Indian civilian : "Though from the imperious Marquis Wellesley (1798-1804) onwards, no Governor-General had actively intended a conflict with the Sikhs, yet each in turn had contributed towards it. Lord Wellesley had sanctioned the pursuit of Holkar to within a day's march of Amritsar (1804-5), Lord Minto had confined the Sikh expansion Delhi-wards to the right bank of the Sutlej, and had established a British garrison at Ludhiana, on the left or British bank of that river (1808-9); Lord Auckland taking advantage of the doctrine of escheat, had made Ferozepore a British cantonment (1838), thus directly threatening Lahore: Lord Ellenborough had used the Punjab as a military highway for Afghanistan (1838-1842), and in 1843 had nefariously seized Sindh, thereby anticipating the Sikhs and extending southwards the British coils about the Punjab from Ferozepore to the Indus."⁹

This belief of the soldiery coincided, on widely different grounds though with the interest and wishes of the half-hearted or even treacherous Government functionaries, e.g., Lal Singh and Tej Singh, who considered that "their only chance of retaining power was to have the army removed by inducing it to engage in a contest which they believed would end in its dispersal."¹⁰ Moreover, in September, 1845, fifty-six boats, which Ellenborough had ordered to be built on the Indus, were brought up by Hardinge's order to Ferozepore.¹¹ Then, early in November, two Sikh villages near Ludhiana were sequestered on the ground that they harboured criminals; "and the circumstances, added to the rapid approach of the Governor-General to the frontier, removed any doubts which may have lingered in the minds of the Panchayats."¹² This was the last straw; and thus egged on to hostilities¹³ the soldiery assembled round the funerary memorial of Ranjit Singh, and vowed fidelity in the battle they were soon to wage. On December 11, 1845, they began to cross the Sutlej between Hariki and Kasur, and three days later a portion of the Sikh army took up a position close to Ferozepore. The Governor-General was marching to the frontier when he heard that the Sikhs had crossed the Sutlej. He lost no time in issuing a proclamation declaring all Sikh possessions on the left bank of the Sutlej confiscated and annexed to the British territories, and hurried his forces from Ludhiana and Ambala to save Ferozepore within a few miles of which the Sikh army had taken up a position.

Soon after the Khalsa army crossed the river, Raja Lal Singh sent a man to Captain Nicolson "to say he would show his good wishes by keeping back his force for two days from joining the Infantry or Regulars, and had marched them to-day back to Assul, and would to-morrow to Hariki, if I would consider him and the Bibi Sahib (Rani Jindan) our friends."¹⁴ He also intimated to Captain Nicolson that he would divide the Sikh force, and persuade a portion

⁹ Thorburn, *Punjab in Peace and War* (London, 1904), pp. 32-33.

¹⁰ Cunningham, *op. cit.*, p. 301.

¹¹ Hardinge *op. cit.*, p. 77; Rait, *op. cit.*, i. p. 377. Remark on this, Smyth (*A History of the Reigning Family of Lahore, etc.*, Calcutta, 1847—, p. xxii) says: "To assert that the bridge of boats, brought from Bombay was not a *causa (sic) belli*, but merely a defensive measure is absurd."

¹² Cunningham, *op. cit.*, p. 302.

¹³ Even Smyth (*op. cit.*, p. xxi), an outright advocate of the assumption by the British of a "commanding attitude" towards the Sikhs, remarks thus: "Regarding the Punjab War, I am neither of opinion, that the Sikhs made an unprovoked attack, nor that we have acted towards them with great forbearance."

¹⁴ Extracts from a journal kept by Captain Nicolson, the British Agent at Ferozepore (found after his death), forwarded with the Memorandum relative to the paper given by Henry Lawrence to Raja Lal Singh as sanctioned by the Governor-General in the letter of the Secretary to Government, No. 166, dated 4th May, 1846.—Currie to Henry Lawrence, July 28, 1846; Letter 2/ Book 169, Punjab Government Records.

the Sutlej and encamped at Kasur. The first problem which the Governor-General had now to face related to the Government of the Punjab. The long-looked for opportunity to annex to the British dominion in India the kingdom of Ranjit Singh had at last presented itself, and undoubtedly the imagination of the Governor-General was warmed by "bright visions of standing triumphant on the Indus and of numbering the remotest conquests of Alexander among the provinces of Britain."²⁰ But it soon became clear to him that this long-cherished dream could not just then be materialized as the British were at that time not in a position to effect the extension of their Empire to the Indus. Though the army of the Khalsa had been vanquished in the field, there were yet about 25,000 Sikh soldiers at Lahore and Amritsar, 8,000 of them at Peshawar, and contingents of varying numbers at various other places. The annexation of the Punjab would, under these circumstances, have entailed a series of sieges and a guerilla warfare—protracting operations into the unhealthy summer season—for which neither money nor men at the Governor-General's disposal (even including Sir Charles Napier's 12,000 men at Bahawalpur) were at all adequate.

Hardinge *files*, in his father's biography, gives the reasons owing to which the Governor-General did not avail himself of the golden opportunity of annexing the Punjab. He says that those "who cavil against Lord Hardinge's non-annexation policy, and who think, as Sir Charles Napier did, that 'no Indian prince should exist,' must put to themselves this question: Could the Governor-General, *with the military means at his disposal*, have achieved such a conquest after Sobraon? There was at that time a deficit in the Indian treasury. The hot season was setting in, while four general actions had palpably weakened the strength of our European regiments. Must it not then occur to every one that in the event of insurrection, such as occurred not long after at Multan, the presence of the British troops at Lahore, backed by the concentrated force under the Commander-in-Chief, would greatly facilitate the annexation of the whole province whenever such an extremity might become necessary?"²¹

The Governor-General was thus not yet in a position to annex the Punjab, however fervently he might have desired to do so. He could, nevertheless, as the best way out of a bad business, at least make a show of being moderate and conciliatory, paving at the same time the way for its eventual annexation by weakening it to such an extent as would facilitate its absorption in the British Empire as soon as the British were in a position to do so. To this end certain preliminary conditions were essential, and the Governor-General summed them up in a letter from Kasur, dated February, 1846: "A diminution of the strength," he wrote, "of such a warlike nation on our weakest frontier seems to me to be imperatively required. I have, therefore, determined to take a strong and fertile district between the Sutlej and the Beas. This will cover Ludhiana and bring us within a few miles of Amritsar, with our back to the Hills. In a military sense, it will be very important—it will weaken the Sikhs and punish them in the eyes of Asia. I shall demand one million and a half in money as compensation; and if I can arrange to make Gulab Singh and the Hill tribes independent, including Kashmir, I shall have weakened this warlike republic. Its army must be disbanded and reorganised. The numbers of the artillery must be limited. The Maharaja must himself present the keys of Govindgarh and Lahore, where the terms must be dictated and signed."²²

In the main, as the following summary of the terms of the treaty will show, Sir Henry, later Lord Hardinge was able to carry through this policy. The Maharaja handed over to the British Government all territories lying south of the Sutlej, as also the Jullundur Doab (the land between the Sutlej and the Beas). A war indemnity of one and a half crores of rupees was imposed, but as only fifty lakhs out of this amount were forthcoming, the hill country between

²⁰ Cunningham, *op. cit.*, p. 322.

²¹ Hardinge, *op. cit.*, pp. 132-33.

²² Hardinge, *op. cit.*, pp. 122-23.

the Beas and the Indus including Kashmir and Hazara was also surrendered as an equivalent for the remaining one crore of rupees. The army of the Lahore State was limited to 20,000 infantry and 12,000 cavalry, and 36 guns in addition to those already captured were given up. The Maharaja also agreed to recognise the independent sovereignty of Raja Gulab Singh in such territories as might be made over to him. By two other important clauses the Maharaja was precluded from employing any British, European or American subject without the consent of the British Government, nor was he to change the limits of the Lahore territories without the concurrence of the British Government. The British Government, on its part, agreed not to interfere in the internal affairs of the Lahore State.

At the urgent request of Lal Singh and other treacherous chiefs for the occupation of Lahore by British troops 'for some months,' supplementary articles of agreement were concluded between the two Governments on the 11th March, by which the British Government agreed to leave at Lahore, "till the close of the current year, A.D. 1846, such force as shall seem to the Governor-General adequate for the purpose of protecting the person of the Maharaja, and the inhabitants of the city of Lahore." Henry Lawrence was left behind as Agent to the Governor-General with Rani Jindan as Regent and Lal Singh as Wazir once more. The Governor-General, now Viscount Hardinge, now left Lahore to traverse the newly-acquired Doab, and to march back in triumph to Calcutta with the 250 pieces of ordnance captured in the late campaign, exhibiting them at every station and every city on the way as a conclusive proof of the signal defeats inflicted upon the Sikh Army.

Even a cursory glance at the terms of the treaty of March, 1846, will show that annexation was the only point from which the British Government receded. For annexation was out of the range of practical politics, as it would have placed an unbearable burden on its overtaxed military resources and depleted finances. The British Government, however, covetously looked forward to the day when the Punjab would be a part and parcel of its dominions. And the treaty was the outcome not—as has been hitherto believed—of any magnanimity and moderation on its part, nor of any regard for its friendship with Maharaja Ranjit Singh, but of its desire to secure an effective control over the destinies of the Punjab. So the treaty sought to cripple the Punjab in various ways: By mulcting it of the fertile Juliundur Doab, by slicing off the hilly tracts of Kangra, Kashmir and Hazara, by reducing the strength of the Sikh forces, and by exacting an exorbitant indemnity. Thus having been territorially mutilated, financially crippled and militarily enfeebled, the Punjab could be easily absorbed in the British possessions as soon as the British considered themselves in a position to shoulder the responsibility.

That the above is the only true reading of the treaty will be evident from the following extract from a private letter of Lord Hardinge: "In all our measures taken during the minority, we must bear in mind that by the Treaty of Lahore, March, 1846, the Punjab never was intended to be an independent State. By the clause I added the Chief of the State can neither make war nor peace, nor exchange nor sell an acre of territory, nor admit an European officer, nor refuse us a thoroughfare through his territories, nor, in fact, perform any act without our permission. In fact, the native prince is in fetters, and under our protection, and must do our bidding."²³ The Punjab was thus already in 1846 firmly in the British grip and a virtual appanage of the British Empire, and when in March, 1849, the time-honoured forms were done away with, and the British authorities stood frankly forth as the real rulers of the State, it was as if a ventriloquist were to throw aside his absurd doll and speak in his natural voice.

²³ Lord Hardinge to Henry Lawrence, October 23, 1847; quoted in Edwardes and Merivale, *Life of Sir Henry Lawrence* (London, 1872), ii, pp. 100-101.

to march to Ferozeshah to attack the Governor-General, and suggested that the British force at Ferozepore should attack the remaining portion of the Sikh troops.¹⁵

And even as the parricide promised, so he did.

Thus it was that instead of pushing on at once to Ferozepore and there to overwhelm the weak British force, the perfidious Lal Singh led a Sikh detachment of some 2,000 infantry and about 10,000 cavalry, supported by 22 guns, on to Mudki where, on December 18, the first battle of the war was fought. There 'in a stout conflict' during 'an hour and a half of dim starlight,' the Sikhs were defeated with a loss of seventeen guns; but the British casualties were very heavy amounting to 872 killed and wounded. The British troops then effected a junction with Sir John Littler's Ferozepore division, and attacked the large body of Sikhs who were encamped around Ferozeshah, just before sunset on a short winter's day (December 21). The British made a fierce frontal assault, but two divisions were provisionally repelled and the Sikh line was only partially captured when it became too dark to continue the fight. The British troops "bivouacked on the battlefield, having lost touch with one another and being still exposed to a spasmodic and harrassing fire from the enemy's batteries," and were "half outside and half within the enemy's position, unable either to advance or retreat. Regiments were mixed up with regiments, and officers with men, in the wildest confusion."

Hardinge, the veteran of the Peninsular War, said that he had "never known a night so extraordinary as this," and the Commander-in-Chief admitted that the British were "in a critical and perilous state" during that "night of terrors." The Governor-General continued cheering up his disheartened men throughout the night, and when morning came and the full extent of the destruction became known, he exclaimed in the words of Pyrrhus, "Another such victory and we are undone!" The Sikhs had partially re-occupied their entrenchments during the night, and the attack on these was at once resumed in the morning; and a determined rush finally carried the entrenchments. Even so the danger was not over, for as the day advanced, a second wing of the Sikh army commanded by Tej Singh appeared, and "the wearied and famished English saw before them a desperate and, perhaps, useless struggle." But this force mysteriously withdrew from the battlefield "at a moment when the artillery ammunition of the English had failed, when a portion of their force was retiring upon Ferozepore, and when no exertions would have saved the remainder if the Sikhs had boldly pressed forward."¹⁶ The Sikh cause was doomed, with traitors in command.¹⁷ The British casualties amounted to 2,415 killed and wounded; and the Sikhs were estimated to have lost 8,000 men and 73 guns.

Having been thus defeated, the Sikhs recrossed the Sutlej, but finding that the British, who had sustained heavy material damage and who were consequently waiting for ammunition and heavy guns to be sent up from Delhi, were loth to follow them, they crossed the river once again, and a portion of their force established a *tête du pont* near Ludhiana. Sir Harry Smith was ordered to proceed to the relief of Ludhiana. At Buddewal, on January 21, 1846, the British Army suffered a severe check and nearly the whole of its baggage was captured by the Sikhs. But the Sikh troops were driven back across the Sutlej following their defeat in the battle of Aliwal on January 28.

The decisive battle was fought on February 10, at Sobraon, a village on the British bank of the Sutlej. The Sikhs had built up a position of considerable strength, and had constructed a bridge of boats in their

¹⁵ Memorandum. *op. cit.*. See also Cunningham, *op. cit.*, p. 306.

¹⁶ Cunningham. *op. cit.*, p. 311. Gough wrote to his son on January 16, 1846, that when the fresh Sikh army under Tej Singh appeared, "we had not a shot with our guns"—Quoted in Rait, *op. cit.*, ii. p. 29.

¹⁷ Cf. Honigberger, *Thirty-five Years in the East* (London, 1852), p. 119.

rear to effect a retreat in case of emergency. But even this formidable position could stand the Sikhs in little stead, for they were basely betrayed by their leaders, who had colluded with the British.¹⁸ After a violent cannonade which lasted two hours, the Sikh entrenchments were taken by storm. The treacherous Sikh Commander, Tej Singh fled first of all, and managed to break the bridge of boats as part of a premeditated plan. His troops, however, fought like heroes. They "everywhere showed a front to the victors and stalked slowly and sullenly away while many rushed singly forth to meet assured death by contending with a multitude." Thrust back inch by inch, the Sikhs were hurled pell-mell in the river, into which they plunged, preferring death to surrender. Then followed a hateful scene of British butchery: "nearly ten thousand of the enemy were shot down by grape and shrapnel in the bed of the river which ran red with blood." The victory of the British was complete, but it was not gained without an enormous loss. The British losses were 320 killed and 2,063 wounded: those of the Sikhs amounted to many times that number, and 67 guns.

Here this narrative of the Anglo-Sikh War of 1845-46 must pause. The Sikh army was now defeated, but the war had been a revelation. Before it started the British authorities absurdly underrated the Sikh soldiery, which was "called a 'rabble' in sober official despatches." Nothing "worse than a steady counter-thrust, pausing for a few un strenuous battles, was anticipated." But no sooner had the war begun than it became apparent that the British had been grievously mistaken. The remarkable military skill of the Sikhs was for the first time appreciated. The admiration which they inspired in the heart of the British Commander-in-Chief can best be expressed in his own words: "Policy," he wrote to Sir Robert Peel, the British Prime Minister, referring to the "terrible carnage" of the Sikh troops at Sobraon, "precluded me (from) publicly recording my sentiments on the splendid gallantry of our fallen foe, or to record the acts of heroism displayed, not only individually, but almost collectively by the Sikh Sirdars and army; and I declare, were it not from a deep conviction that my country's good required the sacrifice, I could have wept to witness the fearful slaughter of so devoted a body of men."¹⁹ Certain it is that there would have been a different story to tell, if the 'body of men' had not been commanded by traitors.

Three days after the decisive Battle of Sobraon (February 10, 1846) was fought, the whole of the victorious British army (except three divisions) crossed

¹⁸ Cunningham (*op. cit.*, p. 323), says that "views of either party were in some sort met by an understanding that the Sikh army should be attacked by the English, and that when beaten it should be openly abandoned by its own Government; and further, that the passage of the Sutlej should be unopposed and the road to the capital laid open to victors. Under such circumstances of discreet policy and shameless treason was the battle of Sobraon fought."

In the Memorandum relative to the paper given by Henry Lawrence to Raja Lal Singh (referred to in foot-note 2, p. 8, *supra*) the Secretary to Government wrote:

"Nothing more was heard from him (Lal Singh) till after the battle of Aliwal and two days before the attack on the entrenched position at Sobraon when Shams-ud-din (Lal Singh's confidential agent) went as from Raja Lal Singh to Major Lawrence and gave him an account of the position and nature of the entrenchment, and the amount and the disposition of the troops and guns which corresponded with that obtained from other sources.

"This information came too late to be of any other use than as confirming the intelligence already in our possession and according to which the plan of attack was concerted and executed."

This is confirmed by W. Edwards, Under-Secretary to Government of India (with the Governor-General), according to whom when the Governor-General was at Ferozepore "emissaries from Raja Lal Singh arrived and gave us valuable information respecting the enemy's position. . . The Sikhs made a gallant and desperate resistance but were driven towards the river and their bridge of boats, which, as soon as the action had become general, their leaders, Raja Lal Singh and Tej Singh, had by previous consent, broken down, taking the precaution first to retire across it themselves."—*Vide Edwards, Reminiscences of a Bengal Civilian*, pp. 99-100.

Honigberger corroborates this still further. He says: "On the 10th of February, 1846, the battle of Sobraon took place, which decided the fate of the country. Tej Singh, the traitor, took to his heels, and on passing the Sutlej, he ordered the bridge to be broken down, leaving the greater part of his troops behind in a helpless state."—Honigberger, *op. cit.*, p. 119.

¹⁹ Quoted in Rait, *op. cit.*, ii, p. 108.

co-operation of Bengal Fisheries Department and the University of Calcutta and the other at Madras under Madras Fishery Department for the training of a limited number of students in inland and marine fisheries respectively. The University of Calcutta has been a pioneer in starting a course in Fisheries for the advanced students as a special paper in the M.Sc. Examination in Zoology.

In order to drive out the chaotic condition of the fisheries and leading Fishery Science towards its zenith, the individual activities are not sufficient. What hampers progress inspite of several investigations, series of reports and unprejudicial spending of money is the lack of co-ordination. We hope and trust that for the progress of Fishery Science the immediate formation of fishery boards—provincial and central—consisting of superior brains in all the lines connected with fishery, either directly or indirectly, who will ardently try to develop the science and apply it in practical fields for the uplift of our national resources.

URGENT NEED OF RESEARCH

Fish is one of the best ingredients of non-vegetarian diet. In a hot country like India and specially in Bengal fish is generally preferred to meat. The Fishing industry may be divided into three main categories, namely,

1. Fresh-water fishery, 2. Estuarine fishery, and 3. Marine fishery.

The main problems of fresh water and estuarine fisheries are

- (a) Life-history
- (b) Breeding
- (c) Rearing
- (d) Conservation :—(i) Stocking
(ii) Introduction, Protection and Fishery laws.
- (e) Ecology
- (f) Technology.—(i) Preservation
(ii) Different methods of catch and appliances.
- (g) Marketing
- (h) Fishermen—their life and education.

Each of the above items of the main problem of fresh water and estuarine fisheries involves many enquiries which are still hopelessly lacking. The knowledge derived in other countries is mostly of no use when we note that our fish is quite different from fish of western countries. For example Indian major carps unlike the European carps do not breed in ordinary stagnant ponds. Ecological conditions, particularly temperature, the acidity or alkalinity of water, oxygen contents of water, are so different that at every step it involves fresh research.

Now let us take up the life-history of common fresh water fishes. Without the life-history nobody can go a step further in fishery. It is so very fundamental.

Dr. Rao in his report on the progress of science in India during the past twenty-five years in connection with Silver Jubilee of the Indian Science Congress Association in May, 1938, remarked "Considering that the study of the developmental history of fishes is of great importance in solving fishery problems, it seems surprising that so little attention has been paid to this subject in India."

The following Works relating to life histories have been traced by persons other than the Fish Laboratory, Calcutta University—Sundara Raj—a scanty description of life-history of *Lata* (লাতা) (*Ophicephalus punctatus*) and *Shol* (শোল) (*Ophicephalus striatus*). Willey—nest, egg and fry of *Shol* (শোল) (*Ophicephalus striatus*). Willey—early stages of *Chital* (চিত্রা) (*Notopterus chitala*). Southwell and Prasad—Descriptions of a few stages of *Chital* (চিত্রা) (*N. Chitala*). Khan—Development of *Mrigal* (মৃগাল) (*Cirrhina mrigala*); Descriptions of colour of eggs in *Rohu* (রুই) (*Labeo rohita*). Catla (কাতা) (*Catla*

catla) and *Goni* (গনি) (*Labeo gonius*) also some early stages of *Labeo gonius*. Ahmed—Developmental study up to hatching in *Boal* (বোয়াল) (*Mallagonia attu*) and more or less complete development of *Goni* (গনি) (*Labeo gonius*). Job—Life history of *Pankal* (পোকাল) (*Mastsemblus panculus*). Jenkins—Spawning of *Ilish* (ইলিশ) (*Hilsa illisa*). Prasad, Hora and Nair—Ecology of *Ilish* (ইলিশ) (*Hilsa illisa*).

Most of these are slipshod, fragmentary data and no description of food, qualitative and quantitative, is given. I may state here that in the Fisheries Laboratory of the University of Calcutta during the last eight years, we have investigated the complete life-histories of the following edible fishes—*Koi* (কই) (*Anabas testidunius*), *Kalbasu* (কালবোস) (*Labeo ealbasu*), *Rohu* (রুই) (*Labeo rohita*), *Catla* (কাতলা) (*Catla catla*), *Goni* (গনি) (*Labeo gonius*), *Khalisa* (খলিশ) (*Colisa lalius*), *Kanchan panti* (কাঁকুন পুঁটি) (*Barbus conchoniis*), *Pholui* (ফলুই) (*Notopterus notopterus*), *Boal* (বোয়াল) (*Wallaponia attu*), *Shol* (শোল) (*Ophicephalus striatus*), *Lata* (লাটা) (*Ophicephalus punctatus*), *Magur* (মাগুর) (*Clarius batrachus*), and *Maurala Ambly-pharingedon mola*. Along with these the life-history of *Trichoke* (তেচোকা) (*Oryzius melastigma*), a so-called larvicide fish, has been studied. This work has been possible due to the generous help on the part of the authorities of the Calcutta University and the financial help of the Imperial Council of Agricultural Research, India, for the last eight years.

The number of fresh-water fishes of Bengal alone is more than 150 of which common ones would be 50, so there is still enough scope to trace the life-histories and carry on basic researches on the different species of fresh-water fishes.

The condition of estuarine fishes is still worse. The full life-history of not a single species is yet known. The breeding methods of fresh-water fishes have recently been investigated by the Calcutta University and the knowledge of this was in a deplorable condition but even now it may be said that still more work is necessary.

The rearing of fry depends much on food. Although each and every Fisheries Department investigated the comparative value of artificial food, nobody cared to know the natural food of such fishes. The result is a tremendous amount of financial loss. In case of carp alone such artificial food is of no use as they are costly and pollute the water. From our fish laboratory of the Calcutta University we have been able to throw much light on the peculiarity of the natural food of carp. Carp always take semi-rotton plant body in their adolescent and adult stages, as they have no teeth in their jaws to bite plants in fresh condition, and they are unable to digest the diatoms. Much depends on the quantitative value of food as we all know that qualitatively there is practically no difference between the food of a child with that of an adult person. It is in the percentage composition of food that varies from a child to an adult person. The same truth holds good even for fish. These valuable data have also been collected very recently by the Fish Laboratory, Calcutta University. Much work is still to be done in this direction.

Regarding stocking very little data are available and the attention of different Fishery Departments may be drawn towards this.

Introduction of new and foreign material to our inland water has been done by the Madras Fisheries Department successfully. Much more is also to be done in this direction. Protection and fishery laws are inadequate and in some provinces in India it is almost unknown which should be enacted after thorough investigation and adequate statistical data.

Ecological data are also inadequate. Like physical data chemical data should also be collected. Some very helpful data have been recorded by the Fish Laboratory, Calcutta University.

The technological side of Indian fresh-water or estuarine fish is almost in a crude state and there is enough scope for improvement. Preservation of fish

FISHERIES IN INDIA

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HISTORY OF FISHERIES

Although it may seem strange to note that we are taking fish from time immemorial, yet it is certain that very little attention has been paid to their life-history, development and proper steps for their increase. Empirical knowledge was the only means of exploiting fishes of India up to the early nineteenth century.

It was in 1822 when Hamilton Buchanan first published his report and did systematic study of fresh water fishes of the Ganges. It was in this report that he drew special attention to the greatest possibilities of fisheries question in India. Buchanan was followed by MacLelland who pointed out that much benefit may be derived not only from fresh water fishery but also from salt lake fishery. In 1849 Jorden, an I.M.S. Officer of South India, published a report on fresh water fishery.

Thus we see that the early workers concentrated their attention more on the systematic study of fishes of India but they did not fail to mention the potentialities of fisheries in India. In *pari passu* with the above workers Bloch, Cuvier, Gray and Günther contributed much to the systematic study of Indian fishes.

The Government of India conducted many enquiries regarding the possibilities of fishery in India beginning with 1867 and as a result of that enquiry Dr. Francis Day was ultimately appointed Inspector-General of Fisheries in India. The work done by him marked a new era in the history of Fishery investigation in India. Dr. Day not only enriched our knowledge of systematic study of fish in India but also contributed substantially to their economic importance. With the death of this reputed Ichthyologist in 1889 no further work was done on fresh water fisheries up to 1906. In the mean time Col. Alcock who was Surgeon-Naturalist, Indian Marine Survey, suggested something for marine fishery of the Bay of Bengal.

In 1906 Sir K. G. Gupta was placed on special duty by the Government of Bengal in order to enquire into the fisheries of the province and its fish supply. The results of his enquiry were embodied in a report in 1907. In the middle of 1907 Sir K. G. Gupta proceeded to America and conducted extensive enquiries into the fisheries of the United States and Canada. Later he visited many centres on the continent and finally made extensive tours of all fishing centres of Great Britain. Thus his two reports were subsequently published together under the title "Report on the results of enquiry into the fisheries of Bengal and into fishery matters in Europe and America." This report is really an admirable one and subsequent reports on fishery in Bengal, Bombay, U. P., Madras, cannot be compared with it.

As a result of Sir K. G. Gupta's report the Bengal Fisheries Department was established and a survey was started in the Bay of Bengal with the trawler 'Golden Crown' under the direction of Dr. Jenkins. Twenty-eight voyages were made from June, 1908 to December, 1909. A similar survey was started at Madras and Bombay Coasts with the trawlers 'Lady Goschen' and 'William Carrick.' Dr. Jenkins also surveyed the Sunderban estuarine area with the steam launch 'Ila.'

At the beginning of the newly started Bengal Fisheries there were enquiries the results of which were not very encouraging. Madras Fisheries, however, became a well-established department. Madras Fisheries department did some very valuable work and ultimately increased in size with many stations both on the east and west coasts of the peninsula.

In the mean time Mr. K. C. De, one of the members of the Indian Civil Service, was appointed to enquire into the possibilities of fisheries and submitted his report in 1910.

The Bengal Fisheries Department was in existence for nearly 17 years with Mr. Southwell as its head for sometime, but it is regrettable that with the lapse of time the department deteriorated considerably, mainly due to the appointment of persons not properly trained. Unfortunately in Bengal there was no Zoological study except in the Bengal Medical College at the time. Consequently all the assistants and even some of the superintendents were either general science graduates with Physics and Chemistry or ordinary arts graduates. In this connection it is worth mentioning that though the work carried out by the Surgeon-Naturalists, from the time of Col. Giles to that of Col. Seymour Sewell, is of outstanding importance from the marine fishery point of view, yet the post of Surgeon-Naturalist was not filled up since Major Hingston went on leave in 1926. In 1931 this appointment was transferred to the cadre of the Zoological Survey of India, but has not yet been filled up.

With the Inchcape Committee's report the old moribund department of Bengal Fisheries became defunct.

The Punjab Government started a Fishery Section under their Agricultural Department with Lyailpur as its headquarters. Meanwhile U. P. Government enquired into the possibilities of fishery in that province.

With the enactment of provincial autonomy there started a great enthusiasm for the establishment of Fisheries Departments which was not only restricted to British India but also spread to the Indian States. So that Punjab, Sindh, U. P., Behar, Bengal, Assam, Orissa, Madras, Travancore, Mysore, Hyderabad (Deccan) and Baroda have all got fishery departments.

The Imperial Council of Agricultural Research sanctioned in December, 1936, a grant to the Calcutta University for carrying out a research scheme "On the life-history, bionomics and development of fresh water fishes of Bengal." The work is carried out in the Fishery Laboratory of the University since then. The results of the work should be far reaching and helpful in many ways for developing fresh water fisheries.

Dr. Naidu was appointed in the year 1937 to submit a report and to draw out a scheme for the renovation of the defunct department of Bengal. Subsequently Dr. Hora was appointed as the Director of Fisheries in 1942 with a well-established office and assistants in Bengal. In 1944 Mr. Elmhurst was appointed Special Officer of Agriculture by the Government to do what was necessary for the development of the Fisheries Department as well. According to his suggestions radical expansion of the Fisheries Department has been made in Bengal.

This new enterprise of all the provincial Governments, who have opened Fisheries Departments or Sections, is praiseworthy, but in contrast to their good wishes and the money spent, the result has been very poor as instead of developing Fishery Science they have mainly, with the exceptions of a few, devoted their time in running the official wheel and exploiting the natural wealth.

Dr. Bains Prashad, as the Director, Zoological Survey of India, has rightly said in his memorandum "Post-war Development of Indian Fisheries" that "Fishery Science, as it is understood in all civilised countries at the present day, is practically non-existent in India, though, as noted already, fisheries have been conducted in various provinces and states by Fisheries Departments for several years. All the literature on the subject of fisheries in India available to me, both published and unpublished, official or non-official, clearly indicates that plans of development have invariably been based on insufficient data, and that the collection of accurate, up-to-date information by detailed enquiries, research and experimental work is absolutely essential."

With the view of developing Fishery Science in India, the Government of India appointed Dr. Prashad as Fishery Adviser to the Government of India in 1944. The first action taken by him, considering the inadequacy of trained personnel, was the establishment of training centres, one at Calcutta with the

is still done in a crude form, although recently some workers directed their attention to improving in this direction. Preservation of *crustacea* such as shrimps and lobster as such or in their powder condition as food or 'jeol' fishes have been recorded by the Fishery Laboratory, Calcutta University.

Different forms of nets and their relative value and introduction of foreign nets have been done by the Madras Fisheries Department. Our crude appliances sometimes are not only helpful but also the only reliable source to catch fish.

Marketing is one of the important items of fishery but very little work has been done in this direction. Statistical data is inadequate and thorough investigation is badly needed.

Lastly we should not forget about fishermen who are really the backbone of fishery. Their life and uplift and their pecuniary condition should be improved. Their education and social status require anthropological investigations and unless and until we can remedy their condition, no fishery really worth mentioning will be achieved.

Marine fishery involves the following problems :—

- (a) Life history.
- (b) Plankton study.
- (c) Hydrography.
- (d) Fish Survey.
- (e) Technology—(i) Preservation, (ii) Method of Catch.
- (f) Prawn, Pearl and Oyster fisheries.
- (g) Marketing.
- (h) Utilization of bye-products.

Little has been done regarding the life-history of the common type of marine fish of Indian waters. Madras and Travancore fisheries have done a good deal of planktonic study which serve the purpose of giving food to the marine fishes. Col. Sewell did quite a good amount of work on Oceanography, Southwell in Bengal did some work in the Bay of Bengal. Regarding Technology Madras Fisheries Department has done some valuable work but there is still scope for further work. Marketing of marine fish is almost a neglected subject in India until now. Considerable work has been done regarding the utilization of bye-products by the Madras, Travancore and Baroda State Fisheries Departments but there is still scope for further work.

I like to emphasise here that much can be done with the joint resources of the Indian Universities like Calcutta and Madras, with all the Fisheries Departments of India.

With the multifarious activities in the Fisheries Departments there is very little time and energy left for basic researches like tracing the life-histories, chemical and physical condition of our waters, both fresh and salt. These may be entrusted to the Universities and Laboratories of recognised institutions. The problems that require field observation and growth rate, etc., should be restricted to the Fisheries Departments. In this connection I like to place on record our appreciation for the broad view of the Imperial Council of Agricultural Research, India, which generously financed the Indian Universities and other recognised bodies for basic researches in many matters of Agriculture and fishery comes under Agriculture.

AN ANALYSIS OF IMPLICATION

CHANDRODAYA BHATTACHARYYA, M.A.

PHILOSOPHERS have used the word "implication" in more senses than one; and this has often resulted in confusion of thought. The authors of the *Principia Mathematica* describe implication thus:—"When a proposition q is a consequence of a proposition p , we say that p implies q . Thus deduction depends upon the relation of implication."¹ This is the sense in which we say that the premises of a syllogism imply the conclusion. Professor Moore employs the term "entailment" to signify the same thing and describes it as the converse of that relation which we assert to hold between a particular proposition q and a particular proposition p , when we assert that q follows from or is deducible from p .²

It would appear that, so far as logic is concerned, this is the only sense in which the term implication should be used. But when Russell upholds the paradoxical theorem that every false proposition (materially) implies every other proposition whether true or false, and that every true proposition (materially) implies every other true proposition, does he use the word "imply" in the above sense? He evidently thinks that he does. For he says, "The relation in virtue of which it is possible for us validly to infer is what I call material implication."³ But we are of opinion that this view of Russell is not correct. A person who is not acquainted with the technical use of the phrase "material implication" will hardly discover any meaning in such sentences as the following:—

(i) The proposition "Socrates is a triangle" implies the proposition " $2+2=4$," or implies the proposition " $2+2=7$."

(ii) The proposition "Socrates was an Athenian" implies the proposition "Mount Everest is the highest peak in the world." If still these sentences be supposed to be significant on the ground that they are asserted by logicians of established reputations, the word "implies" must be considered to have a meaning which is not identical with the converse of "follows from" or of "can be deduced from." Certainly the proposition " $2+2=4$ " cannot be deduced from the proposition "Socrates is a triangle," in the manner in which the conclusion of a syllogism can be deduced from its premises. What, then, is the precise relation for which the word "implies" has been used in these apparently absurd statements? Professor Moore has, in his inimitable way, shown that paradoxes of this sort arise only when we choose to use the word "implication" for designating that relation between two propositions p and q , which, in ordinary language, can be expressed by the statement that 'it is not the case that p is true and q false.'⁴ Thus, of a pair of propositions p and q , if the proposition p be false, then, whatever q may be, whether true or false, it would be correct to say that 'it is not the case that p is true and q false.' And if we choose to express this peculiar relation between p and q by saying that p implies q , we get the first of Mr. Russell's paradoxes, namely that a false proposition implies every other proposition, whether true or false. Again if both p and q be true, then also it would be correct to say that 'it is not the case that p is true and q false'; and if the word "imply" be employed for expressing this peculiar relation between p and q , we get the second of Mr. Russell's paradoxes, namely that every true proposition implies every other true proposition. But, as Professor Moore points out, although this relation between p and q , which can be expressed in ordinary language by the statement that 'it is not the case that p is true and q false,' is a very fundamental relation, about which logicians need to talk every now and then, still in ordinary language there is no short name for it, nor is it ever expressed by the

¹ *Principia Mathematica*, Vol. I, p. 90.

² *Philosophical Studies*, p. 291.

³ *Principles of Mathematics*, p. 33.

⁴ *Philosophical Studies*, p. 303.

word 'implication'; and if still this relation be expressed by the word 'implication', in its ordinary acceptation, we are sure to get results which are bound to be false.

In ordinary usage, the proposition ' p implies q ' is also expressed by a compound proposition either of a hypothetical or of a disjunctive type. Thus the sentence "The proposition 'this is red' implies the proposition 'this is coloured'" may be paraphrased as "If this is red, this is coloured" or as "Either this is not red or this is coloured." Hence if there be the relation of implication between the propositions 'Socrates is a man' and 'Timbuctu is a city in Sahara,' we should be able to combine them into a significant hypothetical like "If Socrates be a man, then Timbuctu is a city in Sahara." But such a hypothetical judgment, provided the words 'if...then' bear their implicative meaning, is definitely false. Nor is such a sentence significant at all, unless the words 'if...then' be supposed to have a sense with which ordinary people are not familiar. Mr. Russell, of course, does not usually state 'material implication' in the form of a hypothetical like ' p , then q ,' but in the form of a disjunctive proposition like 'Either not- p or q .' But it is clear that even this alternative statement of 'material implication' does violence to the lay man's usage of the words 'either...or.' Russell would grant that there is 'material implication' between the propositions 'Socrates is a triangle' and 'a war is now going on in the world.' But, certainly the disjunctive proposition 'Either Socrates is not a triangle or a war is at present going on in the world' is hardly intelligible if we retain the plain meaning of the phrase 'either...or.' At any rate, it is not less incongruous than such a statement as 'This triangle is loud.' If by saying ' p materially implies q ,' we are to signify that relation between p and q , which is otherwise expressed as 'it is not the case that p is true and q false,' and if by saying ' p implies q ' we are to signify the converse of the relation which is expressed as ' q can be deduced from p ,' then it is clear that 'material implication' is not any kind of 'implication.'

Of course, when one proposition 'implies' another, it can also be truly asserted that the first 'materially implies' the second. Thus the proposition "This is red" implies the proposition "This is coloured;" and it is also true that 'it is not the case that the first proposition is true and the second false.' That is, wherever there is the relation of 'implication,' there is also the relation of 'material implication.' But the converse is not true. The fact is that in the ordinary sense of the term 'implies,' the *implicans* and the *implicate* must overtly refer to a common entity. In the propositions "This is red" and "This is coloured," for example, the common point of reference is specified by the word 'This.' But the relation of 'material implication,' as conceived by Russell, may hold even between two such propositions as have no unitary bond. For instance, there is no one thing to which both the propositions "Churchill intends to perpetuate British rule in India" and "Vesuvius is a volcano" could refer; and still the first proposition 'materially implies' the second. It may probably be contended that both these propositions refer to things which belong to the same Reality, and if Reality be conceived as an integrated whole of interconnected parts, one of them could possibly be deduced from the other. This, however, is not what Russell or common sense would admit. Moreover, such an ultimate point of reference is, by no means, available, when of a pair of propositions both are false; and yet Russell's "material implication" holds between them, too.

That a proposition cannot *imply* another, unless both of them refer to some single entity, can be verified by considering the nature of hypothetical and disjunctive judgments which express the relation of implication. The common point of reference is sufficiently obvious in the hypothetical with three terms, as, for instance, in "If A is B, it is C." But occasionally the hypothetical with four terms, "If A is B, then C is D" conceals this common reference, by not explicitly mentioning any obvious bond of unity between A and C. The symbolic statement with four letters always does this; but the concealment may take

place, even when the proposition is expressed in significant words. Nevertheless, if a hypothetical be significant at all, it must express some connection between the antecedent and the consequent and hence be capable of being changed perhaps, by some torture of idiom, sometimes into the form "If A is B, it is C." Thus the hypothetical "If hydrogen be combined with oxygen in a certain proportion, water is formed" can be reduced to "if the combination of hydrogen and oxygen in a certain proportion takes place, then such combination gives rise to water." Similarly, if a disjunctive judgment is to maintain its unity, its alternants must refer to some common entity. This is plain enough in a proposition like "A is either B or C." But the common reference is concealed by the form "Either A is B, or C is D." But the common reference can always be discovered, as soon as the literal symbols are replaced by significant words. If, however, the common point of reference be altogether unavailable, it would appear that the proposition as a whole is false or non-significant. Thus the proposition "Either the witness is perjured or the prisoner is guilty" ⁵ can be paraphrased as "The evidence proves either that the witness is perjured or that the prisoner is guilty." If two propositions be utterly incapable of being made to refer to some common thing, they cannot possibly be joined by the conjunction 'either—or,' so as to form a disjunctive judgment. Hence the proposition "Either I am just now not standing on the floor or there are lions in Africa" is wholly non-significant, unless a totally new convention for the use of the words 'either—or' be set up.

It is true that, even in ordinary usage, the words 'if' and 'either—or' have meaning other than implication. But whenever they are used to signify implication, the propositions in which they occur can be utilized for purposes of inference in one or more of the following ways:—(1) *ponendo ponens*, (2) *tollendo tollens*, (3) *ponendo tollens* and (4) *tollendo ponens*. Implication, in ordinary language, is definitely connected with inference. Mr. Russell, too, says, "The relation in virtue of which it is possible for us validly to infer ϕ from what I call material implication." ⁶ We have tried to make out, however, that material implication, as conceived by Russell, does not in every case constitute a ground for valid inference. It is only in some select instances that material implication makes valid inference possible. Commonsense does not allow the use of the word 'imply' in cases other than these. Russell himself realises that it would not be commonly admitted that the propositions " $2+2=4$ " and "Socrates is a man" are implied by the proposition "Socrates is a triangle." But he opines that the reluctance to admit such implications is due to our pre-occupation with 'formal implication' which is a more familiar notion. ⁷ This sort of explanation, however, does not remove the difficulty of understanding how the proposition " $2+2=4$ " could be regarded as capable of being inferred from the proposition "Socrates is a triangle." Certainly it is no straightforward use of language to say that the proposition "Churchill is an inveterate smoker" can be deduced from the proposition "Hitler is the dictator of Germany."

We conclude, therefore, that implication which is "the relation in virtue of which it is possible for us validly to infer" is not identical with the relation which Russell calls 'material implication.' Is it, however, the same as what Russell designates as 'formal implication'? Our answer is 'No.' As illustrations of formal implication, Russell mentions ⁸ universal propositions like "Men are mortal." And he reduces them to the general form " ϕx always implies materially ψx ;" i.e., the propositional function ϕx materially implies the propositional function ψx , for all values of x . In simpler language, we can say that a formal implication is obtained when it is asserted that for every value of x the proposition " x is a man" materially implies the

⁵ An Introductory Text Book of Logic, Meilone, 10th Edition, p. 219.

⁶ Principles of Mathematics p. 33.

⁷ Ibid., p. 34.

⁸ Introduction to Mathematical Philosophy, p. 163.

proposition " x is mortal." We shall not question, here, the tenability of the view that universal propositions like "men are mortal" are but instances of a material implication which is universally true.⁹ Nor do we deny that it is quite in keeping with common usage to say that 'the humanity of a thing *implies* its mortality' or to say that 'if anything is man, then that thing is mortal.' But a little consideration will show that the term 'implies' in the first sentence does not mean the converse of 'follows from.' For it is clear that the proposition " x is mortal" cannot be deduced from the proposition " x is a man." The proposition from which this deduction can legitimately be made is " x is a man and man is mortal." Nor does the word 'if' in the sentence "If anything is a man, then that thing is mortal" express that relation of implication which is the sufficient ground for deduction. It would appear that there is very little difference in meaning between this sentence and the sentence "man is mortal." Both of them state an invariable connection between humanity and mortality. The only difference between them is that while the former with the word 'if' makes no assertion as to whether there is in reality any such thing as a man, the latter with its categorical form often asserts not only that there is an invariable concomitance between humanity and mortality, but also that there are actual instances of such humanity. Hence such a hypothetical as "If any thing is a man, then that thing is mortal" is not implicative, in the strict sense of the word 'implicative.' When we say that the proposition " x is a man" implies " x is mortal," the word 'implies' signifies only a relation of universal concomitance between humanity and mortality; or at most, it draws attention to the fact that the proposition " x is a man" can form an essential part of a conjunctive proposition (namely ' x is a man and man is mortal'), which really *implies* the proposition ' x is mortal.' It is, therefore, not quite proper to hold that every proposition of the general form "If p , then q " is implicative.¹⁰ Frequently, the conjunction 'if' merely indicates suspense of judgment, or doubt or ignorance. What is common to all propositions of the general form "If p , then q " is that they do not assert the truth of their constituent clauses, but only assert a connection between them. This connection, however, is not always that of ground and consequent. Thus, as we have already seen, the connection expressed by the proposition "if anything is a man, then that thing is mortal" is a universal concomitance between humanity and mortality. There are also some other types of connection which in English are expressed by the general form "If p , then q ." We need not consider them here. What is important to note in the present context is that this general form does not always express a relation of implication. The proposition "Man is mortal" may be equivalent to the proposition "If anything is a man, then that thing is mortal." But the words 'if...then,' here, should not mislead us into thinking that the above proposition signifies that specific relation of implication which can be a sufficient ground for deductive inference. We conclude that what Russell calls 'formal implication,' as well as what he calls 'material implication,' is quite different from what Moore calls 'implication' or 'entailment.'

Whether the composite proposition "If p , then q " should be regarded as implicative would depend upon the nature of p and q . In order that it may be really implicative, p must be of the type " x is a man and man is mortal," and q must be of the type " x is mortal;" in other words, q must somehow be deducible from p . This is the point to which Johnson draws attention, when he says that implication is an essential condition for the possibility of inferring one proposition from another, and that it can ultimately be defined only in

⁹ See Miss Stebbing's elaborate attempt to prove that formal implication is not a kind of material implication, in her book "A Modern Introduction to Logic," pp. 223-26.

¹⁰ This is a point which seems to have been ignored even by careful writers on the subject. See, for example, "A Modern Introduction to Logic," p. 107, where Miss Stebbing suggests the name 'implicative' for all propositions which are usually called hypothetical. See also Johnson's Logic, Vol. 1, p. 30.

terms of inference.¹¹ He distinguishes between implication from inference by symbolizing the former as "If p , then q " and the latter as " p therefore q ," where p and q are propositions that stand respectively for the premise and the conclusion of an argument. In inference, the premise must be categorically asserted, while in implication the premise is put forward hypothetically.¹² If we say "If Socrates is a man and man is mortal, then he is mortal," we have an instance of implication. And if we say "Socrates is a man, and man is mortal, therefore, he is mortal," we have an instance of inference.

An implicative proposition supplies what Johnson calls the constitutive condition of inferential validity.¹³ But we are of opinion that when he says that this constitutive condition is made up of two elements, namely, (i) a proposition p , and (ii) a proposition " p would imply q ," he uses a language which is ambiguous and leads him astray in his further analysis of this condition. Careful examination will show that the description he has given of the constitutive condition for the validity of an inference is only a symbolic expression for the premises of a 'hypothetical syllogism' and not for the constitutive condition itself. Consider, for example, the following hypothetical syllogism:—

If x is a man, x is mortal;
but x is a man;
therefore, x is mortal.

Put p for the proposition ' x is a man' and q for ' x is mortal.' It would now appear that Johnson's second condition, namely, p would imply q (i.e., if p , then q) is precisely the hypothetical premise 'if x is a man, x is mortal,' while his first condition p is nothing but the categorical premise ' x is a man.' Certainly Johnson does not mean to say that the premises of a hypothetical syllogism constitute the constitutive condition for the validity of this very hypothetical syllogism. For, by a similar reasoning, one could say that the premisses of a categorical syllogism, too, constitute the constitutive condition for the validity of the same syllogism. Johnson, however, expressly says that "the constitutive condition exhibits the dependence of inferential validity upon a certain relation between the contents of premise and of conclusion."¹⁴ That is to say, the sentence that will express the constitutive condition must not be made up of merely the premises, but also of the conclusion. Otherwise, it will not be possible to state a relation which holds "between the contents of premise and of conclusion." It would appear that Johnson, here, means by the proposition " p would imply q " (or "if p , then q ") a hypothetical like "If x is a man, then he is mortal." It is patent that such a proposition does not by itself enable us to infer the proposition " x is mortal." Hence Johnson has also to include within the constitutive condition for deductive validity another proposition p which is like " x is a man." But by symbolizing a proposition like "If x is a man, he is mortal" by the form " p would imply q ," he is using the word 'imply' in a sense which is different from the converse of 'follow from.' For the proposition " x is mortal" cannot be deduced from " x is a man." If "the relation of implication between two propositions should be taken to mean what is essentially capable of being changed into an inference from premise to conclusion,"¹⁵ an implicative sentence cannot be illustrated by "If x is a man, x is mortal," but by "If x is a man and man is mortal, then x is mortal." For this latter proposition is capable of being transformed into the following formally valid inference:— " x is a man, and man is mortal; therefore, x is mortal."¹⁶ Not so, the former. We have already seen that a proposition like "If x is a man, then x is mortal" is not really implicative it is equivalent to the proposition "Man is mortal;" and the word 'if' in such a sentence does not express

¹¹ Logic, Vol. II, p. 1.

¹² Ibid., p. 10.

¹³ Ibid., p. 8.

¹⁴ Logic, Vol. II., p. 8.

¹⁵ Ibid., p. 1.

¹⁶ In changing an implicative expression into an inferential one, we have merely to change the subjunctive form of the implicative sentence into the indicative form.

implication or entailment. If the expression ' p would imply q ' is to stand for really implicative propositions like, "If x is a man and man is mortal, then x is mortal", it is clear that the sole constitutive condition of deductive validity should be stated as ' p would imply q ' and not as ' p ; and p would imply q '.

While explaining the proposition ' p would imply q ', Johnson remarks that there are two fundamental relations, each of which can render the inference of one proposition from another formally valid. And these he calls the 'applicative' and the 'implicative' principle of inference. The former is involved in the intelligent use of the word 'every', the latter in the intelligent use of the word 'if'. The first principle tells us, "From a predication about 'every', we may formally infer the same predication about any 'given' ". The second principle states, "From the compound proposition ' x , and x implies y ' we may formally infer y ". Johnson illustrates the first by the following:— "Every proposition can be subjected to logical criticism; therefore, 'that matter exists' can be subjected to logical criticism". The implicative principle is illustrated thus:— "If this can swim, it breathes; and it can swim; therefore, it breathes".¹⁷

It appears to us that the above view is erroneous. The so-called 'applicative' principle is either incapable of yielding any valid conclusion, or it is identical with the implicative one. The conclusion "That matter exists can be subjected to logical criticism" does not follow from the statement "Every proposition can be subjected to logical criticism", unless we add, to this premise, another proposition, namely, "That matter exists is a proposition". But when we make this addition, we have an application of only the implicative principle. For, then, the above argument is equivalent to the following:— If anything be a proposition, it can be subjected to logical criticism; 'that matter exists' is a proposition; therefore, 'that matter exists' can be subjected to logical criticism. In the garb in which Johnson has presented the argument, the minor premise is hidden within the conclusion; else the conclusion does not follow, as a consequent, from the major at all. The applicative principle, therefore, is a misnomer, except as indicating that the premise of an inference must contain within itself, a universal proposition about 'every' or 'all', of which the conclusion is a sort of particular application. The implicative principle is the only principle of deductive validity.

Implication may, therefore, be defined as the sole constitutive condition of deductive validity. But a more satisfactory definition would be that which would answer the question "What is implication in itself . . . apart from its connection with inference?"

¹⁷. Logic, Vol. II, p. 10.

THE PAMIRIAN ALPINES IN THE INDUS VALLEY IN CHALCOLITHIC TIMES

NANIMADHAB CHAUDHURI, M.A.

It is generally accepted that the brachycephalic Pamirian Alpines speaking dialects of the Indo-European languages are a stock from which have sprung the Indo-Aryans of the Outer Countries of Indian History. They were distinct from the dolichocephalic Indo-Aryans of the Rgvedic India whose language was Sanskrit and from the Alpines of the Western Armenoid stock who are also held to have found their way into India in some if not in a large number along with or following the dolichocephalic Mediterraneans. Controversies on the subject

of these brachycephalic Pamirian Alpines have been concerned mainly with (1) the question as to whether they entered India before or after the R̥gvedic Indo-Aryans; (2) the route followed by them, and (3) the relation of the languages spoken by them and their present-day representatives to Sanskrit. In the present article only the first question will be discussed.

According to Ramaprasad Chanda immigrants belonging to the pre-historic brachycephalic Indo-European speaking population of the Pamirs and Takla Makan desert entered India in successive batches after the entry of the R̥gvedic Aryans. "It is more reasonable to suppose that when immigrants of the Homo Alpinus type entered India they found the middle portion of the Gangetic plain in possession of the Vedic Aryans."¹ "Why it is more reasonable to suppose so Chanda does not explain here. In some of his later works² he formulates important theories which virtually nullify the position taken up by him here, but he did not formally abandon though it involved him in certain inconsistencies. The other view is that these immigrants from the Pamirs entered India before the R̥gvedic Indo-Aryans. Hoernle's view which is also adopted by Grierson is that the R̥gvedic Indo-Aryans represent the latest wave of immigration and the Alpine Indo-Aryans came earlier."³ There is room for doubt as to whether the R̥gvedic Indo-Aryans really represent the last wave of Aryan invasion of India and it is quite probable that some batches of the Pamirian Alpine immigrants entered India after the R̥gvedic Indo-Aryans had moved down to the Midlands. But as regards the main contention, namely, that the Pamirian Alpines were in India long before the long-headed R̥gvedic Aryans there is no longer any doubt.

It is proposed in the present article to show that there is sufficient evidence to prove the presence of brachycephalic Indo-Aryans in the Indus Valley in Chalcolithic times.

Reference may be made in the first instance to the evidence of crania. The prevalent skull form in the Indus Valley is dolichocephalic belonging to the Proto-Australoid and Mediterranean types. Three types of brachycephalic skulls have also been discovered in the Indus Valley. One has been identified as Mongolian, one as Armenoid and three others have been described simply as Alpine.⁴ The implications of the discovery of skulls classed as Alpine and distinguished from the Armenoid type of the Alpine class and from the Mongolian type have not attracted sufficient attention. Besides these Alpine skulls several other skulls which are not markedly dolichocephalic have been discovered in areas within the zone of the Indus Culture e.g. in Baluchistan. They show intermediate types between the dolichocephalic and the brachycephalic. Among human remains unearthed at Baluchistan sites there are the Nal skull and two other skulls discovered by Sir Aurel Stein in Makran. In their reports on the finds of Stein, Col. Sewell and Dr. B. S. Guha write that both A and B. skulls were dolichocephalic, but skull B differed from the Nal cranium. "It would appear to show traces of a mixed origin and in certain respects tends to approximate to the Caspian or Nordic type of the skull. The B skull of Makran resembles, it may be said, the Anau skulls which are of dolicho-mastacephalic type being a blend of the Mediterranean and the Caspian type."⁵ The Nal skull, according to Sewell and Guha resembles the Kish skulls and belongs to the Mediterranean race. But the Kish skulls, it has been pointed out, represent both dolichocephalic and brachycephalic races. The brachycephals are supposed to be of the Armenoid branch⁶ but this is by no means positive. It has been suggested, on the contrary, by Peake and Fleure that there were Alpines from

¹ Ramaprasad Chanda, *Indo-Aryan Races*, Part I, p. 75.

² *Memoirs of the Archaeological Survey of India*, Nos. 41 and 31.

³ Chanda, *op. cit.*, p. 75.

⁴ Sir John Marshall, *Mohenjo Daro and Indus Civilization* Vol. I pp. 107-8; J. H. Hutton, *Census of India 1901*, Vol. I, Part I, pp. 441-53.

⁵ Sir Aurel Stein, *Memoir No. 43 of the A.S.I.* p. 199.

⁶ L. H. D. Buxton. On human remains at Kish in *Excavations at Kish* Vol. I, p. 115.

the Pamirs among the brachycephals in Sumer.⁷ It is not necessary for us to discuss here the question as to whether Indo-European speaking Alpines from the Pamirs who passed on to Mesopotamia were responsible, along with long-headed Semites, for the early Sumerian civilisation or whether it was really the western Armenoid branch of the Alpine stock that was responsible for it. The possibility of the presence of the Pamirian Alpines in pre-historic Mesopotamia helps us to identify more definitely the unaffiliated Alpine skulls discovered in the Indus valley.

Referring to the method of disposal of the dead body prevailing among the Indus people Marshall holds that cremation was probably the usual method. Fractional and complete burials are not, according to him, characteristic of the Indus people.⁸ Both fractional and complete burial in large painted urns with personal relics including utensils, ornaments, weapons, etc., prevailed at Shahitump in the Kej valley. In case of complete burial the body was placed in the embryonic position with the head towards the west.⁹ In this area there also prevailed the practice of placing ashes and remains of bones of completely cremated bodies in urns.¹⁰ This is identical with the practice followed at Zhob and Suktagen-der sites but different from fractional and complete burial.¹¹ The prevalence of the practice of fractional and complete burial with the body placed in the embryonic position has been proved at Nal.¹² The adoption of the embryonic position in case of complete burial has been proved by remains excavated at Anau, in Egypt, in Palestine, around the shores of the Mediterranean and in the Caucasus region.¹³ Marshall thinks that the examples of fractional burial occurring at Mohenjo Daro and Harappa might be due to the presence of foreign elements from the west.¹⁴ To these two sites should be added Shahitump. Foreign elements probably mean the arrival of a new people or the presence of a people distinct in race and culture from the predominant population. Hutton has taken up this explanation of Marshall and developed it. According to him these instances of fractional burial were due to the Alpines from the Pamirs. "The practice of fragmented burial in jars appears to have very strong Iranian associations and Indus Valley is right in the path of Pisaca migration from the Iranian Plateau and the Pamirs"¹⁵. He holds that the Indus Valley Culture was displaced by Iranian migration from the Pamirs and places the date of the irruption of the Pamirian invaders in the 3 mille-nium B.C.¹⁶

Craniological evidence regarding the presence of the Pamirian Alpines in the Indus valley when the chalcolithic Indus civilisation was still flourishing is supported by the evidence of the prevalence of a different mode of disposal of the dead attributed to them. Whether Hutton's view that impact with the new culture broke up the Indus culture is to be accepted or not we shall see later. Hutton describes the invasion as a Pisaca migration. According to him the Pamirian Alpines spoke, therefore, an Indo-European language. This is substantially the view of Professor Langdon also. As Marshall points out he is led by his theory of the derivation of the Brahmi from the Indus script that the Aryans must have been in India and were in contact with the authors of the Indus civilisation long before the middle of the 2nd mille-nium B.C.¹⁷ According to other scholars the original speech of the Pamirian Alpines was probably Tokharian¹⁸.

⁷ Peake and Fleure, *Potters and Peasants*, p. 132.

⁸ Marshall, *op. cit.* p. 90.

⁹ Stein, *op. cit.* pp. 93-96.

¹⁰ *Ibid.* p. 158 cinerary urn iii. 5.

¹¹ *Ibid.* Shahitump urn vi. 1; vi. 14.

¹² H. Hargreaves, A. S. I. Memoir No. 35, pp. 53f.

¹³ *Ibid.* p. 60.

¹⁴ Marshall, *op. cit.* p. 90.

¹⁵ Hutton, *op. cit.* p. 456.

¹⁶ *Ibid.* p. 451. Dixon would suggest that the Pamirian Alpines came to the Indus Valley in the 2nd or 3rd mille-nium B. C. *Racial History of Man* p. 265.

¹⁷ Marshall *op. cit.* p. 112.

¹⁸ Chanda, *op. cit.* p. 74

Thus the evidence of crania, method of disposal of the dead and language would prove the presence of brachycephalic Indo-Aryans in the Indus valley during chalcolithic times and long before the long-headed Rgvedic Indo-Aryans entered India. Both Marshall and Hutton are of the opinion that they were "foreigners" to the Indus people and responsible for the civilisation of which relics have been unearthed at Mohenjo Daro and Harappa. Hutton's view, already referred to, is that the Pamirian immigration displaced the Indus Culture and it explains the break in the continuity between the Indus Valley Civilisation and the arrival of the Rgvedic Aryans.¹⁹ According to him "the irruption of the Pamiri invaders (Alpine) was less violent than that of their successors and their settlements must have been rural rather than urban in contrast to the Medito-Armenoid Culture."²⁰ The Medito-Armenoid Culture in the Indus valley or the Indus Civilisation, according to Hutton, was a joint product of the Mediterraneans (speaking probably Dravidian) and a specialised offshoot of the Eurasiatic Alpine stock known as the Armenoid, who came ultimately from the Anatolian plateau. This Armenoid race is held to have been the principal contributor to the culture of Sumer and Babylonia and to the ancient civilisation of Asia Minor. From Mesopotamia the two races passed on to the Indus Valley and the main features of the Indus civilisation came from Mesopotamia.²¹ The Indo-European speaking Pamirian Alpines whose invasion displaced the Medito-Armenoid culture of the Indus valley must have come during the last phase of this culture when it had been fully developed. But inspite of the mild character of the Pamirian invasion Hutton holds that "it is likely that a change from a matrilineal to a patrilineal system started to take place in Upper India as a result of the Pamirian immigration, while it is not unlikely that the same process tended to substitute the worship of male for the female deities."²² It must, however, be admitted that all this is pure guess-work for there is no evidence to prove that the Indus Culture was matrilineal, nor is there any evidence to prove that the culture of the Pamirian Alpines was patrilineal. Further, it is gratuitously supposed that matriarchy prevailed in Upper India in pre-historic times. Again, Hutton has not much to say about the religion and culture of the Pamirian Alpines, but he expresses the opinion, following his argument of the introduction of patrilinealism, that their religion so deeply influenced the prevailing religion as to change its character by substituting the worship of male for female deities. It is not difficult to see what is there behind this kind of reasoning. Hutton assumes that the culture of the Pamirian Alpines, that is, brachycephalic Indo-Aryans, was fundamentally different from the Indus culture and akin to the culture of the dolichocephalic Indo-Aryans, that is, Rgvedic Aryans.

So, in accordance with the theory of Hutton (and of Marshall) the irruption of an Aryan race with a culture akin to the culture of the Rgvedic Aryans displaced the Indus Civilisation. This being the case one should not expect to find elements of the culture of these foreign invaders, who destroyed the Indus Civilisation, being borrowed by the Indus people and occurring in their culture but we shall see that elements of this 'Aryan' culture occur in the Indus Culture. According to the theories of Langdon and Dixon²³ these Indo-European speaking invaders were in the Indus Valley long before the decay of the Indus Culture. According to Peake and Fleure they were present also in Sumer and attention has been drawn to the parallelism in several respects between the Sumerian and Indus civilisations by scholars.²⁴ We are not concerned with the Sumerian affinities of the Indus Civilisations, our point is that

¹⁹ Hutton *op. cit.*, p. 456.

²⁰ *Ibid.*, p. 457.

²¹ *Ibid.*, pp. 453-54. Among borrowed features Hutton mentions fish cults, practice of dedication of girls, megalithic cults, mother-goddess cult, bull cult, fire-walking ceremonies, cult of snakes, fertility rites, etc., pp. 237, 454, 465 Note.

²² *Ibid.*, p. 457.

²³ References given above.

²⁴ Marshall *op. cit.*, pp. 95, 103-5.

the brachycephalic Indo-Aryans whose culture and language were akin to those of the R̥gvedic Indo-Aryans were present in the Indus Valley when the Indus Civilisation flourished. At what stage of the development of this civilisation their immigration took place it is difficult to determine but there is, we believe, sufficient reason to think that it took place early enough to allow them to influence deeply the character of the Indus Culture.

We have discussed in detail the grounds for this belief elsewhere²⁵ and we would only refer briefly to the subject here.

Taking it for granted that ethnic elements in the composition of the population of the Indus Valley were, besides the Proto-Australoid and Mongolian, represented mainly by the dolicho-cephalic Mediterraneans, "hypsicephalic" Armenoids and brachycephalic Alpines from the Pamirs, what are the principles on which the share of contributions to the development of the Indus Culture may be divided? Reference has been made to the view that the Pamirian Alpines were the last to come to the Indus Valley among these three racial types and to the view of Hutton who would transplant the whole of the Mesopotamian Culture to the Indus Valley. Without going into the controversy regarding the identity of the Sumerians and their relations to the Indus people it may be said that if the views stated above are accepted one might expect to find the most striking elements of the Indus religion occurring in the Mesopotamian religion; considering that nearly all the elements of the Indus religion have survived one might expect to find them surviving among peoples regarded as representatives of the earlier races, that is, the Mediterraneans and Armenoids; and lastly, considering the long ages that separated the Indus culture and the Vedic culture, dispersal of the Medito-Armenoids to the south following the Pamirian irruption without leaving any trace of their settlements in the whole of Upper India (except the pocket of the Dravidian-speaking Brahuis in Baluchistan) and later dispersal of the Pamirian Alpines to the east and west following the appearance of the Vedic Aryans, one should not expect elements of the Indus religion occurring in the Vedic religion unless it is definitely proved that there is something wrong in the theories regarding dispersal of different races from north-western India into the interior that have been advanced. But even if it is proved it would not help much in explaining the presence of elements of the Indus religion in the Vedic religion. A clear solution of the problem, a solution which follows from the evidence produced by us would be to accept the view that the brachycephalic Indo-Aryans who preceded the R̥gvedic Aryans and were akin to them in culture were largely responsible for the development of the Indus religion and the elements in the Vedic religion, which appear to be borrowed from the Indus religion, were contributed by them.

In regard to the first point the figures in the well-known *yogi* posture may be referred to (Marshall M.I.C., Vol. I, Pl. XII, No. 17;—a carved seal brought to light by Mackay; three seals, Mackay's Further Excavations at Mohenjodaro, Vol. II, Pl. LXXXVII, Figs. 222, 235; Pl. XCIV, Fig. 20; two Mohenjodaro seals, M.I.C., Vol. III, Pl. CXVI, Fig. 29; Pl. CXVIII, Fig. 11, etc.). Chanda writes, "This posture is not met within in the figure sculptures whether pre-historic or historic, of any people outside India, but it is very conspicuous in the images worshipped by all Indian sects."²⁶ It is to be noted that the underlying idea of this posture which may be interpreted as a mark of divinity is *dhyana-yoga*. *Dhyana-yoga* is an important idea in later Vedic literature and Buddhism, but as Chanda observes, "The *dhyana-yoga* itself (as outlined in the Pali canons) includes primitive elements that take us back to an earlier stage of culture than the one represented by Upanishadism and early Buddhism."²⁷ It may be noted that the idea in the aspect in which it appears in the Vedic literature with emphasis on *tapas* and power gained through it occurs

²⁵ In the monograph *From the Indus Period to the Epic Age* by the author.

²⁶ Ramaprasad Chanda, A. S. I., Memoir No. 41, p. 25.

²⁷ *Ibid.*, p. 29.

in the *Rgveda*.²⁸ Other elements of the Indus religion which occurs in the Vedic religion are the snake cult, the bull cult, the cult of the *Ficus*, etc., and the first and the third appear in the *Rgveda*.²⁹ These cults as well as the cult of the three deities conceived of as a female, the cult of the detached phallus, etc., are the common properties of the Hindus throughout India and many of these features occur in Jainism and Buddhism. As regards the terra cotta female figurines found in the Indus Valley and Baluchistan and interpreted as representations of mother-goddesses, the author's view is that the interpretation is unacceptable and that the figurines are votive offerings or toys.³⁰ Reference may also be made to the use of sacred symbols, e.g., lotus, swastika, wheel, disc, trident, etc., all solar symbols which occur in the Indus religions and are the common properties of the Hindus, Buddhists and Jains. Of the above the use of lotus and wheel or disc as solar symbols occurs in the Vedic religion.³¹ Attention may now be drawn to the most striking parallelism which several elements of the Indus religion, as also their peculiar mode of representation in art, show to the Eastern religions, namely Buddhism and Jainism, more particularly to Buddhism. The Indus representations of male deities in yogic posture, the throne or pedestal on which they are seated, animal *vāhanas*, etc., recall the early Buddha or Jaina images in meditative attitude. The mode of representing the Fig tree as an object of worship in the Indus religion is similar to the same in the Buddhist religious art.^{31a} The association of animals with tree worship recalls Buddhist tradition.³² The representation of the snake as a votary of the deity in yogic posture³³ strongly recalls certain representations of the Buddha in the Buddhist art. The therianthropic beasts³⁴ recall the Buddhist religious art. The obelisk, swastika, wheel, lotus, trisula, many representations of which occur in the Indus art, are very prominent in the Buddhist and Jaina religious art.

Without going into details further attention may now be drawn to the important point that emerges from the above; that the Pamirian Alpines or brachycephalic Indo-Aryans speaking an Indo-European language had the principal share in the development of the Indus religion is adequately explained by the fact that most of the important elements of this religion appear even with their characteristic mode of representation in Buddhism and Jainism which originated in eastern India outside the Midlandic ring where the earlier non-Vedic Indo-Aryans are admitted by scholars to have migrated in pre-historic times, and spread thence to north, south and west. Again, the fact that some of these elements appear deeply embedded in the Vedic tradition can only be explained, as we have already observed, by assuming that the *Rgvedic* Indo-Aryans who followed them borrowed these elements from their predecessors, who were akin to them in speech and culture and not from the Medito-Armenoids who had disappeared from northern India or become so submerged in the local population as to lose all traces of their language and culture.³⁵ In this connection, it is important to remember that South India proper where the Medito-Armenoids are held to have retired following the irruption of the Pamirian Alpines appears in the records of North India not earlier

²⁸ *Rgveda*, X. 136.

²⁹ *Ibid.*, X. 97. 5 : X 189.

³⁰ The author's reasons are explained in Part I of his forthcoming work *The Great Mother and Mother Cults in India*.

³¹ A. B. Keith, *Religion and Philosophy of the Vedas*, Vol. 31, p. 67, *Satapatha Brahmana* VII. 4. 1. 10.

^{31a} Marshall, *op. cit.*, p. 65, Pl. XII-16, 20, 21, etc.

³³ Marshall, *op. cit.*, Vol. III, Pl. SXVI-29; CXVIII-11.

³⁴ J. N. Banerjee, *Development of Hindu Iconography*, pp. 178, 179. Marshall, *op. cit.*, p. 76.

³⁵ The Mediterraneans in the Indus Valley have been held to be Dravidian speaking. Cf. Hutton, *op. cit.*, p. 455. Cf. "Every thing induces us to hold that the Dravidians have been really a small number of invaders, who have introduced their language, and even that not everywhere, since in the Munda-Kol zone more ancient languages have flourished. It is logical that if the languages have remained inspite of the Dravidians, those who speak them should also have been little contaminated."—V. Giuffrida-Ruggeri, *First Outlines of a Systematic Anthropology of Asia*, p. 58.

³² *Ibid.*, p. 64.

than the 4th century B. C.,³⁶ when Buddhism, Jainism and Epic religion had been long evolved. Finally, it may be pointed out that the existing theories regarding the dispersal of the pre-Vedic Indo-Aryans from the Indus Valley and their settlement in countries forming a ring round the Midland, on the basis of anthropomorphic data and theories regarding the distribution of the Outer band and Midlandic dialects derived from Sanskrit, as explained by Hoernle and Grierson,³⁷ substantially agree with the conclusions reached by us regarding the share of the Pamirian Alpines in the development of the Indus Culture.

³⁶ Asoka's Edicts of rock inscriptions (257-232 B. C.). In the 2nd and 13th Edicts Cholas, Pandyas, Keralaputra, Andhras, etc., mentioned.—R. G. Bhandarkar, *History of the Dakhan*, p. 143. Katyayana (1st half of the 4th century B. C.) knows Chola. Pandya, etc., *ibid.*, pp. 129, 140. The Aryans had no knowledge of southern India up to the time of Panini, *ibid.*, p. 141. Pāṇjali shows intimate knowledge of the south.

³⁷ See Grierson, *Indian Empire*, Vol. I, pp. 357ff.

Miscellany

BENOY KUMAR SARKAR

WHAT IS DEMOBILIZATION ?

Post-war economic planning is not a planning for the establishment of an economic paradise, as millions have been taught to believe in India and the rest of the world. It is essentially the planning of demobilization. Mobilization or war-effort has implied the inflation of employment, inflation of production, inflation of transportation, inflation of wages, inflation of prices, inflation of currencies. War economy is the economy of boom in industry. It registers nothing but the industrialization curve at its peak. Demobilization or declaration of the war-end on the other hand can but spell the exact opposite, namely deflation. It is to involve disemployment, unemployment, under-employment or retrenchment. It is, besides, to be tantamount to deflation of production closing down of workshops and factories, lowering of wages and prices, and last but not least, monetary deflation.

In all these instances, deflation, retrenchment, closing down or lowering has to be taken in a relative sense. In other words, employment, production and transportation are not to cease altogether but to be cut down in very large dimensions especially in certain fields. Employment is likewise not to be called totally out of existence but reduced to exceedingly short proportions. Wages will tend to be lower in rates as well as earnings. Prices also will go down considerably,—not an undesirable thing for the householders. And finally, the money market or finance market will look tight and pessimistic rather than entirely impoverished or famine stricken. The flow of currency will lose in rapidity and smoothness as well as volume.

FAILURES AND UNEMPLOYMENT

The picture is not by any means reassuring. But this is the A. B. C. of demobilization. Post-war economic policy is, strictly speaking, the bunch of measures calculated to combat the evils and hardships naturally associated with demobilization. The evils are business failures, bankruptcies, unemployment, famine, disease and what not. If war-economy involves boom and prosperity in business of all (especially non-civilian) types, post-war, i.e., demobilization economy can but automatically entail depression along the entire front of business activities. From this standpoint war-economy or inflation-economy is not normal business-economy. It creates industries, employments, markets and other economic situations for which the peace-world normally has no demand. The abnormal situations created by the war-economy are the legacies against which the post-war planners are required to carry on economic war.

One of the strategies in the post-war planning of economic wars against depression caused by demobilization and deflation is the diversion of some of the war industries to peaceful fields. The change of business directions, involved in the partial conversion of war-economy into peace-economy, furnishes a silver lining in this gloomy cloud. The mechanical and chemical inventions as well as scientific discoveries of the war period bid fair to be translated into the permanent realities of the post-war economic pattern. The role of these inventions and discoveries is bound to loom large in the economics of demobilization.

NEW TECHNOCRATIC AND INDUSTRIAL REVOLUTION

So far as economic India is concerned, the most pertinent questions are : Where are Indian inventions and Indian discoveries ? How many mechanical, electrical, chemical and other patents of substantial importance have been taken out by Indian engineers, businessmen and industrial concerns since September, 1939 ? Allied questions, therefore, are as follows : How many and which of the war-industries functioning within Indian boundaries are in Indian hands ? Where are they located ? What percentage of these war-industries is utilising the latest inventions and discoveries ? And how many of them are going to be kept up in order to cater to the consumption as well as production needs of the Indian people in post-war years ? Perhaps the statistical data as well as regional and organizational details about the contemporary war-industrialization are war secrets.

In regard to such questions there is no vagueness about the answers so far as England and the U. S. A. are concerned. A new technocratic and industrial revolution has been going on in British and American economies. Anglo-American inventions and discoveries are plentiful as blackberries. And the workshops and factories which utilize them in the U. K. and the U. S. A. are in the hands of the natives of those countries. Nor is this all. Both British and American industrial concerns are already armed *cap-a-pie* to conquer the markets of the backward and laggard regions with their products as soon as demobilization starts. India like China is one of these backwards and laggards waiting to be dumped upon by these forwards and go-aheads.

INDIA'S TWO ECONOMIC WARS

Economic India during the period of demobilization will therefore have two serious wars to fight. First, there is the war which every country has to fight against unemployment, retrenchment, failures, bankruptcies, famine, disease, malnutrition, premature death, etc. in the years of post-war depression. The second war is the war of self-preservation against the goods—both consumption goods and capital goods—with which the new technocracy and the new industrial revolution of Anglo American business concerns are up to flood the Indian towns and villages.

Indian industries capable of manufacturing capital or production goods (machineries, tools and implements, heavy chemicals, etc.) are hardly to be listed in the inventory of organized business under Indian management. Anglo-American capital goods are expecting therefore a plain sailing on the Indian sub-continent. As for the elementary and primitive consumption goods manufactured by our Swadeshi houses during the war time, they have but to be forearmed or at any rate forewarned against a veritable catastrophe.

NEW WAR-PREPAREDNESS FOR INDIA

This is no time for glib talks about post-war paradise in India such as have become commonplace among war-profiteers and war-politicians. Nor do the present prospects furnish an occasion for unthinking optimism among Indian bankers and industrialists. Neither the sterling balance stored somewhere in the warehouses of England nor the accumulating capital-reserve-deposits within the coffer of banks in India can be depended upon as solid enough. Shrewd businessmen cannot afford to cultivate blindness to the fundamental realities of demobilization.

The husbanding of resources in every form and every line should appear to be the first item in the new war-preparedness of India for her agriculture, manufacture and commerce. The second item,—and this as important as the first—is the investment of resources in the training of personnel of all grades and all denominations. The establishment of institutions for experiments, investigations and researches, as well as the trying out of new machines, tools, implements, methods and processes should naturally be a third item of supreme value in the remaking of India's education and business activity.

Round the World

Syrian Independence—

An acute crisis has developed in the Lebanon and in Syria as a result of De Gaullian sabre-rattling. The French—themselves terrible sufferers in this war—have absolutely learned nothing where their mandates and colonies are concerned. Syria and the Lebanon, which were granted a paper-independence by De Gaulle in a sentimental moment of self-forgetfulness, are rapidly being retransformed into mandates with the landing of fresh French troops. But the Syrians and the Lebanese themselves are conscious of a new strength. Right if not might is on their side. Their memories of an Arab Renaissance in the early 19th century illumined by the splendid sacrifices and patriotic writings of Ibrahim Yazeji and Butrus Bustani have created for them a spiritual and physical standpoint from which there can be no retreat. The Arab World is on the march again, undeterred by Gallic hypocrisy or Gallic threats.

The landing of French troops betokens the desire of the French to restore the old *status quo* in Syria—that which with few modifications they have always upheld since the Crusades of the Middle Ages. The French press forward the absurd claim that they have a 'historic and civilising mission' (*Mission Historique et Civilisatrice*) on the grounds that the majority of the Crusaders or Crusading adventurers who carved out for themselves principalities in Lebanon and Syria and created the Latin States in the Levant were Frenchmen. But the world has progressed far from those days when impetuous cadet members of the noble families of France could utilise the Near East as a fruitful field for their filibustering activities. Western Asia has arisen again to vindicate its time-honoured rights. The speciousness of the Crusaders' song '*partant pour le Syrie*' (departing for Syria) stands self-exposed in the utterances of De Gaulle. The methods of Generals Gouraud, Weygand and Huntziger have become outworn. The Arabs are a virile people and have no intention of handing over their patrimony of which they are justly proud to imperialist foreigners. All Arab States have expressed their staunch support of the Lebanon and Syria in these critical days. The heraldic devices of the ephemeral French Levantine principalities of the 12th century A. D. can hardly camouflage a piece of modern brigandage. The independence, culture and self-respect of Lebanon and Syria stand menaced, and only cohesion in the Arab World can modify French demands.

Genesis of the Colonial Mentality—

Between 1881 and 1885 was a period of dynamic national imperialism in Europe. Clichés were manufactured by those seeking overseas possessions. Trade and capital must follow the flag. The "superior" nations must "civilize" the "inferior" races. Industrial nations must acquire markets. Navies and merchant marines must have coaling stations. And any nation as great as France which refused to carry her flag to distant ports would sink to the level of a third rate power.

It was a period of feverish interest of all the powers in colonial development. In 1882 the "Colonial School" was founded in Berlin. In 1882 also M. Leroy-Beaulieu published a new edition of his standard book on colonies, reiterating the warning that France would decline to the status of a Greece or a Rumania if a great African empire were not established. French Archaeologists and Antiquarians like Baron Rey, Count de Mas Latrie, Baron de Vogüé travelled all over Syria and the Lebanon, carrying out researches on Crusading History and Syrian ecclesiastical architecture. Thanks to their efforts, antiquarian societies with a definite political bias were founded—such as the "Société de L'Orient Latin." Reviews were published embodying the results of researches on the Crusading History of Syria. Prominent among these quasi-political journals were the *Revue de l'Orient Latin* and the *Revue de l'Orient Chrétien*. The French thus became proud of their Crusading past.

Professor John Seeley—Professor of Modern History at Cambridge University—published his famous lectures on the *Expansion of England* in 1883. The Tories founded their "Primrose League" for the encouragement of imperialism and in Berlin appeared its counterpart the "Society for German Colonisation." Besides propagandist contributions, scholarly contributions in the field of imperialism included Froude's "*Oceana*" (1885) and Rambaud's "*La France Coloniale*" (1886). Thus the foundations of later political theories or later excuses which lay and still lies behind the colonial mentality were made secure and firmly established.

The European Conflict—

The European War has ended—not with a bang but with a whimper. It has come to an abrupt close; but although the actual physical conflict has ended there, the war is still going on in Europe on a juridical and diplomatic plane sowing the seeds of future conflicts. As after 1918 the war resolved itself into several scattered conflicts between 1918-1923, such as in Asia Minor between the Turkish nationalists and the forces of the Allied Occupation, between the Turks and the Greeks in the Smyrna Region, between the Russian Whites under Denikin, Wrangel and Kolchak aided by the victorious Allies and the Bolsheviks, between the Arab Nationalists under the Emir Feisal and the French (Battle of Wady Souq Barada), so likewise in this present war, although the major operations have terminated, trouble still remains. For instance, the most typical example is the conflict between France and the Levant States. Those who have been the victors will not easily part with power. In such a lurid setting, the San Francisco Conference is at the best only a farce.

Kings, Oil and Water—

Under this caption the *New Statesman and Nation* (March 10, 1945 Issue) has an interesting article on foreign economic interests in the Near East. The article in our opinion, however, has been written with the tongue in the cheek. The Foreign Ministers of all the Arab States had met and signed the constitution of a permanent league that unites them all. This is a very encouraging sign, surely,—but the article in question at once starts underlining, albeit in a professedly innocent manner, the 'feuds and jealousies' which divide the Arab States. To quote the smug words of the article "It will be claimed for the new League that it establishes the independence of these States, which will be stronger as a single block than they were as rival units. If the feuds and jealousies that divided their dynasties are really at an end (1), this is in a measure true." *Sancta simplicitas!* For us in India this sort of disingenuous argument is nothing new—it has, in fact, too familiar a ring in our ears. Then the article asks how these states may become independent,

since "the most advanced of them has taken only the first rudimentary steps in industrial development: none of them has or can create a heavy industry: none of them could make a tank or an airplane." Very good, but who has been really responsible for all this? It is a notorious fact that when the Syrians wanted to start some industries, the French saw to it that this wish was quickly suppressed. It is simply unctuous, therefore, to talk in this vein. The article concludes by suggesting that economic development—the eradication of poverty, irrigation development, betterment of crops, soil conservation, etc., are more necessary for the Arab States than any political independence. It is the same old story with which we are only too familiar in India. But how can states really develop themselves and better themselves unless they have achieved self-respect and self-reliance, unless they can feel that their frontiers will be respected, that they will have a voice in foreign affairs and that they will be free from interference of any sort in their internal administration? Economic independence cannot be had without political independence and *vice versa*.

The Arab States need not listen to the blandishments of the Europeans. They can solve their problems well and truly by following the example of their neighbour—Turkey.

S. K. C.

Reviews and Notices of Books

George Can Do It.—By G. A. West, author of *The World That Works*. Published by Messrs. Thacker & Co., Ltd., Bombay. Twelve illustrations. Pp. 20. Price As. 12.

In this pamphlet, the author tells British soldiers now in India many among whom have grown tired of soldiering and are longing to return home, in simple, forcible and often picturesque language and in a most convincing way, how they can prevent the repetition of the present war with tragic consequences to the next generation. To George, the common man of England, it is pointed out that in view of the failure in this direction in the past of politicians and statesmen, it is up to him to win the peace, a much more important thing than winning the present war for, after it, the same old problems will demand insistent solution.

The method recommended is simplicity itself wherein lies its beauty and its certainty. In fact it is so obvious and so simple as to appear to most of us, sophisticated people, as quite unlikely to yield the marvellous results claimed for it. It is nothing but team-work. In the language of the author, "If he (the soldier) puts his unit before number one now, he'll put his Union before himself, and his country before his Union after the war," and, if it may be added, the world before his country. And then the point is made that the real conflict in the sphere of industry is "not between Management and Labour but between the constructive forces in both against the destructive forces in both that divide and destroy," a principle applicable with equal force in every sphere of life. The answer to the question as regards the impelling motives ordinarily behind soldiers' activities is given as follows, "Your thirst? Your girl friend? Your money? Rockets from higher up? The extra stripe? That extra pip?"

These, it is contended, should not be the springs of action. The reader is told, "When you take time to be quiet and listen (to God), thoughts, come. What sort of thoughts? Directions how to put things straight. Home truths about yourself... Make a note of the thoughts you get. Test them. Are they honest? Unselfish? Then set them to work. As you act on them you will begin to change. . . . You've got to work hard, think straight, live clean. First lick the enemy inside yourself."

And so from change of the individual, the good work proceeds to change of the unit, and the circle widens gradually so as to include the regiment, the brigade, the army, the nation, and then the world for nowhere can the group, large or small, be better than the individuals comprising it. Admitting for the sake of argument that this may take time, let us not forget that the eradication of a dangerous disease by scientific treatment often takes longer than rule-of-thumb methods which rarely go to their roots.

The author concludes this short but very significant pamphlet with the statement that "We need a world truth that unites everybody; class and class, party and party, boss and worker, nation and nation."

And so this son of England who was bombardier in the last war and who is the Bishop of Rangoon today has, in his own way, arrived at the same truth as our great national leader, that what is required is a fundamental change of heart and he has shown in this book how it can be brought about, of course gradually, for human nature is weak and there must be many a set-back as we try to climb the heights.

"Men must be governed by God or they will be ruled by tyrants," the most tyrannical among them being our evil passions, indulgence in which paves the way to all our miseries.

In conclusion, it has to be stated that what has been said to the common man of England now soldiering in India is applicable to every Indian for, everywhere, the enemies against whom we have to wage a continuous and vigilant war is within us and if we are courageous and sincere

enough to adopt the technique suggested, most of our troubles, social, economic and political, would vanish like a dream.

The Gandhian Plan of Economic Development for India.—By Shrinan Narayan Agarwal, Principal, Sakseria College of Commerce, Wardha, C.P. Foreword by Mahatma Gandhi. Published by Padma Publications, Ltd., Bombay. Pp. 115. Price Rs. 2-8-0.

One is tempted, though perhaps wrongly, to infer that Principal Agarwal's book and specially the second part of it has been called forth by the challenge implied in the publication of what are known as the Bombay and the Peoples' Plans. The one fact common to all these plans whether coming from Indian capitalists and industrialists, leaders of the masses or from one who is known to have sacrificed "a prosperous, perhaps even brilliant career" for the service of the Motherland under the leadership of Mahatma Gandhi, is that every one of them regards political independence as a pre-requisite to the implementing of the scheme put forward, indirect proof of the existence of the belief, almost universally held, though not always overtly expressed by Indians, that the real reason for the presence of Britain in India is the urge to exploit our man power, material resources and the desire to monopolise the Indian market as an outlet for her manufactures. Equally significant is the implication that the economic progress of India has, consciously or otherwise, not been encouraged by the British administration as it would put India in such a position that she could no longer be exploited for the benefit of Britons.

In a sense the book has the blessing of Mahatma Gandhi who, in his foreword while stating that he has not studied it with the attention and care it deserves, admits that he has not been "misrepresented in any place."

The author begins by laying down the principle that planning in India should be "based on the indigenous culture and civilisation of the nation and should be in the nature of an organic growth; it should also promote the welfare and happiness of the whole nation, and not merely of a small selected class or group," that it "should not result in excessive regimentation of the masses by divesting them of their legitimate liberty in social, economic and political life" and, lastly, that it should enable every citizen "to earn his or her livelihood by just and honourable means," something quite different from giving them doles and unemployment relief.

In explaining the superiority of the Gandhian to the other plans hitherto implemented in the West, Principal Agarwal draws the attention of his readers to its fundamental principles. These, in his view, consist in its simplicity, its adherence to non-violence, and the importance it attaches to the sanctity of labour and human values. It is on these foundations that Gandhiji has built up his ideal economy of decentralised cottage industrialism and self-sufficient village communities. Incidentally, the evils of large-scale production with the help of machinery are stressed though, at the same time, it is proved by quotations from the writings of Mahatma Gandhi that he is not against scientific improvement or against all machinery or improvement in it. The point is also made that India, in spite of successive waves of invasion, has managed to survive only because of her system of self-sufficient and self-governing village communities. The correctness of these views is proved by facts adduced from what is seen in both eastern and western countries. This concludes the first part of the work devoted to the analysis and exposition of the fundamental principles behind Gandhian economic ideas and may be regarded as its most important portion.

The second part opens with a short account of our lack of adequate food, clothing, our small *per capita* income, our woeful public health, illiteracy, etc., and, in every instance, Principal Agarwal has suggestions to make for their removal, all in strict accordance with the principles explained previously. Towards the very end of the book, he presents a budget to his readers showing, of course approximately, the total expenditure, capital and recurring, which will have to be incurred for implementing the plan. And he has his own suggestions as to how to secure these finances and they are not after all so very nebulous in character as they might appear to some at first glance.

Two things stand out here—the first being the distrust of British *bona fides* which has unfortunately become universal and for which Indians maintain British statesmen are responsible. Whereas in other plans, some reliance is placed on our sterling balances to meet at least partly the expenses connected with their implementing, the author referring to them says, "We cannot rely on the accumulated Sterling Balances because even if Britain frees India from her political stranglehold, she will not have the good grace to release the Balances in a manner which will be useful to our country for economic progress."

As regards loans from foreign countries, remembering the experience of backward eastern countries which borrowed from capitalistic countries of the west and then were gradually deprived of their economic and political independence under various pretexts, Principal Agarwal is against having recourse to this agency until all our internal resources have been fully exploited.

After a careful study, the impression left is that here we have, specially in the first part of the book, a plan in accordance with our old traditions and the mentality of the very large number of people who would like to adhere to them with such modifications as are absolutely essential under modern conditions. If it could be given effect to, the plan would undoubtedly benefit the masses always provided that they are not led away by the glamour of civilised life as seen today. It is understood that certain criticisms have been urged against the detailed scheme adumbrated by the author in the second part of the book. These, if well-founded, and this requires further and closer detailed study, can be easily met by necessary adjustments. They, however, cannot be held to detract from the value of the plan as a clear pointer to the fact that it is possible to frame a scheme for India which, different in outlook from what we see elsewhere in the world, is equally calculated to add to the happiness of millions of human beings.

Principal Agarwal is to be congratulated for his lucid, reasoned and brilliant exposition of the Gandhian Plan.

Education, Politics and War.—By Sir S. Radhakrishnan. Published by the International Book Service, Poona 4. Pp. 208. Price Rs. 5.

The book consists of about a couple of dozen of either complete pieces of writings or, more often, of extracts from convocation and similar other addresses delivered by this eminent son of India, the title being taken from the one delivered before the University of Patna. These cover nearly all the more important of his public utterances during the period July, 1938 to April, 1944. They are all characterised by idealism, and a keen appreciation of our insistent educational, social and political problems. The solutions offered are in full consonance with the dictates of culture, humanism, and the spirit of religion. It is not easy to pick out any of them for individual comment but it can be said with justice that they are remarkable for their wisdom, the finest flower of a conscious withdrawal from the bustle of our daily sordid life, and for a profoundly meditative spirit.

H. C. MOOKERJEE

India—Retrospect and Prospect.—By Dr. Papatlal A. Bhooparkar, M.B.B.S., M.L.A. (Sind.). Published by Padma Publications, Ltd., Fort, Bombay. Pp. 47. Price As. 8.

In the first of the three sections into which the book is divided, Dr. Bhooparkar gives facts relating to our inadequate supplies of food, clothing, housing, etc., and quotations of recognised authorities in support of his views. In the second section, he makes his suggestions as regards the steps to be taken to improve the position while in the third and last section after meeting the argument that our economic miseries are due to too rapid increase in our numbers, he states in no uncertain terms that state ownership of the means of production including land is the only solution of our difficulties. For its size, the book is instructive, and conveys information in a telling manner.

Mahatma Gandhi's Confessions.—By M. S. Kohli, M.A. Foreword by Prof. Niranjan Singh, Sikh National College, Lahore. Published by Associated Publications. Post Box 54, Lahore. Pp. 116.

In the first part of the Introduction contributed by the author, emphasis is laid on the position occupied by Mahatma Gandhi as a spiritual reformer and the spiritual benefit he derived by overcoming the temptations by which he was confronted from time to time. In the second part, reference is made to the classic confessions of St. Augustine, Montaigne, Rousseau, and Gandhi's "Experiments with Truth" and the first and last are given higher places than the second and third as the writers have the rare courage of confessing their shortcomings, feeling repentant for them and asking forgiveness from God.

The body of the book consisting of extracts from Mahatma Gandhi's writings falls into two divisions. In the first fifty pages or so, we have his own account of his various little sins, the temptations which he overcame, etc. The second paragraph deals with such subjects as Gandhiji's religious ideals, *ahimsa*, untouchability marriage and widow remarriage, birth control, brahmacharya, etc.

The collection is a representative one and presents in handy form the pronouncements of Mahatma Gandhi on most matters which possess interest for the modern man.

For Every Thinking Indian.—By D. F. Karaka. Published by Messrs. Thacker & Co., Ltd., Bombay. Pp. 28. Price Re. 1.

Originally contributed to the "Bombay Chronicle" as a series of four articles, when they attracted notice in all quarters, they have been brought together and published by the author at the request of his friends. Written in the brilliant style and the attractive manner characteristic of this writer, the book traces the technique adopted by Mr. Jinnah during his talks with Mahatma Gandhi, the blunders of the Congress, and the clever way in which they were utilised by the former. In the last few pages, Mr. Karaka has analysed the weakness of the Congress and explained why it is gradually ceasing to represent India as a whole.

M. B. B.

The Position of Women.—By Mrs. Lakshmi N. Menon, M.A., L.T. (Madras), T.D. (London), LL.B. (Lucknow). Oxford Pamphlet on Indian Affairs, No. 2. Published by the Oxford University Press. Pp. 32. Price As. 6 only.

The author of this short and informative pamphlet has given a bird's-eye-view of the position of Indian women in respect of much vital matters as their health, expectation of life, maternal mortality, education from the primary to the University stage, the work they do in agriculture, mines and industries, in business, professions, art, literature, and in public life. The disabilities suffered in such matters as marriage and divorce, inheritance of property, franchise, etc., are also dealt with. It concludes with a brief and yet full account of the various organisations for their uplift and the view is expressed that "the future is not without its hopes."

Winning the Peace.—By F. L. Brayne, C.S.I., C.I.E., M.C., I.C.S. (Retd.). Oxford Pamphlet on Indian Affairs, No. 25. Pp. 32. Price As. 6.

Mr. Brayne of Gurgaon fame and the author of the well-known and valuable Socrates books on Indian rural life has, in this very timely book, offered practical suggestions to harness the demobilised soldier for the betterment of India. He will return home with money in his pocket with new knowledge about housing and sanitation and accustomed to a very much higher standard of living than what obtains in the most prosperous of villages. His services if utilised in the right way would undoubtedly be very useful in the work that lies ahead of us. The author tells us how

this can be done and that in such a convincing manner that as one lays down the pamphlet he feels that here we have a satisfactory solution of most of our difficulties.

The Meaning of Dominion Status.—By S. M. Bose, M.A., I.L.B. (Cantab.), Barrister-at-Law. Oxford Pamphlet on Indian Affairs, No. 24. Pp. 32. Price As. 6.

The author, a well-known public man, politician, and lawyer, has, in this short and well-written pamphlet, said everything worth-knowing about the characteristics, the position and the powers of the Self-Governing Dominions and the different stages in their evolution from colonies into equal partners in the British Commonwealth of Nations. He shows how British India has gradually made such progress that it can attain Dominion Status within the framework of the Government of India Act, 1935, "without formal amendment, by convention." In the concluding pages, he draws our attention to the unwisdom of isolationism and nationalism and emphasises the necessity of India's becoming a member of an international society.

PEREGRINE PICKLE

Ourselfes

SIR ASUTOSH DAY

The Twenty-First Death Anniversary of Sir Asutosh Mookerjee

The ceremonies commemorating the 21st death anniversary of Sir Asutosh Mookerjee took place on Friday, the 25th of May, 1945. In the morning a dignified and simple memorial service was held at the foot of the statue of Sir Asutosh—at the junction of Bentinck Street and Chittaranjan Avenue. Lt.-Col. Sir Hassan Suhrawardy presided over this function. Sir Hassan paid fitting tribute to the memory of the Great Departed. He said that on an occasion like this a person who had the privilege of serving his apprenticeship under Sir Asutosh was overwhelmed with feelings of a diverse nature. Twenty-one years had elapsed since he was taken away, but year after year they met to honour his memory with respect and deep feelings. Sir Asutosh was a towering personality and a versatile genius in the truest sense of the term. He was an inspiration to all those who came in contact with him and to all those who would follow. He was a great example for all of them. Continuing the speaker said that there would be many Vice-Chancellors, many jurists, educationists and social reformers, but no one would be able to surpass him. Sir Asutosh had always been anxious to throw the light of education into every nook and corner of the country.

In the evening of the 25th May, a large gathering assembled near the bust of Sir Asutosh in front of the Darbhanga Hall. Dr. Meghnad Saha presided. In his address Dr. Saha recalled the historic fight that Sir Asutosh had fought with the authorities in building up the University of Calcutta. Before Sir Asutosh's régime the University was a purely examining and affiliating body with only the Senate Hall and a few officers. To-day the University was the centre of the most diverse and varied—nay more, of complex activities. This was all the work of Sir Asutosh. The Post-Graduate Departments,—especially the Science College—would always be lasting memorials to his wisdom and foresight. Sir Asutosh was a great fighter and when the future of our country was going to be rebuilt on a new basis more men of the type of Sir Asutosh would be necessary to keep intact the great heritage which he had left for us.

MM. Sree Kalipada Tarkacharyya offered *Mangalacharanam* and read out a Sanskrit verse composed for the occasion. The meeting terminated after 'Lilakirtan' beautifully sung by S. Bijoy Mallick and his party.

Those of us who see the racial decadence and degeneracy of our country in these perverse times feel a nostalgia for the past in which personalities of a better and more virile generation like Sir Asutosh, Sir Surendranath, Chittaranjan, Tilak and Gokhale strove for the uplift of our country; but the feeling for the past will cease to be merely nostalgic only if we try to continue the work of these noble personalities.

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READERSHIP LECTURES BY THE CHIEF PLANNING OFFICER OF THE TENNESSEE VALLEY

Mr. W. L. Voorduin, Chief Planning Officer of the Tennessee Valley Authority and at present a member of the Central Power Commission of the Government of India, has been invited to deliver 6 Readership Lectures in the Calcutta University on the following subjects :—

(1) The Hydrological Planning of the Tennessee Valley. The multipurpose development of the Valley under (2) Flood Prevention; (3) Navigation; (4) Power Generation; (5) Soil Conservation; (6) The Applicability of the Tennessee Valley methods to Indian Rivers.

Mr. Voorduin has been appointed a Special University Reader for the purpose.

DELEGATES OF THE CALCUTTA UNIVERSITY TO THE 220TH JUBILEE CELEBRATIONS OF THE U.S.S.R. ACADEMY OF SCIENCES

The U.S.S.R. Academy of Sciences have invited the University of Calcutta to send delegates to take part in its 220th Jubilee Celebrations to be held in Moscow and Leningrad on June 15-28.

The Syndicate resolved that the good wishes of the University of Calcutta on the occasion be conveyed to the President of the Academy of Sciences of U.S.S.R. Dr. Syamaprasad Mukherjee has been appointed a Delegate of the University and may be expected to leave soon for Moscow. Prof. Meghnad Saha, has been specially invited to attend the celebrations. We wish them both *bon voyage*.

PROF. S. P. AGHARKAR

Professor S. P. Agharkar has been invited by the Nagpur University to deliver the Rao Bahadur Shridhar Ganesh Paranjape Memorial Lectures for 1946 on "Some Topic in Botany."

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the Calcutta University Library collections :—

General Works

"Centenary Review of the Asiatic Society of Bengal from 1784 to 1883" published by the Royal Asiatic Society of Bengal.

Philosophy

"The Quest of the Overself" by Paul Brunton (London; Rider & Co. Ltd.)

Religion

"The Jaina Philosophy of Non-Absolutism" by Prof. Satkari Mukherjee (Calcutta, Bharati Jaina Parishat, 1944); "The Mother Goddess (a study regarding the origins of Hinduism) by S. K. Dikshit (Poona International Book Service).

Social Sciences

"Education, Politics and War" by Sir S. Radhakrishnan (Poona International Book Service, 1944); "Everybody's Political What's What" by Bernard Shaw; "The India of my Dreams" by G. N. Gokhale (a blue print for village reconstruction) [Karachi, 1944]; "A Treatise on Money" by Lord Keynes—2 Vols. (London, Macmillan); "India and International Currency Plans" by V. K. R. V. Rao (Delhi, S. Chand & Co., 1944); "Socialism Reconsidered" by M. R. Masani (Bombay, Padma Publications, 1944); "Great Britain, France and the German Problem, 1918-1939, a study of Anglo-French relations in the making and maintenance of the Versailles Settlement" by W. M. Jordon (London, O. U. P., 1948); "The Working Constitution in India" by S. M. Bose (India, O. U. P. 1940); "The Indian States and Indian Federation" by Sir Geoffrey de Montmorency (Cambridge University Press, 1942); "The Development of Public Services in Western Europe, 1660-1980" by Sir Ernest Barker (London, O. U. P. 1944).

Education

"The New Education Bill—what it contains, what it means, why it should be supported" by H. C. Dent (London, University Press, 1944); "The Education of a Community" by H. G. Stead (London, University Press, 1943); "The Public School Question" by F. H. Spencer (London, Isaac Pitman).

Pure Science

"A History of Hindu Chemistry from the earliest times to the middle of the 16th century A.D., 2 Vols. by the late Acharyya Sir P. C. Ray (Calcutta, Chuckervertty Chatterjee & Co., 2nd Ed.); "The Analysis of Minerals and Ores of the Rarer Elements" by W. R. Schoeller and A. R. Powell (London, Charles Griffin & Co., 1940).

Fine Arts

"Coins and Chronology of the early independent Sultans of Bengal" by Nalini Kanta Bhattacharya (Cambridge, Heffer and Sons).

Literature

"The Elizabethan World Picture" by E. M. W. Tillyard (London, Chatto & Windus, 1943); "Other Men's Flowers" by Viscount Wavell (London, Jonathan Cape, 1944); "The Metaphysics of Iqbal" by Dr. Ishrat Hasan Enver (Lahore, Sk. Muhammad Ashraf, 1944).

History, Travels, Biography

"The World that Works" by George West (Bombay, Times of India Press); "Guru Nanak" by Sir Daljit Singh—with a foreword by the Hon'ble Sir Jogendra Singh (Lahore, Unity Publishers, 1943); "Babur—Diarrist and Despot" by S. M. Edwardes (London, A. M. Philpot); "The Beginnings of Indian Historiography and other essays" by Dr. U. N. Ghoshal; "Ujjayini in Ancient India" by Dr. B. C. Law (Gwalior Government Archaeological Department, 1944); "The Latripi" by G. P. Chapman (Calcutta, Thacker, 1944); "A Short History of France" by Sir J. A. R. Marriot (London, Methuen & Co.); "The Dutch Nation—an historical study" by G. J. Renier (London, Allen & Unwin, 1944); "Peshwa Bajirao, I, and Maratha Expansion" by V. G. Dighe (Bombay, Karnatak Publishing House, 1944); "Maratha History re-examined 1295-1707" by S. R. Sharma (Bombay Karnatak Publishing House, 1944); "The Future of South-East Asia" by K. M. Panikkar.

Obituary

PROF. PANCHUGOPAL BHATTACHARJI

We record with deep sorrow the tragic death in a railway accident of Prof. Panchu Gopal Bhattacharji of Scottish Church College. Prof. Bhattacharji's loss will be keenly felt by all those who knew him. A man of simple and unassuming habits and absolutely straightforward character, he loved to do good to others without ever thinking of himself. Panchu Babu loved work—above all to work for others. The youth of to day should try to emulate his energetic and selfless life. He was a type which is rare in these times.

We offer our condolences to the bereaved family.

At the moment of going to Press we learned with great sorrow of the death of Dr. H. K. Sen, former Ghosh Professor of Applied Chemistry, University of Calcutta, and of Shah Kasimur Rahman, Lecturer, Department of Arabic and Persian, Calcutta University.

We propose to pay tributes to their memories in the next issue of this Journal.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

CHANGES IN UNIVERSITY REGULATIONS RELATING TO THE M.Sc. EXAMINATION IN ZOOLOGY

It is hereby notified for general information that the following change in Chapter XXXVII of the Calcutta University Regulations relating to the M.Sc. Examination has been sanctioned by the Government :—

1. The paragraphs under head "Zoology and Comparative Anatomy" (p. 401 of the Regulations, Ed. 1941) be replaced by the following :—

"The scope of Zoology in each paper shall be as follows :—

Theoretical

<i>1st Paper—</i>			
1st Half	... History of Zoology ; General principles of Biology, evidence and theories of evolution ; Adaptation.	40	
2nd Half	... Origin and distribution of animals in space and time	40	
<i>2nd Paper—</i>			
1st Half	... Cytology and Genetics	40	
2nd Half	... Histology and Embryology of vertebrates	40	
<i>3rd Paper—</i>			
1st Half	... The structure, bionomics, affinities, development and classification of invertebrates except Annelida, Arthropoda and Mollusca.	40	
2nd Half	... The structure, bionomics, affinities, development and classification of Annelida, Arthropoda and Mollusca.	40	
<i>4th Paper—</i>			
1st Half	... The classification of Chordata ; The structure, bionomics, affinities of Hemichordata, Urochordata, Cephalochordata and Cyclostomata.	40	
2nd Half	... Biology and comparative anatomy of vertebrates	40	
<i>5th Paper—</i>			
	... Special		
Any of the following subjects, each distributed into two halves—		40+40	
(a) Entomology.			
(b) Genetics and Animal Breeding.			
(c) Fishery.			
(d) Any other subject as may be determined by the Board of Higher Studies in Zoology from time to time.			

Each half paper shall be of two hours.

Practical

The Practical Examination shall carry 400 marks distributed as follows :—

1st day	... Dissection and microscopic preparations of the Invertebrata types	75
2nd day	... Dissection and microscopic preparations of the Chordata types	75
3rd day	... Identifications ...	60
	(Examination of laboratory note-books and other sessional preparations submitted by the candidates).	30
4th day	... Microtom technique	60
5th day	... Special :	
	(a) Dissection and identifications	60
	(b) Oral	20
	(c) Examination of laboratory and field note-books, collections and preparations submitted by the candidates.	20

Candidates must produce note-books of their laboratory work, which must be duly certified by the teachers and shall be taken into account in estimating their qualifications."

The year from which the changes will be given effect to will be notified later.

Senate House,
The 30th April, 1945.

J. CHAKRAVORTI,
Registrar.

KALYANKUMAR MUKHERJEE RESEARCH SCHOLARSHIP FOR 1945

Applications are invited from graduates of this University for the Kalyankumar Mukherjee Research Scholarship for 1945. The selected Scholar will be required to carry on research on 'Chemical and Pharmaceutical Studies of Vitex Peduncularis.'

The value of the scholarship is Rs. 70 per month and it will be tenable for one year either at the University College of Science or any Institute or Laboratory in or outside India as may be decided by the University at the time of making the award.

Detailed rules regarding the Scholarship will be found on pages 203-264 of the University Calendar for the year 1942.

Applications must be submitted in the prescribed form to the Registrar, Calcutta University, not later than the 30th June, 1945. Prescribed forms are available on application at the office of the Registrar.

Senate House,
The 15th May, 1945.

J. CHAKRAVORTI,
Registrar.

DOCTORS OF MEDICINE

The undermentioned candidates whose theses were "commended" by the Boards of Honorary Examiners and who were admitted to the examination for the M.D. degree, having passed the written, oral and clinical examinations are admitted to the Degree of Doctor of Medicine. The titles of their theses are stated against their names:—

1. Naliniranjan Konar—Study on Diphtheria.
2. Amiyabhushan Mukerji—Coronaries: Coronary Arteriosclerosis with special reference to its etiology and pathogenesis.

Senate House,
The 18th May, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

DATES OF ENGINEERING EXAMINATIONS

The next I.E., B.E. and B. Met. Examinations will be held from the undermentioned dates—

I.E. Section A, B.Met. Section A, B.E. Part I—Wednesday the 1st August, 1945.
I.E. Section B, B.Met. Section B, B.Met. Final, B.E. Part II.—Friday, the 3rd August, 1945.
Applications and fees for admission to the examinations should reach the University not later than Tuesday, the 17th July, 1945.

N.B.—A Delay fee of Rs. 5 will be charged for each application received after the last date, even if the Examination fee has been paid in time.

Senate House,
The 11th May, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Other Notices**UNIVERSITY OF MADRAS****The Ramanujam Memorial Prize, 1945**

"The Ramanujam Memorial Prize" of the value of Rs. 500 will be awarded for the best essay or thesis written on any branch of Mathematics embodying the result of the personal investigations of the author and containing clear evidence of independent and original research. The prize is open to all persons born or domiciled in India. Intending competitors should forward their essays or theses so as to reach the Registrar not later than the 1st December, 1945.

* Note.—The attention of intending competitors for the above prize is specially invited to the following rules and conditions:—

(1) All essays or theses for the above prize should be sent by registered post, addressed to the Registrar, University of Madras, University Buildings, Chepauk, Madras.

(2) The essays or theses may be printed, typewritten, lithographed or written, but not in the competitor's own hand.

(3) No essay or theses shall bear upon it the name of the competitor or anything whereby the identity of the author can be known by the persons to whom the essay or thesis may be sent for examination.

(4) Each essay or thesis for the prize shall be headed by a motto or *nom-de-plume*, selected by the candidate and shall be accompanied by a sealed cover bearing on the outside the competitor's own motto or *nom-de-plume*, and containing inside, his name, designation, and address and signed declaration that the essay or theses has been prepared solely for the purpose of competing for the prize and has not formed the basis of a work for which a prize or a degree had been previously awarded.

(5) Theses received with open letters will not be accepted.

(6) The prize will not be awarded to the same applicant on a second occasion.

(By Order)

University Buildings,
Chepauk, Madras.
The 16th January, 1945.

W. McLEAN,
Registrar.

SECRETARY, PUNJAB AND N.W.F.P. JOINT PUBLIC SERVICE COMMISSION, LAHORE

(1) Invites applications from British subjects domiciled in India and subjects of notified Punjab states and natives of tribal territories, Muslims, Sikhs and Zamindars preferred (other communities to be considered only if no Muslims and Sikhs are available), not later than 18th June, 1945, on prescribed form (obtainable free) accompanied by Treasury or M.O. receipt for Rs. 5 for the temporary (for duration of war) posts of 8 SUB ASSISTANT HEALTH OFFICERS in the Punjab Public Health Subordinate Service. Qualifications: Medical Licentiate. Pay:—Rs. 200 fixed plus T.A. Rs. 47 and dearness allowance sanctioned by Government from time to time. Age above 40 years on 18th June, 1945, except for those who have been rejected for a Commission in the I.A. M.G. No private practice allowed. Government servants not eligible. Women are eligible. Further particulars on application.

(2) Invites applications from British Indian subjects or subjects of notified Punjab states or natives of tribal territory, domiciled in India, not later than 11th June, 1945, on prescribed form (obtainable free) accompanied by treasury or M.O. receipt for Rs. 5, for two temporary (for two years) posts of COMMERCIAL ASSISTANTS to the Technical Adviser, Transport, Punjab (other things being equal, one post to go to a Muslim, and the other to a non-Muslim preferably a Sikh). Pay: Rs. 450-15-750 p.m. Qualifications:—(i) Matric. passed. (ii) At least 5 years' experience in a commercial firm or firm of Accountants as a Registered Accountant, (iii) Thorough knowledge of Company Law. Age limit:—Not exceeding 35 on 1st April, 1945, Govt. servants eligible. Further particulars on application.

(3) Invites applications from British subjects preferably domiciled in the N.W.F.P. and subjects of Dir, Swat, Chitral and Amb States and natives of N.W.F.P. Tribal Territories—Muslims preferred, on prescribed form (obtainable free) accompanied by Treasury or M.O. receipt for Rs. 5 on or before the 8th June, 1945, for two permanent posts of ASSISTANT ENGINEER, ELECTRICAL in the Electricity Department, N.W.F.P. Pay:—Rs. 200-20-600. Qualifications: Preferably a degree in Electrical Engineering of Indian or Foreign University or a certificate of Proficiency in Electrical Technology of the Indian Institute of Science, Bangalore, with training and experience preferably in Hydro-Electric Scheme. Age:—Preferably under forty years on 8th June, 1945. Government servants eligible. Further particulars on application.

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THE CALCUTTA REVIEW

JULY, 1945

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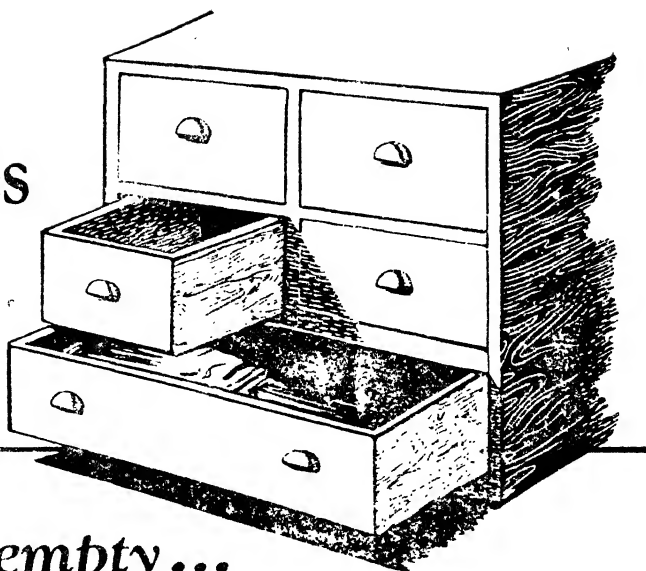
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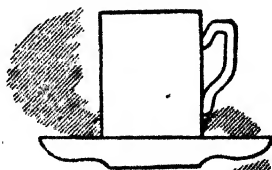
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THE CALCUTTA REVIEW

JULY, 1945

AN EPISODE OF THE BENGAL ADMINISTRATION (1867-1868)

PROFESSOR DHARAM PAL, M.A.

D. A. V. College, Lahore.

MR. GEORGE CAMPBELL'S Orissa Famine Report of 1867 brought to light many serious defects of the Bengal administrative system. Sir Stafford Northcote, the Secretary of State for India, therefore appointed a Special Committee of his Council on 16th September, 1867, to discuss certain proposals, the most important being—whether Bengal should have the government of the type of Madras and Bombay, *i.e.*, a Governor and Council?¹ The Special Committee proposed that the administration of Bengal should remain as it was, *i.e.*, under a Lieutenant Governor without a Council. "We are satisfied that the existence of a separate Government of Bengal, with an Executive and Legislative Council on the system of Madras and Bombay is incompatible with the presence of the Supreme Government in Calcutta."² Two members of the Committee—Mr. Arbuthnot and Sir Bartle Frere—however dissented from this view and advocated that the administration of Bengal should be entrusted to a Governor and Council (assisted by a Legislative Council) on a footing of equality with the Governments of the Presidencies of Madras and Bombay.³

Sir Stafford Northcote however entertained more liberal views. He wrote to Sir F. Currie, Chairman of the Special Committee—"I am myself strongly impressed with the belief that the proper organization of local or Presidency Governments is the great want of India. I think it important for the interests of the people of the Presidencies, which are likely to be better attended to, and I think it important for the sake of the Government of India, which is in danger of being overwhelmed with the constantly increasing mass of detail work consequent of its being charged with matters which might safely be left to the governments of the Presidencies. I wish to strengthen the Presidency Governments for the purpose, not of weakening, but of strengthening the Government of India. I suppose I may assume that Bengal is as well entitled to the form of Government which is best suited to it as

¹ Sir Stafford Northcote's Memorandum, 16th September, 1867; Parliamentary Papers (East Indies) House of Commons, No. 256 of 1868; page 3.

² Report of the Special Committee, pages 34-37.

³ Memorandum by Mr. Arbuthnot and Sir Bartle Frere, 15th September, 1867, page 37.

Madras and Bombay are to the forms best suited to them. It may be that the same form will not suit all three equally well. But *prima facie* it would seem that, if the constitution of the Governor-in-Council is good for Madras, and Bombay, it would be good for Bengal, and if it be good for Bengal, I think we ought not to refuse it to her for imperial reasons, unless the strength of those reasons be conclusively shown.”⁴ Sir Stafford Northcote therefore invited the opinion of the Government of India on this and other problems of the Bengal administration.⁵

These questions raised fundamental problems of the Bengal administration in particular and the Indian administration in general. Sir John Lawrence, the Viceroy of India, could have availed himself of this opportunity of exposing the defects of the Post-Mutiny Indian administration and suggesting liberal reforms. But he chose to throw the whole weight of his authority on the side of proposals which were reactionary in the extreme and which helped in retarding the political progress of India. With a sympathetic Secretary of State for India and with the majority of the members of his council prepared to support liberal reforms, a Viceroy endowed with political foresight would have taken time by the forelock and would have recommended the adoption of liberal administrative reforms. But Sir John Lawrence was too much influenced by the events of the Mutiny to ignore certain lessons which he had learnt. His unflinching faith in a strong-centralized Government of India, wielding with great effect the vast economic and military resources of India against internal and external dangers remained as unsaken as ever. Sir John Lawrence was firmly of the opinion that the Madras and Bombay administrative system would not suit Bengal.⁶ He gave the following reasons for not accepting the proposal to substitute in Bengal a Governor and Council for the Lieutenant Governor :

(i) For many parts of India, and Bengal among them, the best form of government is personal administration by a single head, without a council. Hereby are secured the momentum of improvement, the exaction of responsibility, the exercise of vigilance, in the highest degree ordinarily attainable. The Governments thus constituted have been as efficient as any ever seen in India. Even in the Governments otherwise constituted, that is, having Councils, much of the remarkable good accomplished, most of the greatest strides made have been due chiefly to the individual Governors rather than to the corporate government. The progress made by the Governments of Madras and Bombay at various times, especially under the administration of such men as Munro, Malcolm and Elphinstone, has been attributable to those eminent persons themselves.⁷

(ii) There is complete testimony to the fact that the successive Lieutenant Governors of the North-Western Provinces were able to manage better without a council than with one. “In the Punjab, though as head of the Government, I was aided by department chiefs, on whose counsel and aid I had special reliance; still I may say without any disparagement of them, that I was able to manage far better when those officers were my subordinates, than I would have done had they been my colleagues. Counsel is indeed not to be undervalued. Every Governor ought to seek advice from those competent to afford it. He naturally will do so; nay, more, he can hardly proceed without doing this. But this is a very different thing from having a council who must necessarily be consulted throughout the entire conduct of affairs: who may be in the

⁴ Northcote to Currie, 14th November, 1867, pages 38-39.

⁵ Northcote's Public Despatch, No. 10, 16 January, 1868.

⁶ Lawrence's Minute, 19th February, 1868, pages 66-68.

⁷ Lawrence's Memorandum, 20th January, 1868, pages 68-73.

habit of regarding things from a diverse point of view; and who might, if they saw fit, offer serious impediments at any stage of the proceedings.”⁸

(iii) The argument that a council serves as a check upon undue changes and alterations, though not without force, may yet be turned the other way. For, if things get into a groove, from which deviation were desirable, such deviation could perhaps be more readily accomplished by a Lieutenant Governor than by a Governor in Council. “If a council might act as a restraint upon change, it might also act as a drag upon reform.”⁹

(iv) If it were urged that the same arguments which were good for having a governor and councils in Madras and Bombay must be equally good for Bengal, then the answer is this: both Madras and Bombay have separate armies and services, whereas Bengal has not. Again, Madras and Bombay are distant from the Government of India, and are not much under its supervision; whereas Bengal is undoubtedly under the eye and under the supervision of the Government of India. Therefore it is one thing to have a Governor and Council for Madras and Bombay, and quite another thing to have such a constitution for Bengal.¹⁰

Sir William Muir (member of the Viceroy's Executive Council) too was of the opinion that a Governor or a Lieutenant Governor without a Council was the most vigorous and efficient form of local government. “If the head of the local administration be at home (as he always ought to be) in Indian experience, a council is not necessary. In all important matters, involving undetermined principles, the supreme Government itself supplies the want of a council; it is the fly-wheel which moderates and controls the movements of the local Government.”¹¹ Mr. W. N. Massey (Member of the Viceroy's Executive Council) too was of the same opinion. “The tendency of a council is rather to retard than to facilitate the transaction of business, and to relieve the head of the local Government from the responsibility which he ought to assume in performing the ordinary duties of administration.”¹²

The reasons given above are the familiar arguments of those who believe in autocratic government untrammelled by the restraints caused by the necessity of consulting councillors whose views may not necessarily coincide with those cherished by the head of the Government. Sir Bartle Frere (member of the Council of the Secretary of State for India) and the majority of the members of the Viceroy's Executive Council however had a more robust political faith—they believed that a policy of checks and balances is preferable to undiluted autocracy. The very concentration of power and swiftness with which decisions can be reached and carried into effect is a source of danger. There is no security for due reflection, no opportunity for second thoughts. An Executive Council would therefore be a healthy check on the autocracy of the Lieutenant Governor or the Governor. This point was ably explained by Sir Henry Maine, when he criticised the proposal of the Governor-General to constitute the two principal secretaries as the Councillors for Bengal.¹³ “I do not precisely understand what is meant by a Council of Secretaries. If it is a contrivance for shackling the freedom of advice by giving the Governor advisers who may be dismissed at his pleasure, or who may look to him for preferment, I think it is little to be desired. The principle on which a council should be formed seems to me sufficiently plain. It should be in a position not only to give but to obtrude advice, but it should not be allowed to compromise the policy of the Governor, or to obstruct a course of action once distinctly determined upon by him.”¹⁴

⁸ Lawrence's Memorandum.

¹¹ Muir's Minute, 25th Feb., 1868, pages 77-78.

¹² Massey's Minute, 3rd March, 1868, pages 96-98.

¹³ Lawrence's Minute, 19th Feb., 1868, pages 66-68.

¹⁴ Maine's Minute, 16th March, 1868, pages 99-100.

⁹ *Ibid.*

¹⁰ *Ibid.*

Sir Bartle Frere ably argued in favour of remodelling the Bengal Government on a footing of equality with those of Madras and Bombay. Not even the most impassioned Indian nationalist could have argued the case for the better government of Bengal with greater skill or force than did Sir Bartle Frere. He gave the following reasons:—

(i) The verdict of history is in favour of councils. "Much was done for the good government of Bengal while the early governors-general had a council which took part in its government while the administration of Bengal had undoubtedly been unfortunate since, it has been confided to the hands of a single man."¹⁵ Bengal was not properly governed—"Can we say that Bengal has anything but the shadow of an administration? Can we wonder at a breakdown like that of Orissa? Or that of the late Lieutenant Governor's two predecessors. One reported that Bengal could hardly be said to have a police, while the other stated officially that the administration of civil justice, owing to want of a sufficient number of judges, and of adequate pay, was little better than a farce."¹⁶ "On the other hand, Madras and Bombay have had a fairly good and progressive government with the aid of a council, and I believe most men, who have had experience in the government of either presidency would consider any proposal to administer either of them through the agency of an autocratic governor as simply absurd."¹⁷

(ii) It is true that the Punjab, N. W. Provinces, Oudh, C.-P., Burma proved good examples of excellent administrations without council. But the plain fact is that these administrations were a temporary expedient; in a newly conquered province it was desirable to give uncontrolled executive power to a Lieutenant Governor. But such a system of an autocratic Lieutenant Governor without either Legislative or Executive Council can seldom last beyond the ten years after conquest. Moreover the example of the N.-W. Provinces does not prove that a Government untrammelled by Councils gives any particular strength or vigour to the administration in the maintenance of public peace. "No administration could have been more surprised by rebellion, nor could have been more powerless to arrest or confront it than the Government of the N.-W. Provinces in 1857."¹⁸

(iii) The Government of Bengal means the government of a country 750 miles from north to south and 800 miles from west to east with an area of 246,785 square miles and a population of 44½ millions; that is, about the size of France, and much more populous. Bengal is seven times as large and forty times as populous as all the British West Indian possessions. The greater part of this population, inhabiting Bengal, are excellent agriculturists and keen traders. "The Bengalis proper are, in point of intellect, among the most remarkable nations in the world. Many races excel them in vigour, and in power of applying intellectual processes to produce practical results, but in general keenness and subtlety of intellect I know of no people in or out of India who generally excel the Bengalis, and I doubt whether, in any population under the British Crown, will be found such a large proportion of minds among the educated classes apt at every branch of abstract speculation in morals or philosophy, and so capable of applying the results to the theory of law and morals."¹⁹ "I sincerely believe that to govern, in any sense, such a country and people is a task not inferior to that of governing a large nation in Europe."²⁰

Sir William Mansfield, the Commander-in-Chief of the Indian Forces, also emphasised the importance and utility of executive councils in the following words:—"The support which a Governor-General or a Governor generally

¹⁵ Frere's Memorandum, 2nd Dec., 1867, pages 43-52.

¹⁶ *Ibid.*

¹⁸ *Ibid.*

¹⁷ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

receives from his council infinitely outweighs the occasional instances in which he may be thwarted, so far as he is personally concerned. The control afforded by argument, and the modification of opinion consequent on the latter are, I believe, of almost inappreciable value in a country of close bureaucratic administration, in which Parliamentary and all other means of open discussion are denied to responsible authorities. I confidently assert that the compromises generally flowing from the discussions of an Indian Council are far safer and more directly beneficial to the community and the interests of the state at large, than the simple decisions of one man, however able he may be, and however well he may be provided with a staff of secretaries and other subordinates. For it must be recollected that no real debate takes place between this class of functionaries and their chief. They may offer ably expressed opinions, but the very nature of their position prevents the enforcement of such opinions by strong argument when the Governor concerned has shown the direction of his own views in a contrary sense."²¹

The crux of the matter was in fact whether the policy of centralisation inaugurated by the Act of 1833 was to be continued in its full force or whether it was to be substantially modified by considerable devolution of authority to the local governments. The rival schools of thought joined issues on this point. Sir John Lawrence was a staunch supporter of the theory and practice of centralisation. He gave expression to this cardinal faith in a remarkable passage which shows clearly the limitations of his political outlook. "Now, I believe that there is as strong a necessity as there could possibly be, for one central absolute authority in India, to which all other authorities in that country must entirely defer. Such authority can only be possessed by the Governor-General in Council; and in extreme emergency, such authority must be understood to really centre in the Governor-General himself as the ultimate arbiter of affairs. In no other way can the power of the empire be effectively wielded in time of danger. And is not danger to India still possible? We may never have 1857 over again. But looking to the status of the great powers of the world, to the growth of their maritime, military, commercial and political influence in the East, to public liabilities accruing more and more in India, and sustained by the credit of the British Government. I can foresee possible combinations of troubles, widely different from those of 1857, but equally formidable. If in such crisis the Governor-General in Council is really powerful he may steer the state through the breakers. But if he were only the head of a loose confederation of local governments that might yield him only a qualified obedience, or if there had been a decentralisation of finance, so that he was not really master of the national resources, then the dangers of such a time might be so aggravated, that those concerned in India might tremble for the result, and that the immense interest connected with our Eastern Empire might be jeopardised."²² Lawrence therefore deprecated the erection of an almost independent government in Bengal.³²

Sir H. Maine emphatically asserted that no evil consequences would ensue by giving to Bengal a full government for the Government of India would still retain an effective authority over the two Lieutenant Governorships of N.-W. Provinces and the Punjab. It would still govern directly through Chief Commissioners, who are only deputies of the Governor-General, Oudh, Central Provinces, and British Burma; Over the Native States the Governor-General would still exercise much authority. He would further retain by the law the power of 'superintending and controlling' the Governors of Madras, Bombay

²¹ Mansfield's Minute, 16th January, 1868, pp. 74-76.

²² Lawrence's Minute, 23rd March, 1868; pp. 122-28.

³² Lawrence's Memorandum, 20th January, 1868, pp. 68-75.

and Bengal proper. More than all, the centralized Department of Finance would be in his hands, implying, among other things, an effective control of public works throughout the whole of India. "When to these duties is added the supervision of a vast European and native Army, and the conduct of the external and internal diplomacy of India, the Governor-General in Council must surely be admitted to be at the head of one of the most colossal governments of the world, even though the local government of Bengal should be allowed a greater degree of independence than is permitted to it at present." ²⁴

It was mainly due to the opposition of Sir John Lawrence that the proposal to give Bengal a full Government of the type of Bombay and Madras fell through. We are therefore inclined to agree with the opinion of Lord Curzon that the viceroyalty of Lord Lawrence showed that "the qualities which had crushed a rebellion, or saved a province, or evolved order out of bloody chaos, were not precisely those that were required for the administrator on the exalted pinnacle of the Viceregal office of a mighty Empire." ²⁵

²⁴ Maine's Minute, 16th March, 1868, 99-103.

²⁵ Lord Curzon's British Government in India, Vol. II, p. 231.

THE PEACE THAT COMES .

M. BALASUBRAMANIAM, M.A. (MADRAS).

QUESTIONS were asked both in the House of Commons and the Indian Central Legislature regarding the representatives to the Peace Conference. In the House of Commons it was said more than once that only those who have contributed to the victory of the allies will alone be represented at the Peace Conference. In India it was said that there was no reason why India should not be represented at this Peace Conference when she was represented in the last. That India will be represented in the Peace Conference is a matter of gratification. But who will represent India? Will they represent the India Government or the Indian people? This question has been discussed by the Rt. Hon. Dr. V. S. Srinivasa Sastri in another place* and one need do no more than refer to this article. But there is another equally important question.

People all the world over are anxiously waiting for peace. Many speculate the nature of the peace to come, granting there will be peace. It will be equitable and put an end to political domination and economic exploitation, for the statesmen of the world have learnt that these are the causes of the war. Others argue that this peace is not to be a real peace. It will be a repetition of Versailles, if not worse. Things will go the same old way.

Without assuming the role of a prophet one can examine the forces at present working and have a guess at the composition of the Peace Conference and say which way the wind blows, whether the ideals of four freedoms will be realised and whether the Atlantic Charter will be a charter for all nations or whether the world is to go on merrily in the old way with two nations—the rich and the poor, the exploiters and the exploited, and may be, heading for another war.

It is probable that the U. S. A. will occupy the central place in the dais at the Peace Conference. England comes second. Russia comes next. The Dominions—Canada, Australia and South Africa follow. Poland and France will be there. China will be represented and as appendages India and other countries will doubtless be invited.

What will be the policy of these nations? If History is any guide, their policy at the Peace Conference will not be completely different from what it has been so far. Though called a democratic country the United States is not as democratic, as the word implies, or as Americans ask us to imagine. For at home there is the colour problem. Not long before his death the late Wendell Willkie urged the Americans, in vain, to make the Negroes, the partners in war and suffering, partners in peace and prosperity. So long as America has not got this equality she lives in a glasshouse and cannot throw stones at others—particularly at Britain for her policy in India. That explains why President Roosevelt could not interfere in Indian affairs. When Ambassador Philips exposed inconvenient truths about India, Roosevelt could do no more than recall the Ambassador.

True, America has no designs of political domination. But can it be said that she has no desire for economic exploitation? The desire to make Germany an agricultural country—the reference is to Morgenthau plan—and cripple her industries, though said to be as a measure for securing world security, is also intended to remove one commercial competitor from the field for years to come. American entry in this war is to root out Japan which is a powerful competitor in the world market. Germany and Japan removed, America wants to retain the first place in world commerce. This is obvious to any one who has glanced through the proceedings of the several conferences—Dumbarton Oaks, Bretton Woods, Rye, Chicago—that took place recently. With this background America enters the Peace Conference. How far she will fight for a fair peace for political equality for all nations—victor and vanquished, for those which lost their freedom now or *before*—, how far she will help the economic regeneration of exploited countries, can be better imagined than described.

The next important country at the Peace Conference will be England. England's aim in this war is well-known and oft-repeated. Clearly and unambiguously Mr. Churchill has said, 'We mean to hold our own, I have not become the King's first Minister to preside over the liquidation of the British Empire.' Logically he gave a limited application to the Atlantic Charter. Britain's policy in India is but translation of Mr. Churchill's dictum into practice. Fenner Brockway might say that Amery is a pigmy compared to the giant Nehru. But Britain's policy in India is clear, not to allow Indian parties to come together, to imprison Indian leaders who wanted the application of the Atlantic Charter to India and who wanted the 'four freedoms' so loudly spoken of.

Britain's economic policy in India and elsewhere is enough testimony to her future intentions to continue the exploitation of India and other countries. The hurdles put in the way of Indian industrialisation are too many and too well-known. When Indians wanted to start major industries as building of ships, manufactures of locomotives, automobiles and aeroplanes, the Government of India did not even guarantee to purchase Indian-made cars. The Government help was so great that the aircraft factory intended to manufacture aeroplanes has remained a repair factory. Orders for ships for India were placed in Australia, a country much less equipped to manufacture them. And still Mr. Amery swears that Britain is not in the way of Indian industrialisation. To crown all this, the London paper 'Indian Affairs' claims half-partnership in Indian Industries in the post-war period for the expert help that Britain may give to India. Britain's role in India will be that of the old man in the story of Sindbad the Sailor.

The third peace maker is Russia. Russia is said to be the greatest democratic country—at least so the communists say. But any disinterested observer will find that Russian policy is proving the maxim that power corrupts, and absolute power, absolutely. We read of the treatment given to the Poles. Britain, by the way, entered the war to defend the integrity of Poland against Germany. While the same war is on, and when Russia questions the same rights, Britain is a silent spectator. And the celebrated 'Times' says that 'Britain cannot afford to meddle in Central Europe against Russia.' Such is the political record of Russia. Russia's desire to get oil concessions is proof of her economic intentions, and the harmless desire to benefit herself at the expense of others.

'Gen. Smuts will represent S. Africa, it has already been announced. His love of fairplay is famous. The British settled in S. Africa as they did in several other countries. The people they have to come in contact are the natives and the Indians who have made S. Africa, their own land. The first, the British want to exterminate and the second they want to drive out. The British policy towards the natives is well-brought out in a saying common among the natives:—

"When the white man came he had the bible and we had the land,
Now we have the bible and he has the land."

The lot of Indians settled in S. Africa, is a twice-told story, in a word it is miserable. The S. African Government wanted to worsen it. When a harmless Indian Central Government gave out an empty threat of retaliatory action against S. Africans, a S. African paper says, with evident modesty, that the S. African Government will go on with their anti-Indian policy till an Indian army arrives in S. Africa. The typical leader of such a country will be an important member of the Peace Conference. What will be the nature of the peace?

Australian representatives will play a prominent part in the peace deliberations for will not Australia have contributed to the victory of the allies? Australia also chants the words liberty, independence, democracy and civilization. What these words mean will, and should, be judged by the policy of Australia hitherto and in the future. The white Australian policy is a negation of the equality of all people, and no better than the theory of the 'superior race.' This is all the more strange when it is remembered that even the mother country does not show such discrimination against Indians. Determined to maintain the *status quo* and anxious to reserve for the whites land and materials the Australians along with others will adorn the Peace table.

Canada's voice will be no less distinct and no more in favour of the oppressed.

Poland and France cannot be expected to talk against the interests of the U.S.A. and Great Britain.

'Men from China and India will be at the peace conference, men of the countries with populations bigger than any other country, with contributions to war effort no whit less than any' the patient reader will exclaim. Yes, they will be there. The U.S. is said to have helped enormously the Chinese according to Mr. Churchill. How far the claim is justified will be seen from the position in which the world finds China, which even according to American experts, is 'serious.' But should China be critical of British or American policy, China will be dubbed ungrateful.

India's contribution to the war effort has been admitted on all hands. She will have 'representatives' selected by the Government of India, 'through the proper channel' and will be under the inspiration and guidance of the Secretary of State. Even if these 'representatives' speak for India their voice will not

be heard. At least to ensure they will speak for India, the only way is to send true representatives of India, as the Rt. Hon. Sastrî suggests.

Such will be Peace Conference. Such will be antecedents of the peace-makers. The reader may judge for himself the outcome of such a conference. But it appears that the biblical sentence about peacemakers has to be modified to suit modern times.

THE CIVIL SERVICE OF INDIA AT THE BEGINNING OF THE CROWN'S RULE

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It may be stated in a general way that the process of development of the Civil Service under the East India Company synchronised with the successive stages in the evolution of the Company and its gradual transformation from a commercial corporation to a regular administrative body under the suzerainty of the British Crown. Each of these stages marked an increasing assertion of the control of His Majesty's Government at home over the affairs of the Company as also a consistent subsidence of its commercial rule, and thus prepared the ground for the ultimate takeover of the administration from the Company by the Crown. The Indian mutiny only furnished a convenient occasion for this event which would in any case have happened sooner or later as a matter of course. We need not dwell on the causes and circumstances that brought about that great event, because it is not very important for our purpose except as indicating the incapacity of an organisation of commercial origin to deal with the manifold problems—social, political and economic—of a vast empire that it established not altogether on a preconceived and well thought-out plan. Public opinion at home had long become alive to this fact and there was a growing demand for supervision of the Company and the transfer of its administrative responsibilities to the Crown. But only vested interest and inertia stood in the way. Even after the mutiny, which practically sealed the fate of the Company, the Directors did their very best to save it,¹ but opinion at home was so determined on this point that their attempts were of no avail. By the Government of India Act, 1858 (21 and 22 Vic, Cap. 106) the system of 'double government' so long existing in India with powers and responsibilities for the governance of India shared between the Company and the Home Government, was terminated. India was to be governed from now directly by and in the name of the Crown, acting through a minister to be styled the Secretary of State for India aided and advised by a Council of fifteen partly appointed by the Crown and partly elected by the Directors of the Company. The Secretary of State and the Council of India supplanted and took over the powers and duties of the Directors and the Court of Proprietors of the Company and the Board of Control. The Crown succeeded to the Company in respect of all assets and obligations² and the civil service was also one of the legacies.

¹ They submitted a petition to Parliament marshalling the arguments for continuing the life of the Company. (Hansard, 3rd ser., cxlviii, App.)

² *Vide* sec. 2 of the Act of 1858 :—'British India is governed by and in the name of His Majesty the King, and all rights which, if the Government of India Act, 1858, had not been passed, might have been exercised by the East India Company in relation to any territories, may be exercised by and in the name of His Majesty as rights incidental to the Government of British India.'

The Governmental organisation of India as well as the civil services were no longer to be viewed as an appendage and accidental outgrowth of the Company, which was primarily a commercial establishment, but were transformed into a regular administrative machinery of a state. The commercial principle gave place to that of public welfare. The basis of the constitution of the superior civil services had recently been changed by the introduction of the competitive principle in place of the system of nomination and patronage. What was so long more or less an experimental measure was now placed on a permanent and stable footing. Admission to covenanted service to be open to all natural-born subjects of Her Majesty was to be made on the results of a competitive examination held under the rules to be made by the Secretary of State in Council with the assistance of the Civil Service Commissioners. Appointments to the uncovenanted service, however, did not come under these regulations. They were left to be regulated by the governments in India. The measures of 1853 and 1858 were the natural culmination of the process of purification of the superior civil services or the covenanted service which began with Lord Cornwallis. Before that they were essentially merely assistants of a commercial organisation and recruited as such on the principle of distribution of patronage by the Directors. With the expansion of territorial obligations of the Company this system of recruitment of the civil services became a glaring anomaly and called for reform. Civil Servants recruited simply because of their connection, immediate or remote, with the personages that happened to be in the Direction, without any reference to qualifications, proved more often than not hopelessly ill-equipped for the high responsibilities that now came to rest on their shoulders. That was the logic of Lord Wellesley's enterprise in giving them a course of education at Calcutta before sending them out into the country to take up their respective jobs. Though at first opposed to Wellesley's idea, the Directors ultimately accepted it as is evident from their founding of the Haileybury College. The Home Government gave statutory confirmation to the system by the Act of 1813 by making attendance at Haileybury for four terms obligatory on all entrants into the Civil Service of the Company. It should be noted, however, that the basic principle of recruitment continued to be patronage of Directors and these measures were merely by way of correcting its abuses partially. It was becoming increasingly clear that if the Civil Service of the Company was to be made into a public service, as it had in effect become, then patronage must give place to competition. The first step in that direction was taken in 1833, by the introduction of limited competition. At the next parliamentary enquiry into the affairs of Company's administration preceding the enactment of the Charter Act of 1853 it became abundantly clear that the existing system was not working satisfactorily and as a result, by sections 36 and 37 of Act of 1853 (16 and 17 Vic. Cap. 95) "all powers, rights of privileges of the Court of Directors of the said (India) Company to nominate or appoint persons to be admitted as students" should cease, and that, "subject to such Regulations as may be made by the Board of Commissioners for the Affairs of India, any person, being a natural-born subject, of Her Majesty, who may be desirous of being admitted into the said College at Haileybury . . . , shall be admitted to be examined as a candidate for such admission." With a view to giving effect to these provisions, Sir Charles Wood the then Chairman of the Board of Control appointed an expert Committee under the chairmanship of Mr. (afterwards Lord) Macaulay and with Lord Ashburton, Dr. Melvill, Principal of the Haileybury College, Rev. B. Jowett, Master of Balliol College, Oxford, Mr. (afterwards Sir) John Shaw Lefevre as members to advise them on the subject of the examination of candidates for the Civil Service of the East India Company. Under the first set of regulations framed on the basis of the recommendations of this committee, conditions under which the competitive examination was to be held were laid

down in detail.³ The committee, by the terms of reference, were obliged to make their recommendations on the basis of continuance of the Haileybury institution, admission to which was now to be made through open competition. It was soon patent, however, that in view of the introduction of the new system, the institution had become an anachronism and accordingly, by the Act of 1855, it is directed to be abolished in 1858 and further admission to it was prohibited after January, 1856. This practically wiped off the last vestige of the system of recruitment of civil service in force under the company. The act of 1858 (21 and 22 Vic. cap. 106) which effected the transference of the governance of Indian territories from the Company to the Crown at the same time set the seal of approval on the system of recruitment tentatively adopted by the Act of 1853, with this difference only that the newly-created Secretary of State for India in Council was to take the place of the Board of control as the authority to frame the rules governing the competitive examination for admission to the covenanted civil service in collaboration with the Civil Service Commissioners in Britain. The previous period had thus revealed a twin and parallel process at work, *viz.*, a steady growth in favour of the substitution of the control of Crown in Indian administration in place of that of the Company, and the consistent substitution of the patronage system by a movement towards the competitive principle, which ultimately found its consummation in 1858.

It may be noted, however, that this change-over from the patronage to open competition is not peculiar to India alone although it was in a special measure due in this country to the peculiar origin and history of the rise of the civil service. It is more or less true of almost every modern state—England, U.S.A., Canada and other Dominions. The British Civil Service today is usually regarded as the model of perfection in civil service organisation, but even in Britain it has developed from a system of unabated patronage to free competition.

• In the early period of the history of the British Civil Service (1689-1855) "civil offices were a pawn in the struggle between Parliament and the King." The civil service was the monopoly of the so-called 'governing' families' *i.e.*, those connected with the ministry in office and their immediate supporters described as the 'place-mongers' or 'place-hunters.' Connection rather than competence of candidates for posts was the main consideration in appointments to all paid positions under the Crown. It was long before the need for some educational test forced itself upon the attention of patrons and attention was directed to the crying problem of the reform of the civil services.⁵ An enquiry was instituted into the state of the establishment of the Treasury and into the arrangements and regulations for the distribution and conduct of business with a view to suggesting reform. The enquiry was mainly directed by Sir Charles Trevelyan (brother-in-law of Macaulay) and later assisted by Sir Stafford Northcote and issued in due course, in the joint report styled "The organisation of the permanent civil service" (Novr. 23, 1853). The report exposed ruthlessly the deplorable state of affairs in the service due to the prevalence of patronage

³ For the text of the Report of the Macaulay Committee *Vide* App. F. to P. S. Commission (1886-87) Report.

⁴ H. Finer, *British Civil Service* (1937).

See also, *The British Civil Service* (Home, Colonial, Indian and Diplomatic) by F. G. Heath (1915). The gross abuses in the civil service of the period is reflected in the nineteenth century literature. Cf. Anthony Trollope's novel 'The Three Clerks' for a satire on the prevailing incompetence and inefficiency, grant and corruption in the Home Civil Service in precompetition days. Bitter criticism of the patronage system was made by all right-thinking public men of the period. Macaulay described the Ministry as "patronage-bureau, distributing the loaves and fishes" To Carlyle, parliament was simply the place where "hungry Greek was throttling down hungry Greek on the floor of St. Stephen until the loser cried, 'Hold, the place is thine.'"

⁵ The movement for reform originated in a Treasury Minute of November 3, 1848, which started an enquiry into the Treasury Department. All the recommendations made were practically accepted by the Treasury Board in a Minute of March 27, 1849. This was followed up by similar investigation into other Departments, conducted by Sir C. Trevelyan and Sir S. Northcote.

system and made recommendations for admission by competitive examination at prescribed ages, promotion by merit and classification of the services on the basis of the distinction between intellectual and routine type of work. The principles underlying the recommendations have set the direction to the future development of the civil service in Britain.⁶ It should be noted that this document and the Macaulay Report (1854) issued at nearly the same time bear a family likeness, being inspired by the same ideals and principles, which were in the air in England at that time. The first step taken in the direction of reform was simply to institute a qualifying examination and not a competitive one.⁷ A Civil Service Commission was set up by the order in Council of May 21, 1855, but 'influence' still played its part in securing nomination for the examination. At last the services with very few exceptions were thrown open to free and open competition, after it was tested in India and found encouraging, by the order-in-council of 1870 which was subsequently superseded by another order-in-council of January 10, 1910. In the mean time a number of commissions investigated into the problem of the constitution and organisation of the civil service.

To come back now to the Macaulay Report of November, 1854 for India, its principal recommendations centred round (a) age limits for admission, (b) subjects of examination, (c) maximum number of marks to be assigned to each subject, (d) course of study and discipline during the period of probation. Under the first head, the Committee recommended a rise in the limits of age of admission. Under the existing rules the minimum and maximum ages of admission to Haileybury were 17 and 21 respectively. The Committee recommended instead 18 and 23. Their reason for raising the age of admission was to ensure a good general and liberal education in the candidates, indicated by obtaining a good degree of some British University, preferably Oxford or Cambridge. They observed on this point: "It is undoubtedly desirable that the civil servant of the company should enter on his duties while still young, but it is also desirable that he should have received the best, the most liberal, the most finished education that his native country affords. Such an education has been proved by experience to be the best preparation for every calling which requires the exercise of the higher powers of the mind. Indeed, in the case of the civil servant of the Company, a good general education is even more desirable than in the case of the English professional man." In fixing the subjects of examination the Committee were guided by the following considerations:

(a) The examination should be confined to those branches of knowledge which are usually learned by English gentlemen staying at home, so that a candidate who might fail, might not have to regret that his time and labour in preparing for the examination was simply wasted. (b) An excellent general education with reference to the duties of any particular profession calculated to open, to invigorate and to enrich the mind is a better preparation for any calling including that of the civil service in India than a specialised and technical education undertaken at an early age without being grounded on a sound general education. "The duties of a civil servant of the East India Company," they wrote, "are of so high a nature, that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding, should precede the special education which must qualify him to despatch the business of his cutcherry."

⁶ *Vide Reports of Committee of Enquiry into Public Offices*, 2 pp., Vol. VII of 1854.

⁷ An account of the stages through which the competitive system was gradually introduced into the British Civil Service, will be found in 'Public Service in Great Britain' by H. M. Stout (1938), Ch. 2., H. Finer, *op. cit.*, Ch. II, R. Moses 'The Civil Service of Great Britain' (1914), Chs. III-V.

In allocating the maximum of marks to each subject they were guided, in the first place, by the following preliminary considerations:—(a) that it was not to be expected “that any man of 22 will have made considerable proficiency in all the subjects of examination; (b) that they did not intend “to hold out premiums for knowledge of wide surface and of small depth”; and (c) that “a candidate ought to be allowed no credit at all for taking up a subject in which he is a mere smatterer.” Then in distributing marks among the subjects of examination they adopted the principle that the marks should “be distributed among the subjects of examination in such a manner that no part of the kingdom, and no class of schools, shall exclusively furnish servants to the East India Company, and “with an anxious desire to deal fairly by all parts of the United Kingdom, and by all places of liberal education.”⁸

Working on the foregoing principles they recommended the following plan of distribution of marks:—

English Language and Literature:—

Composition	500
History	500
General Literature	500
	<hr/>
	1500
Greek	750
Latin	750
French	375
German	375
Italian	375
Mathematics, Pure and Mixed	1000
Natural Sciences	500
Moral Sciences	500
Sanskrit	375
Arabic	375
	<hr/>
	6,875

Lastly, the period of probation, which should not be less than one year nor more than two years, was to be, in the opinion of the Committee, to be devoted to studies of a specialised character calculated to fit the probationers for the duties of their new position. On this principle they recommended that the studies during this period should fall under the following four heads: (1) Indian History; (2) Science of Jurisprudence; (3) Commercial and Financial Science; and (4) Oriental Languages. At the end of the course there was to be a second examination on the work done during the period of probation. As regards the question where they were to study during this period, they seem to have been more inclined in favour of some University or College in Britain rather than the Haileybury institution. But as the language of the Act clearly implied the continuance of the institution and it was not for them to recommend an alteration in legislation, they suggested that assuming that Haileybury would continue and probationers would spend the period of probation there, there should be a stiffening in the discipline and a rise in the standard of studies in the light of the new conditions of recruitment.

The recommendations of the Macaulay Report were at that time in a sense revolutionary and indicating a thoroughly changed conception of public service and the basis of its recruitment. They assumed in the first place that the quality of the service depended on broadbasing the area of recruitment to the whole community and recruiting it on the basis of merit rather than

⁸ Vide App. F. to P. S. Commission (1866-87) Report in the volume on Appendices, p. 38.

favour and secondly, that the best test of merit in respect of service recruitment was the intellectual test which was, in their opinion, also a moral test. As is usual in such cases, they received a mixed reception. In certain quarters, principally where vested interests were involved they raised a storm of opposition. The two camps into which opinion was divided came to be styled as "Haileyburians" and "Competitionwallahs" but at last all opposition was overcome and the latter carried the day. Not only were the recommendations immediately given effect to in India, but as already stated, were accepted for purposes of recruitment to the Home Civil Service. It was in a way a personal triumph for Macaulay, whose ideas principally inspired the scheme of competition. He had once attempted in 1837 to introduce the very same principles into the civil services of India but failed. Now at last he succeeded. It was no doubt, mainly due to a change in public opinion at home which was convinced of the inefficacy of the existing system of recruitment of the British Civil Service and was crying for reform. So the new system was given a chance as an experimental measure in India.

Many of the criticisms that were levelled against the new scheme were of a fanciful nature, mainly inspired by interested motives and as such may be dismissed without much serious consideration.⁹ For instance even such arguments were advanced that there was a possibility that the selected candidates would not be gentlemen, that all kindly connection existing under the previous system between the Directors and the civilians would cease. Against the raising of the age limit of the entrants to the service it was argued (a) that it would be comparatively difficult for the recruits at that age to acclimatise themselves in India, (b) that they would lose that flexibility of mind characteristic of youth which helps young men easily to take to any avocation in life, (c) that a successful scholar at the end of his university course would have too many allurements at home to be attracted to a position in the Indian Civil Service. Of course these criticisms are not altogether groundless, but there are equally cogent reasons on the opposite side also on each of these.

The main debatable point about the new system is over the qualifications required for recruitment to the service. Whether liberal education of a general nature or specialised and technical education are better suited for the equipment of civil servants and whether the period of probation should be spent at a university or college in Britain or at a specialised institution like the Haileybury College were the questions that were hotly debated. The case for a general liberal education followed by a specialised education during the period of probation in subjects useful for Indian service has been ably justified in the Macaulay Report and need not be repeated. The authors of the Report also answered the objections of those who pleaded for recruitment of candidates at an early age before they had the advantage of a liberal education and their subsequent training at the Haileybury College in subjects connected with the duties of civil servants in India. On the whole there was some substance in the point of view of Macaulay than that of his opponents. This can be said even apart from the subsequent experience of the working of the new system, which has amply justified the expectations of its authors.

The one significant omission that can be noticed in the report and which may rightly be criticised is the fact that the committee made their recommendations with an eye only to the British youths or those who have had the

⁹ *Vide* an article styled "The Indian Civil Service" in the "Calcutta Review," Vol. 27. (Decr. 1856) reproduced from the "Times" (1855) replying to criticisms against the competitive system made in an article in Blackwood Magazine of April, 1856. For a comparative estimate of the old and new systems of recruitment to Indian services, see "The Competitionwallah" (1866) by Sir George Trevelyan, Bart, M. P.

advantages of education in England, completely ignoring the claim of Indians to a share in the Service. Whether they wanted deliberately to exclude Indians from appointment in covenanted posts is not clear, but it is quite clear that they wanted that those who would enter the covenanted branch of the civil service in India must have received higher education in the British Universities. That was practically shutting out Indians, because due to various handicaps very few Indians could avail themselves of the advantages of education in British Universities and compete at the examination at that early age. Of course it is not suggested that their recommendation was inspired by this motive, on the contrary it was done from the best of intentions, *viz.*, to give India the best products of English education which to them, was best calculated to develop habits, and qualities of mind and character requisite in good administrators. But the point is that in making their recommendations they should have borne in mind this aspect of the question and made adequate provision for admission of Indians into the service.

Another pertinent criticism that can be made against the recommendations is the contempt with which oriental subjects were treated in the report and the partiality shown to subjects of western education. That is quite apparent from the distribution of marks assigned to different subjects. Apart from the question of cultural value, Sanskrit and Arabic should have been weighted more than Greek, Latin, French, German, or Italian. The thing is that Macaulay, the moving spirit behind the Committee had a very poor estimate of oriental languages and culture of which he made no secret, in the controversy between the orientalists and occidentalists that arose in the thirties over the system of education that was to be patronised by British rulers in India. It is no wonder that he should treat oriental subjects with contempt in the scheme of competitive examination and weight heavily the subjects of western education.

On receipt of the report from the committee, Sir C. Wood, the Chairman of the Board of Control in a letter addressed to the Chairman and Dy. Chairman of the East India Company, dated November 20, 1854 communicated his general acceptance of the recommendations and his proposal to select twenty candidates on the results of an examination to be held next year. He was thinking at the moment about the best means of imparting to them such further instruction as might be thought necessary before their final appointment to India. In that connection he had made up his mind, however, about the closing down of the Haileybury College, which, he told the Chairman of the Company in that letter, as, then constituted, was altogether unsuited to the instruction of gentlemen destined for service in India. Regulations were framed in close conformity with the recommendations in the Report and the open competitive examinations were held under them in the years 1855, 1856, 1857 and 1858. By section 32 of the Act of 1858, however, the power of making regulations for the holding of competitive examinations was, as we have already stated, transferred to the Secretary of State in Council acting with the assistance of His Majesty's Civil Service Commissioners. Since 1859 some changes were introduced into the rules of examination previously made by the new authorities, some of which may be noted here.

In one respect the original recommendation was not acted upon for the first few years. Under the regulations originally framed for the first open competitive examination, it was provided that the candidates selected should undergo further examinations in the two years succeeding their selection. But owing to the exigencies of the Service, it was found impossible at that time to carry out these provisions and those selected in the years 1855, 1856, and 1857 proceeded at once to India without having been submitted to any further test and the time of their special training in England was also limited to one year only. In 1858, however, when the conduct of these examinations was placed

in the hands of the Civil Service Commissioners, in view of the somewhat altered circumstances it was thought desirable to revive the plan which had been temporarily abandoned; for some time, however, the plan was only partially carried out.

When the original regulations were framed, a still further examination in the native languages, after the arrival of the candidates in India, was considered necessary before they were regarded as qualified for employment. The Civil Service Commissioners recommended that if that further examination in India was to be abandoned, two years' probation must be substituted for one year's. Whether they should spend their probationary period at some college in Oxford and Cambridge or at some special institution like Haileybury—they did not give any definite opinion on the question. They pointed out, however, the difficulties involved in either of these plans and remarked that in any case it was desirable that the probationers should be required to reside either in London or in such proximity as would allow of their regular attendance at the law courts for securing a legal training. On the assumption that the recommendation for two years' probation would be accepted, they suggested that the pecuniary allowance to be made to the successful candidates during the second year of their special training should be greater than that then allowed during the one year's probation and further it would be desirable to institute four examinations to be held half-yearly.

In the new regulations¹⁰ the maximum age for admission to the open competition was lowered from 23 to 22, because the candidates selected at 23 were thought to be too old to commence life in India, even if they stopped in England for probation for only one year. Later on, as it would be noticed, the maximum and minimum ages were still further reduced very much against the principles of the Macaulay Committee.

So far as the subjects of examination were concerned, they remained very much the same as recommended by the Committee until so late as 1878, but the following changes in the allotment of maximum marks to subjects were made even before that year: (1) an increase in the maximum marks in Mathematics from 1000 to 1250, and (2) a similar increase in Sanskrit and Arabic language and literature from 375 to 500. But in 1865 the marks in the last two subjects were brought down to 375 to be raised again to 500 in 1869. In that same year the maximum marks assigned to Natural Science were raised from 500 to 1000. In 1876 many changes were made both in the subjects and allotment of marks among them. A tabular representation of the changes, as given in the Report of the P. S. Commission of 1886-87¹¹ is reproduced on the next page.

Whatever the changes effected since the introduction of the competitive examination, the main framework has remained unchanged with the underlying principles. Subjects of examination and relative emphasis given to them as indicated in the allotment of marks have got to be and been changed with the rise of new fields of study into importance as well as with the growth of new ideas in the community. But the assumptions on which the recommendations of the Macaulay Committee were made have remained substantially unassailed even to-day.

¹⁰ The first set of Regulations made by the Secretary of State in Council was issued in February, 1859 (*vide* pp. Vol. XIX of 1859).

¹¹ See pp. 21-22 of the Report.

Easter, 1878 (under the old system) . . . July, 1878 (under the new system)

Subjects.	Marks.	Subjects.	Marks.
1. English Composition	500	1. English Composition	300
2. History of England, including that of the Laws and Constitution	500	2. History of England, including a period selected by the candidate	300
3. English Language and Literature	500	3. English Literature, including books selected by the candidate	300
4. Language, Literature and History of Greece	750	4. Greek	600
5. Language, Literature and History of Rome	750	5. Latin	800
6. Language, Literature and History of France	375	6. French	500
7. Language, Literature and History of Germany	375	7. German	500
8. Language, Literature and History of Italy	375	8. Italian	400
9. Mathematics (Pure and Mixed)	1250	9. Mathematics (Pure and Mixed)	1,000
10. Natural Science—that is (1) Chemistry, including Heat; (2) Electricity and Magnetism; (3) Geology and Mineralogy; (4) Zoology, (5) Botany	1000	10. Natural Science—that is, the Elements of any two of the following sciences, viz., Chemistry, 500; Electricity and Magnetism, 300; Experimental Laws of Heat and Light, 300; Mechanical Philosophy, with outlines of Astronomy, 300.	
The total (1000) marks may be obtained by adequate proficiency in any two or more of the five branches of Science included under this head.		11. Logic	300
11. Moral Science—that is Logic, Mental and Moral Philosophy	500	12. Elements of Political Economy	300
12. Sanskrit Language and Literature	500	13. Sanskrit	500
13. Arabic Language and Literature	500	14. Arabic	500

BYRON AND DON JUAN

D. K. SEN, M.A.

JUDGMENT in literature follows no definite canons. The man of letters consults his own taste, which is a highly individualized thing and defies clear analysis or definition. The casual reader prefers to be guided by the current critical opinion, and when a best-seller comes his way, he falls to it with avidity

and presently breaks into a paroxysm of praise or blame. The wary critic too is apt to go astray and misjudge a book or an author, No doubt a critic is exposed to serious risks when judging contemporary literature, and however sober he may be, he might well confuse literature with ethics or politics or other passions of life. But the curious thing is that, in other cases too, strangely fantastic judgments have come from critics of the highest eminence. Their vagaries form indeed a most amusing chapter of the history of literature. Sir Philip Sidney's criticism of the contemporary drama¹ may be easily passed over, but how shall we account for Voltaire's criticism of Shakespeare as an inspired barbarian? Coleridge struck a new note in Shakespeare criticism, but his tendency to go to the opposite extreme of superstitious veneration² provoked Raleigh's stricture. "This is the very ecstasy of criticism, and sends us back to the cool and manly utterances of Dryden, Johnson and Pope." Dr. Johnson was perhaps the greatest power in English letters during the eighteenth century, and, in his *Lives of Poets*, proved himself a most penetrating critic of literature; but he did scant justice to Gray, and characterised as harsh and barbarous³ the style of Milton, whom Matthew Arnold regards as "the one artist of the highest rank in the grand style, of all our English race." Matthew Arnold, too, was no less in fault when he spoke of Shelley as 'an ineffectual angel, beating in the void⁴ his luminous wings in vain.'

Critical misjudgment shows itself in a most glaring form in the case of Byron, who at one time shared with Napoleon the wonder of Europe. Born in 1788, he published his first volume of poetry in 1807. His next work, the first two cantos of *Childe Harold*, ran through seven editions in four weeks. He was only twenty-four when he thus flashed into sudden, dazzling fame. Petted and feted as he was, he kept up his poetical ardour and dashed off a number of oriental romances, which helped to carry him to the highest pinnacle of public favour.⁵ In 1815 Byron married Miss Milbanke, a straitlaced and puritanical heiress. No wonder the marriage proved unhappy, and after the birth of their daughter, Ada, the two separated. Lady Byron or her people made no specific charges, but the British public suddenly developed "one of its periodic fits of morality," and hurled its idol from his dizzy eminence. Enraged at this insane treatment, Byron left England for ever. "I felt," he said later, "that if what was whispered and muttered and murmured was true, I was unfit for England; if false, England was unfit for me." He however loved Ada with every fibre of his being, and when he heard of the bill by which she was made a ward in Chancery, he wrote to Lady Byron, March, 1817: 'No one was ever even the involuntary cause of great evil to others, without requital: I have paid and am paying for mine—so will you.'

These events deeply affected Byron's life, and tended to accentuate certain hereditary taints in his character. Away from home and society, the young self-willed rebel lived a reckless life in Venice, and plunged into all kinds of excesses. From this Slough of Despond he was rescued, in 1819, by the beautiful Italian Countess Guiccioli, an ardent supporter of the liberation movement. She now became the poet's chief friend and companion and presently infected him with her passion for Italian politics. Byron's poetic

¹ They be neither right tragedies nor right comedies, mingling kings and clowns, etc., *Defense of Poesy*, 1583.

² Compare his remarks on Auidias's speech: "I have such deep faith in Shakespeare's heart-lore that I take for granted that this is in nature, and not as a mere anomaly, although I cannot in myself discover any germ of possible feeling such as this." His remarks on the Porter's speech in *Macbeth* might also be cited.

³ Even the gentle Cowper burst out, "Oh! I could thrash his old jacket till I made his pension jingle in his pockets".

⁴ Cf. Sir Arther Quiller-Couch's tart rejoinder, "The only void in which Shelley beat his wings in vain was a void in Arnold's understanding".

⁵ Murray sold 10,000 copies of *The Corsair* on the day of publication.

ardour, however, continued unabated under all circumstances. He had written *Manfred*, his first drama, in 1817, and completed *Childe Harold* in 1818. He now "wrote *Cain* and five more plays. His quarrel with Southey, who had dubbed him the leader of 'Satanic school of poetry,' culminated in the publication, in 1822, of *The Vision of Judgment*, the most brilliant personal satire in English literature. Next year he completed his characteristic work, *Don Juan*, the "Odyssey of Immorality," as a critic put it: He now gave himself to 'a grand object, the very poetry of politics.' and left Italy to fight for the independence of Greece. He had a presentiment of his death, and wrote in January, 1824:—

If thou regret'st thy youth, why live?—
Seek out—less often sought than found—
A soldier's grave, for thee the best.

Soon after this, he was seized with an illness at Missolonghi, and shouted in his delirium, 'Forwards! forwards! follow me;' Then, as his thoughts reverted home, he faltered out to his faithful servants, 'Go to my sister—go to Lady Byron—Augusta—Ada;' and next moment death freed him from this 'vast lazar-house of many woes.' The tragic news stirred to the depths the heart of Europe, and the cry rang out, Byron is dead.

This brief account of Byron's life would suffice to show the anomalies and contradictions that confronted his biographer in the past. Byron, as man and poet, was an enigma to the Victorian age. His elusive personality deceived both friend and foe, and a storm of contending passions raged round his name for about a century. Byron had undoubtedly real faults of character, and what was worse, he seemed to take pleasure in blurring out faked stories of moral lapses in a spectacular manner. His detractors eagerly pounced upon these 'confessions' to prove him guilty of the vilest crimes. He was represented as a gloomy sensualist, sunk deep in the ooze of debauchery and bestial pleasures. Some later critics thought he was only a swaggering buffoon, a dandified poser, whose languor gave way now and then to melodramatic outbursts of self-pity and despair. His poetry naturally lost hold on the public mind, and people smiled at it without reading it. It soon became a common place of criticism to take it as an empty reflex of his own morbid life, and the phrase, Byronic pose, became a by-word of reproach. We have it on the authority of Breenock, a modern critic, that children were *taught* to look upon Byron with disgust, as a son of Belial, and, above all, to avoid his works.

These 'moral' critics were right to a certain extent, but the spirit that animated some of them was partly malicious and their zeal wholly misguided. They ignored the poet's virtues and laudable actions and had eyes only for the trivialities of his private life. They were 'damned, like an ill-roasted egg, all on one side.' To modern readers, Byron's character appears in a new and more favourable light. The closest scrutiny of contemporary records, including the poet's journals and letters (1200, or more, in number), shows that he possessed certain noble qualities which did not fail him even at his worst—hatred of cant and hypocrisy, affection towards friends and followers, freedom from meanness or malice, and a passionate love of liberty that made him the fearless champion of the oppressed nations of a whole continent. The modern critic is prepared to disregard the moral controversy and confine himself to a valuation of Byron's literary qualities. Here, too, the charges against the poet are many and formidable. His versification, grammar and diction are such as have corrupted the English language. His style is flashy and rhetorical, his lyrical gift is poor, his sense of beauty itself is defective. 'Byron', says Prof. Saintsbury, 'seems to me a poet distinctly of the second class. His verse is to the greatest poetry what melodrama is to tragedy, what plaster is to marble, what pinchbeck is to gold.' Critics like Scherer have gone a step further, and

put him, 'where sensible travellers put themselves—in the third class, because there is no fourth!'

Scherer made the strange mistake of supposing that Byron's poetry is one long tirade of insincerity. 'Byron', he says, 'has treated hardly any subject but one—himself; now the man, in Byron, is of a nature even less sincere than the poet. This beautiful and blighted being is at bottom a coxcomb. He posed all his life long.' If all this be true, then, of course, Byron is no poet at all. The great quality essential to all true poetry (and art) is sincerity. Without it one may produce purple patches of high-flown rhetoric, but never a great poem. But the charge is false and mischievous, the more so as it has just that element of truth which saves it from absurdity. True, Byron's poetry, like his life, exhibits a strange admixture of opposite qualities and tendencies, of courage and self-pity, faith in man and cynicism, sincerity and posing, serious thought and flippant comment; moreover, he did not at first see himself as a poet and affected to write with the negligent ease of a literary dilettante⁶—these and other causes have, naturally enough, produced a bewildering diversity of critical opinion: nevertheless, an unbiased reader cannot fail to be struck by the earnestness and fiery passion of his later work in which he poured forth a lava-stream of scorn and irony against sham and superstition. His proud and sensitive soul had been deeply wounded by the perverse injustice of a rotten society, and he wrote poem after poem to expose its secret sins, its social, moral, and political hypocrisy. As a critic says, first emotion, then self-assertion and defiance, and, at last, satiric mockery—this is the general course of his development. His greatest contributions to literature are his mature satires, *The Vision of Judgment* and *Don Juan*.

In outward form, *Don Juan* is a sort of picaresque novel in verse, relating the adventures of an attractive Spanish youth who gets into a scrape at sixteen, in consequence of which he has to go abroad on his travels. He is ship-wrecked and cast on an island, where he is found and hospitably entertained by Haidee, the beautiful daughter of Lambro, the pirate master of the island. The love idyll that follows is too soon interrupted by the sudden return of Lambro. The hero is shipped off and sold as a slave, and Haidee dies of grief. He is next introduced into a harem in female disguise, but he escapes and soon distinguishes himself in an assault on the Turkish fortress of Ismail. He now finds favour with the Empress Catherine of Russia, rises to high position in her court, and is sent on an embassy to England. Here he has a taste of fashionable life, both in London and at the country-seats of the great, and is last seen in the company of Lady Adeline and her friends.

Byron makes admirable use of the loose frame-work of his narrative for the purpose of digression. While he avoids monotony by a clever turn from one subject to another, he at the same time enlivens his narrative at every step by some humorous comment or satiric soliloquy. All literature is, in a sense personal, but *Don Juan* is Byron all through. None but a disillusioned English noble of the nineteenth century, with Byron's Titanic energy and passion, his intimate knowledge of the depths of social degradation, his scorn of sham and superstition, could have composed this tremendous satire. We have it on unimpeachable authority that, in that age, England or, at any rate, its aristocracy was a sink of avarice and iniquity. Emerson, who first visited England in 1833, speaks of 'a rottenness in the aristocracy which threatened to decompose the state; the sycophancy and sale of votes and honour for place and title; lewdness, gaming, smuggling, bribery and cheating; the want of ideas;

⁶ 'Lara,' Byron says, 'I wrote while undressing, after coming home from balls, in the year of revelry, 1814. *The Bride of Abydos* was written in four, *The Corsair* in ten days...*The Giaour* is but a string of passages.'

the apathy of the nation; the rotten debauchee, let down from a window—a scandal to Europe.' Again, 'The English, abhorring change in all things, cling to the last rag of form, and are dreadfully given to cant. The popular press is flagitious in the exact measure of its sanctimony, and the religion of the day is a theatrical Sinai. The fanaticism and hypocrisy create satire.' Byron was, above all, the spoilt child of this society, blindly feted and idolized by it for a time, and then ostracized and persecuted with incredible malignity. Disillusionment however did not drive him to the wilderness, or make of him a philosopher like Tolstoi; it only embittered the poet in him, dowered from birth 'with the hate of hate, the scorn of scorn, the love of love.' It is this combination of personal bitterness and instinctive hatred of sham that gives to his satire upon English society, in the latter part of *Don Juan* an intensity and sureness of touch for which T.S. Eliot 'can find no parallel in English literature.' The secret of his popularity, as well as his failure as a supreme creative artist, is also to be sought in this fact. He was the spokesman of an age that saw the crumbling away of old customs, old theology, old political systems, and he was hailed as such by the whole continent. His real sympathies lay with the awakening of Europe to a new and freer life; but he lacked the sanity of true genius, the deeper quality of humour that characterized Shakespeare or Cervantes, also that stability of character and fulness of life which we find in Goethe. The result is, he remained all his life a destructive force, the embodiment of the spirit of revolt, the creator of a type of literature which is unmatched for the impetuosity of its passion, but which fails to satisfy fully our spiritual or aesthetic sensibility. This defect is noticeable even in his masterpiece, which with all its brilliance and firm grasp of the many-sidedness of life, lacks that wider vision which triumph over self alone can give.

Within his limits, however, Byron attains to rare excellence in *Don Juan*, a patch-work of many colours, a wonderful medley of satire and sentiment, cynicism and pathos, sublimity and absurdity. The outstanding note is satire and the mock spirit, the logical outcome of Byron's intellectual growth. The satiric effect is heightened by the metre and diction which he selected for the purpose. His favourite verse form, the Italian *ottava rima*, is handled here with an ease and a variety of effect unsurpassed in any literature. Even Saintsbury admits that his light octaves 'are the very best examples of the metre in English.' The diction, too, which is based on the best colloquial English of the day, is admirably suited to the peculiar digressive character of the serio-comic 'epic', and greatly contributes to its perennial fascination. *Don Juan* is not really an epic, though Byron says, 'My poem is epic and is meant to be divided into twelve books, each containing new characters,—

'After the style of Virgil and of Homer,
So that my name of Epic's no misnomer.'

This, of course, is only a quizzical assertion,—but Sir Arthur Quiller-Couch who refuses to be 'a slave to definition', says, 'I call it an epic, and I believe it will some day be recognised for one of the world's few greatest epics. It has this, at any rate, in common with the *Iliad* itself; it belongs with heart and soul to its age, and it paints that age with such lively intensity, with such a sweep of power, that no generation to come will ever be able to dispute the picture. Still less will anyone dispute the play of life in the story, with its multitudinous variety of movement.' A similar strain of criticism is found in E. H. Coleridge, who says, 'The argument of the poem is a vindication of the natural man.....its *raison d'être* is to exhibit the great things of the world—love and war, death by sea and land, and Man, half-angel and half-demon.' A poet is not necessarily the best interpreter of his work, but if the question

were put to Byron, he might as well quote, in mock gravity, his own 'argument':

'I won't describe,—that is, if I can help
Description; and I won't reflect,—that is,
If I can stave off thought,

...but, as I said,
I won't philosophise, and will be read.'

Whether or not an epic, *Don Juan* is a most readable book, and appeals to a class of readers chiefly by its narrative and descriptive powers. In spite of its great length, about 16,000 lines, in sixteen cantos, it never seems dull. Byron is a clever story-teller and employs suspense, and rapid transition, and other tricks of his art, with consummate skill. His invention too never fails. A kaleidoscopic succession of vivid scenes and characters enlivens the narrative. The description of the ship-wreck, in canto 2, is perhaps the most famous of its kind. Coleridge prefers the next canto which describes Lambro's sudden return to his home. Byron's unique merit lies in interweaving these picturesque descriptions with light satiric touches. After the ship-wreck, the survivors—

'Grieved for those who perished with the cutter,
And also for the biscuit-casks and butter.' C. 2, 61.

Don Juan manages to escape—

' 'Tis very certain the desire of life
Prolongs it: this is obvious to physicians,
When patients, neither plagued with friends nor wife,
Survive through very desperate conditions.' C. 2, 64.

The next chapter introduces the love episode of Haidee, a simple child of nature. Who boldly tells her terrible father,

'I love him—I will die with him: I knew
Your nature's firmness—know your daughter's too.' C. 4, 42.

Haidee has more reality and intensity of feeling than other women of her type in poetry. The force and novelty of her character will be apparent if we compare her story with its classical precedent, the meeting of Odysseus and Nausicaa in the *Odyssey*, Nausicaa would seem to be a slight and shadowy figure beside her.

The success of the third canto, which receives an added charm from the inspiring lyric on the isles of Greece and from the pensive stanzas on the 'sweet hour of twilight', suggested to Byron the idea of giving unity and purpose to his 'materials' by carrying his hero from country to country and using him as his tool for exposing the 'immoral epidemic of the several nations in a natural progression.' The design works well on the whole, the only exception being his picture of Russian life and manners, of which he had little personal knowledge. With the arrival of his hero in England, Byron treads again on firm ground, and his satire too becomes sharp and incisive. His old baronial residence, Newstead Abbey, calls forth a most beautiful burst of poetry. His characterization also is at its best in this part. Lord Henry and Lady Adeline and their friends are real men and women and carry with them the warrant of life. Shrewd conjectures have been made about the originals of some of these characters, and if Miss Millpond stands for Lady Byron, it is possible that Aurora Raby, 'the sincere, austere Catholic,' represents, to some extent, the Countess Guiccioli, in deference to whose moral scruples Byron took the very unusual step of laying aside the unfinished *Don Juan* for more than a year.

This might well bring in here the vexed question of the relation between art and morality and the endless controversy connected with it, but the subject is vast and complicated, and beyond the scope of this short study. Byron, however, made merry over this momentous question, stoutly maintained that 'his object was morality,' 'tis always with a moral end that I dissert, like grace before a feast,'⁷ and blamed Plato for having 'passed the way to more immoral conduct than all the long array of poets and romances.'⁸ He was furious when his friends demurred to the publication of *Don Juan*. He called them 'a puritanical committee', and attributed the public clamour to 'nonsensical prudery.' He could not even wink at the omission of a single stanza, containing the lines:

'And do not link two virtuous souls for life
Into that moral centaur, man and wife.'

'I will not permit any human being,' he wrote to his publishers, to 'take such liberties with my writings.' When, however, Lady Blessington remarked that a poem like *Don Juan* would not please Ada, he remained thoughtful and silent for a time,⁹ and then replied, 'You are right. I never recollected thisI will write no more of it—would that I had never written a line!' On this question Sir Arthur Quiller-Couch says, 'If I hesitated at all to commend *Don Juan* to the young, I should hesitate, not in prudery, but rather because it appeals less to the young than to mature men and women.' There is force in the argument, but it must at the same time be admitted that this tradition of immorality is like a blot in the poet's escutcheon which time has not yet wiped out.

English critics of to-day prefer to dilate upon Byron's faults of style and versification. Coleridge puts it in a nutshell with the brief remark, 'the art of versification was lamentably neglected by Byron.' Matthew Arnold discusses the point at length and tries to show that in the matter of 'the correct and consummate management of words' Byron had something of 'the insensibility of the barbarian.' To clinch his argument, he chooses some lines from Byron and compares them with certain lines from Shakespeare or Milton. He, however, readily admits that Byron and Wordsworth are the two greatest English poets of the nineteenth century. Many later critics have followed Arnold's line of argument, but their conclusions are far less favourable to the poet. Of this school of critics, special mention must be made of Swinburne. His position is, in a sense, peculiar. In the first flush of enthusiasm he maintained that 'Byron can only be judged or appreciated in the mass,' and descanted upon 'the splendid and imperishable excellence which covers all his offences and outweighs all his defects—the excellence of sincerity and strength'; but in a later essay, he shifted his ground and proved to his satisfaction that Byron's verses break down too often into sheer bell-man's rhyme and kitchen-maid's grammar! He even maintains that Byron's continued popularity on the continent is in no small measure due to the improvement that his verse undergoes in the process of translation into a foreign tongue! Of course, the critical necromancer can prove or disprove whatever he pleases, but we have it on the authority of Goethe that Byron's Continental fame rests on a firm and secure basis. 'The English may think of Byron as they please,' says Goethe, 'but this is certain that they can show no poet who is comparable to him.....He is undoubtedly the greatest genius¹⁰ of our century.' And in this matter Goethe's voice is the voice of Europe.

⁷, ⁸ Vide Canto 12, 86 and 39, and Canto 1, 116.

⁹ Byron knew that there was 'an eleventh commandment to the women not to read it.'

¹⁰ Arnold makes capital of Goethe's word 'talent,' but his argument is more ingenious than convincing.

FISHERIES IN INDIA

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I

TRAINING OF FISHING COMMUNITIES

SUCCESS of a fishery depends mainly on the fishing communities. They are really the backbone of a fishery, whether fresh-water, estuarine or marine. No amount of research, scheme or other high sounding words will be of any use unless we think of the uplift of the said communities. We generally think of investigations, possibilities of fishery questions, income and expenditure without proper consideration for the fishermen. India had at least 20 different reports on fishery matters since the time of Dr. Francis Day, but it is regrettable that none contains the proper amount of consideration for fishing communities.

Now unless we can have a thorough change in their condition, education and betterment of their pecuniary position, we would not have a fishery of the proper type.

The fishing communities or fishermen of the three main types of fishery have a large number of castes and sub-castes when considered on an All-India basis. The four great religions are represented amongst them, *viz.*, Hindu Jalia Kaibartas of Bengal, the Mohammadan Moplas of the West Coast, the Christian fishermen of Travancore State and Buddhist fishermen of the Chittagong area of Bengal.

The fishing communities do not comprise only fishermen, but there are boatmen, carpenters, blacksmiths, spinners, divers, etc. When we want to consider them, we will have to consider them together rather than separately. The training of these vast communities is all empirical, handed down from one generation to the next, without proper guidance and control. In most provinces except perhaps in one or two there is practically no attempt on the part of either government or public to give them the proper aid. Each and every one has exploited them in a shameless manner. What should be given to them is a real and beneficial training; primary education should be given with a fishery bias. Inspire them with vigour and energy and give them such understanding that they can be able to stand on their own legs. We have seen before our eyes the recent famine and depopulation of these mighty communities.

The syllabus and curriculum of primary schools for fishing communities should be such that every thing would be taught with a fishery bias. The Vernacular language as well as English should have every lesson on fish and fishery matters; wordbooks with all the nomenclatures of fish and fishery; Mathematics with four simple rules; weights and measurements in relation to fish; Geography of their own district with all products and commercial commodities particularly fish; the province in relation to that district and ultimately in relation to India as a whole. The different forms of fish and fishery in relation to different habitats such as ponds, beels, lakes, rivers, creeks, sea and ocean should be taught. While considering upland they should have a general idea of hillocks, hills, mountains and their rapid streams in relation to the fish population. Climate and temperature and their effect on fish and fishery. Science and Hygiene should also be taught in relation to fish and fishery. As for example, in connection with nature study, they should know that the fish belongs to Zoology and its food may be either animal or plant; a broad classification showing different habitats and clear distinctions between terrestrial and aquatic life, and so on. Hygiene can also be taught in relation to fish life. For example—after keeping a live fish in a 'hundy' with water for a number of days without giving food or any aid of respiration it dies and why?

Utility of oxygen gas ; how food is digested in the system of fish ; what are the four principal types of food and so on. From fish one can then come to personal hygiene. Besides these subjects in the primary fishery school there should be a little carpentry, smithy, spinning classes and also practical lessons on fishery matters, such as when and where we can collect the particular fish or fry; different methods of rearing, feeding and catching them ; how much of a particular fish can be kept in a given quantity of water ; how to spot out different variety of fish and so on. Each fisherman should be an expert swimmer and if possible good diver. Occasionally they may be shown educational films on fishery matters.

This may be compared with the Wardha Education Scheme. Support of the above scheme may also be found in the Arab Government Agricultural School. Two hundred and thirty-two school gardens were maintained and supervised by trained teachers in Palestine. In a number of schools bees were also kept. The Jewish authorities conduct several colleges, and at the instance of the Government they established courses for the training of elementary teachers in agriculture. Manual training is also encouraged.

Each division of the province, that have many fishing communities must have a high school with a fishery bias. Like the primary school they must have everything taught in relation to fish and fishery up to class VI. Beyond that the ordinary subjects should be identical with ordinary high school except that there will be a subject called fish and fishery. This will be more towards the practical side- rather than merely theoretical, such as identification of eggs, fry and fish of the locality, the peculiarity of local fish, breeding season and local breeding ground if there be any; migration of estuarine fishes and breeding season of those, if the school is near an estuarine area ; migration of sea fish for particular season for those that live near the sea ; food of the fish : How to manure the tank; how to prepare the pond for putting in fry ; how to render respiratory aid to fish of the pond; how to clean a pond; how a 'bhery' should be kept; how to manure the 'bhery'; how to salt fish for preservation; use of other preservatives and the utilisation of fish products; how to extract oil as cottage industry ; use of fish-scale to prepare toys.

Besides these there ought to be a good work-shop for training in carpentry and for preparation of country boats and their repair. To prepare wooden floats for nets; smithy for preparing and repair of boats, preparation of hooks, etc.; spinning for yarns to prepare nets of different kinds. Besides these there ought to be physical exercise in the form of swimming and rowing in ponds, rivers and sea. Each such high school must have a museum of local fish and fish products. The teachers of the high school of this kind must have a night school simultaneously with the day school. These night classes should be maintained for adult education, not so much for actual reading or writing but for lecture on general topics of fishery and to impart new knowledge amongst adult fishermen. Here Government educational films may be shown occasionally on fishery matters. General education and such other education by which the fishermen may be directly benefited should be imparted. The benefit of having co-operative society, social hygiene, personal hygiene, etc., may be stressed on them.

The teachers of high schools may be trained in the University of Calcutta for fresh water and estuarine and at Madras University for marine fishery. Teaching requires some experience and those that have no experience cannot do it properly. Technical men always lag behind in this direction. In a non-teaching technical institute or Government Department the students suffer a lot. The best procedure would be to entrust the education to a Teaching Institute and if there be any expert belonging to any technical Institute, he may have his lectures under the control of the Teaching Institute.

There is a general move for having a Central Fishery Research Institute for each main class of fishery soon after the war. Dr. Baini Prashad, the fishery expert to the Government of India, is of opinion that there ought to be two, one fresh water and estuarine and the other marine. For expert opinion the Zoological and Botanical Surveys of India ought to be strengthened.

The Central Research Institute for fresh water and estuarine fishery should be at Calcutta, and the marine at Madras. After all, the results achieved by these Institutes are to help the fisheries and fishermen and thereby the general public. Unless these Institutes are run as private bodies with Government grant-in-aid, fishing communities would not co-operate with them sincerely. If they are private concerns, then there may be voluntary contributions from the fishing trade, as they generally contribute towards temples as in Bengal or towards the maintenance of churches as in Travancore State. Contribution towards the Central Research Institute will enable them to think that these Research Institutes are really their own, otherwise Research Institutes run entirely by Government will be of no use to them as they would not adopt their findings.

These Central Research Institutes may be in close relationship with Calcutta University or Madras University as the case may be so that with the least possible expenditure the Institute may get the help of different branches of Science like Botany, Physiology, Chemistry, Physics (for meteorological data), Bio-Chemistry and also Anthropology.

In this connection we may state that the Marine Biological Station at Plymouth was started by Sir E. Ray Lancaster with the financial contributions of the fishermen of the British Isles. Although this Institute gets a substantial grant from the Government, it is still run as a private concern and even today fishermen think that Institute as their own. Human nature is the same everywhere.

II

AUXILIARY DEVELOPMENT OF FISHERIES

I have already dealt with the general development of Fisheries in India. Now I shall write on the auxiliary development of the three main branches of fishery, *viz.*, fresh-water, estuarine and marine.

Regarding the breeding of the fresh water fish, first we must ascertain the factors relating to the spawning of major carps as they do not breed in stagnant ponds. This leads us to enquire about the physical and chemical nature of the rain water or current water and the substances held in solution or in suspension. We should also ascertain about the topography of the particular area. Lastly we should also ascertain about the Biological factor of the fish itself in a particular season.

As for rearing, food is the primary essential factor. Now this food depends upon the flora and fauna of the pond, beel or river. Each plant body taken by the fish should be studied in every detail *vis-à-vis* its life-history, habit and mode of reproduction and variation, in different seasons. Similarly, each fauna of the pond is also to be examined and the part it plays as food of a particular fish. Each animal body taken in by a particular kind of fish should be studied such that its life history and breeding habits are known. After ascertaining the flora and fauna of the water we should also know about the ecology of the water itself. Only knowing about the water will not suffice, until we know about the details of the soil underneath the water. This leads to the question of the physical nature of the soil of the pond, beel or river. Another point in connection with the soil sets one thinking of the explanation for the loss of water in ponds

situated very close to a river whose level of subsoil water may be such that the river may draw away the water of the pond partially or entirely. The flow of the river water and its deposit or silt has also some relation to the fish population. This leads us to many other facts such as the changing of the course of the river, the effect of putting 'Jog' or 'Kata' in the river as obstacles to the fish population preventing migration further down the river. These generally are put by the lessee of a particular part of the river for his own benefit.

As for big rivers the origin of the river and peculiar position of fish population in its relation to the environmental condition should be studied. The peculiarity of the terminal portion of the river where there is tidal water that can bring about a thorough change of the fish population is to be noted. The water of the sea that enters into the river changes both the physical and chemical nature of the water of the river. The degree of salinity of such water of the river and its effect on the fish population has to be determined. Simultaneously with the fish population the flora and the fauna of that portion of the river should change to such an extent that a sea creature like neris could be found in the Ganges near Sodepur about 10 miles north-east of Calcutta. All these data will indirectly help for the development of fresh-water fisheries in rivers.

Besides the above points we should also study the effect on the living forms by the construction of weirs which checks the vigorous flow of a river such as the Anderson weir near Panagar on the Damodar river. This sort of obstacle may lead to the checking of the distribution of fish population from the upper range of the river to the lower. In order to have an even distribution, generally fish ladders are put so that the fish can climb up from one side of the weir and can go down towards the other side without injury. Everything depends upon the rate of the flow. One should not forget to mention about the dam and barrage in connection with big rivers in order to collect water and also prevent flood of the area concerned. These dams are generally to be erected in order to prevent floods of the river and to irrigate the vast area concerned. Now when there will be a vast collection of water, the natural course would be to cultivate fish in it. The high embankments of the dam have got lock-gates so that at will one could get waters on the other side of the lock-gates with enormous rapidity. If there be fish in the collected water, what would be their fate? The dam must have a channel on a higher level to divert water. In Bengal there is a proposal of having a dam on the Barakar river. The Public Works Department and the River Research Department are doing the preliminaries. In India we have many such dams like Krishnasagar dam, Mettur dam and also barrages like the Sukkur barrage in Sind. The rapid waters of the springs or falls have a tremendous effect on flora and fauna and also on the life of the fish. These form a subject of important study as for instance, the effect of its subsoil and the various adoptive modification of the fish in order to cope with the rapid water.

In connection with Estuarine area the first form of study would be the variation of salinity of water at different seasons and their effect on the life of the different fish form; the variation of flora and fauna of the place; the availability of food and development; the effect of erecting *bundhs*; even mud walls have to be put up after knowing the strength of their resistance. The tidal charts of the sea, creeks and channels should be known thoroughly in order to know the condition of the water and the season for spawning of different estuarian fish, the flora and fauna of the *bhery*; their habit and habitat; their food and mode of reproduction; condition of the soil; percentage of the salinity of the water at different seasons and flood in the creeks and how to prevent it.

Regarding marine fishery the most important thing is the survey of the sea, ascertaining the various depths, migration of flora and fauna and particularly

those that serve as food to different types of fish; the food of these plants and animal forms, their life and habitat; determination of modern contrivances for catch such as motor boats, launches, etc.

I have spoken of the various factors both physical and biological, affecting the fish life both in the fresh water and salt. The determination of such factors as I have touched cannot possibly be done by one fishery institute, the main duty of which is to increase production and supply of fish. To get at the knowledge of these factors one has to range over mathematics, physics, geology, botany, soil survey, irrigation and navigation. The collection of such a vast data on different lines can best be done at a Biological Research Station. It is lamentable that in India there is no such institute as yet. We have a marine fishery station in the Madras Presidency but the existing institutes are too busy in procuring sea fish and marketing them. They have no scope for research on physical nature of sea water, depths of the sea, etc. The result is that the fishery department has to go without many important data bearing on fish life. If the biological stations are installed with proper equipment and with necessary staff, not only the fishery departments but other biological departments and other scientific institutions will get the maximum benefit. We may mention here that Dr. Baini Prasad, Fishery Expert to the Government of India, has also mentioned in his memorandum that the various Universities may help a great deal in this direction as they are doing in Europe and America.

The Biological Institute apart from research work can supply marine specimens wanted for educational purposes in our schools and colleges. Their researches will tap fresh sources of various chemical substances such as the manufacture of iodine and other useful things. Secondly, as auxiliary we may mention those industries which depend on fish and products. For example artificial pearls from fish scales, Codliver oil from shark.

Again as supplementary to fishery what is needful is the manufacture of implements for catching fish in fresh and estuarine water and at sea, boat making and also yarns for making fish nets and lines. Therefore other auxiliary industries to be started on the lines suggested should receive our attention.

Round the World

Tendencies in the Balkans—

One of the most interesting features of the Balkans to-day is the treatment of the national minorities. Especially in Yugoslavia the treatment of the national minorities varies from case to case in accordance with communist policy. The Hungarians, in spite of their truculent attitude, are favoured. The Serbs are a majority in the Vojvodina, but the Hungarians, under the command of Kosta Nagy, are the real masters.

Albanians are also favoured—except those Albanian groups who have been held responsible for crimes committed against Serbs.

In Macedonia a new Macedonian nation is being created. Ever since World War I, Macedonian secret societies have been very active, continuing the tradition and propagating the ideas of the old Macedonian organisation, *Macedonia Risorta*. Macedonian nationalism has always been strong in the Balkans, especially in the 19th century. Macedonian 'irredentists' have been responsible for troubles in Greek and Turkish Thrace, in Bulgaria and other parts of the Balkans. The Macedonians are now very keen on "cultural nationalism." Persons, whose names end in '—itch' (Serb) or '—off' (Bulgar), must adopt the ending '—ski' (Macedonian).*

Feelings and passions between the different racial and cultural groups in the Balkans have always been intensely bitter and political vendettas are a common feature of Balkan life. The Balkan Entente and such treaties were merely ephemeral. Secret societies dictated the policies of Balkan diplomats and upset their plans. Thus, cohesion is not the natural order of things in the Balkans, where warring minorities create political chaos. There the rulers and administrators are aptly characterised by the Turkish phrase *Balıq baskıdan kokar* ("The fish rots at the head").

Industrial Revolution in the British Colonies—

In an article in a recent issue of *The Contemporary Review* some interesting facts are given regarding the industrial development of certain British colonies. The article deals with 'chimney-stacks and trade unions in the African Jungle.' War exigencies have created factors by which mushroom industries have grown up on all sides. Of course, what has been done is only the barest minimum and it is also a fact that 'mushroom industries' have no staying power. That oxide of vanadium has been discovered in Ceylon does not prove that Ceylon has grown overlight into a hectic industrial zone. So far, perhaps, the vanadium supply has only been scratched. Nevertheless world supplies of vanadium being limited, Ceylon vanadium may have a chance. Geological Survey reports are not followed in a flash by gigantic industries.

Before the war, Hongkong and Palestine were perhaps the only colonies with secondary industries. Possibilities in ceramics, firebricks, tiles and pottery have been explored in East Africa. Northern Rhodesian copper mining has been rapidly 'industrialised' because of the war. Southern Rhodesia possesses now a factory which will soon produce between 500,000 and 1,000,000 blankets and rugs a year. The concern has been erected on £100,000 of local capital. Kenya, also, has been supplying the armies of the Middle East with heavy equipment. The Port of Mombasa also is to be extended. In West Africa there has been a tremendous amount of constructional work in port developments, extension of railways and laying of new lines, improvements to existing roads and the building of new ones, the laying out of camp sites and oil installations. Great drainage schemes are also being carried out.

Thus, the psychological condition for industrialisation has been created by the war in many colonies; but it remains to be seen what will happen in these colonies after the war. Will Britain, as ruler of these colonies, find it in her own economic interest to encourage their development after the war, or will these colonies just remain as primary producers—to receive exports from Britain as before?

Turkish Versatility—

In this war Turkey has shown tremendous diplomatic *souplesse*—dictated by fundamental national interests, by an awareness of 'Turkism' (*Türkdjülük*). With diplomatic adroitness—and all nations are more or less adroit in their own self-interest—she has now qualified for a seat at the post-war peace conference.

Turkey had been keeping on good terms with all belligerents. This was dictated by more than self-interest. Her action cannot be misunderstood if we study it in its historical context. Kemalist Foreign Policy (ably followed by İsmet İnönü) was based on 'non-entanglement' and 'non-interference' and the Foreign Policy of Turkey to-day is merely a continuation of the same. Turkey is protecting her national interests—just as De Gaullean France and Soviet Russia are protecting their own national interests, albeit in a more selfish manner. According to one writer on foreign affairs "The vagaries of Turkish policy, the lack of principle or ideal, the motive of selfish interest and fear; these are common features of our unhappy civilisation, mixed as they may be with incidental acts of heroism and self-sacrifice. But Turkey is a small power, the victim of Great Powers and their misdeeds." The writer could also have added that the circumspection shown by Turkey is in the best traditions of the New Turkey.

Whither Hungary ?

Hungary is out of the news, for the moment; but, it is very doubtful if gaiety has returned to Budapest with the *Zigane* music and *Czárdas* dance. Hungarian political life has always been rent by cabals and even in defeat there is a hectic internal striving after power.

Democracy among the Magyars has been practically non-existent. Even the great Kossuth, who led the fight for the liberation of the serfs, was not exactly liberal towards the non-Magyar races. The landed proprietors have too often followed the politics of Bethlen and others. Hungary has been called the most feudal of the modern European States.

Count Michael Karolyi, the liberal Hungarian statesman, is in exile; he could be a balancing and soothing factor in Hungarian politics. Perhaps in that event also, Czechoslovakia and other neighbours of Hungary could solve frontier and other disputes with her amicably.

S. K. C.

Reviews and Notices of Books

The Last Peshwa and the English Commissioners (1818-1851).—By Dr. P. C. Gupta. Published by Messrs. S. C. Sarkar & Sons, Ltd., Colloge Sq., Calcutta. Pages Demy 8vo 110. Price Rs. 6.

Dr. Gupta is well known to students of history as the author of a thesis on the life of the last Peshwa Baji Rao. The present is his latest production, describing that Peshwa's life in his exile at Bitbur (Brahmavarta) on the Ganges in U. P., controlled by four British Commissioners.

during a period of 33 years. The most striking feature of Dr. Gupta's studies in original materials existing in the Imperial Records Dept. is the profuse evidence one obtains about the selfish vagaries of British policy, which knows no moral basis beyond expediency, as is too palpably illustrated in Britain's treatment of India's case even at the present moment. Chapter VI of the author's work, entitled "Bengal Regulation 1 of 1932" eloquently describes to what length a heartless and imperious government can go.

The last Peshwa Baji Rao surrendered his person and his raj to Sir John Malcolm on 3rd June, 1818, and died a virtual prisoner at Bithur on 28 January, 1851. The surrender was by no means unconditional like that of Hitler's Germany at the present moment. It was based on certain clearly defined conditions which were never observed either in word or spirit. During the period of 33 years, four British Residents, Low, Johnson, Cooke and Manson held office as controllers of Baji Rao's actions and movements. Of these four the last had the longest regime of 20 years (1831-51). Curiously enough the first years of Baji Rao's incarceration at Bithur coincides with Napoleon's banishment to St. Helena and both the distinguished prisoners had Low as their keeper. Fortunately Baji Rao's Resident Sir John Low was not quite so heartless as his namesake at St. Helena, whose freaks have become almost proverbial in history.

From a historical point of view the book affords quite an interesting reading and advances research in a little known phase of Maratha history.

G. S. SARDESAI.

Medium of Instruction.—By Shriman Narayan Agarwal, Principal, Govindram Saksaria College of Commerce, Wardha, C. P. With a Foreword by Mahatma Gandhi. Published by Messrs. Vora & Co., Publishers, Ltd., 3, Round Building, Kalbadevi Road, Bombay 2. Second Edition, 1945. Pp. 47. Price Re. 1-4.

After stating the reasons for the introduction of English as the medium of instruction and condemnation of its unsuitability for the purpose by even British educational experts, the author proves that large numbers of failures in examinations are due to this objectionable method and also that it kills originality and smother's intellectual initiative. He maintains that great leaders have appeared in India not because, but in spite of, this highly artificial system, a fact which must be readily admitted by all who have given any serious consideration to the matter. Principal Agarwal has next pointed out, and that rightly, other disadvantages arising from the adoption of English, the most serious of which is that it has kept apart the English-educated intelligentsia and the masses. After meeting the objections urged against the use of vernaculars, he has offered practical suggestions for the replacement of English by the mother-tongue of students.

In this small, but highly suggestive book, the author has entered a well-reasoned and convincing plea for the use of our vernaculars for imparting instruction in even the highest stages, and, incidentally, supplied reasons for the adoption of Hindusthani for All-India purposes. We congratulate him for what we consider a valuable contribution to the subject.

Not By Politics Alone.—By Atulananda Chatterjee. Foreword by Sir Maurice Gwyer, K.C.B., K.C.S.I., D.C.L., formerly Chief Justice of India, Vice-Chancellor of the University of Delhi. Published by Messrs Thacker, Spink & Co. (1933), Ltd., Calcutta. Pp. 160. Price Rs. 5.

Mr. Chatterjee is the author of three books published previously, in all of which he has, directly or indirectly, dealt with the composite Hindu-Muslim culture, probably the finest and the most valuable among the durable achievements of the joint efforts of the members of the two communities, pointing out how our recognition of this fact would tend to encourage the disappearance of communalism. It is the same conviction which has made him write his fourth book in which he has added much to what he had said previously on the subject.

At the very opening, the author has emphasised the fact that progress towards larger unity and not disruption is one of the fundamental principles under which Nature works. He contends and that rightly, that political pacts based on the immediate needs of the hour and eloquent condemnations of communalism have hitherto failed to uproot it. He has some valuable things to say as regards the assistance history, written from the right perspective, can render, towards the solution of the communal problem and pleads for a fresh approach on the cultural plane suggesting the establishment of an Institute of Cultural Fellowship to that end. This he admits is a long term solution but maintains is the only satisfactory way of meeting the difficult situation created by its presence in our motherland.

The dignified way in which the communal problem is treated and the angle from which it is approached make this book an outstanding contribution to the literature we already possess on this most vexing of subjects.

The World That Works.—By the Rt. Rev. George West, Bishop of Rangoon. Published by Messrs. Thacker & Co., Ltd, Rampart Row, Bombay. Pp. 111. Price Rs. 5.

Mankind consists of a small class of men who feel no hesitation in proclaiming and acting on the principle that they will allow nothing to stand in their way to attain their object and these, from one point of view, are certainly honest. Most of us would, however, like to succeed even when we definitely know that it is wrong and that as far as possible, without disobeying certain standards of conduct we have set up for ourselves. What is surprising is our utter failure to recognise the wrong motive behind this attitude and our immense capacity for self-deception. This makes it not only possible but almost natural for us to lay all the blame for such difficulties as we may have to face or such far from desirable steps we may have to take in our pursuit of unworthy aims,

on the man we are trying to overreach. In a word, we would like to carry out our often reprehensible plans mainly for personal aggrandisement in some shape or other and, at the same time, try to enjoy peace of mind by drowning the voice of conscience on the plea that undesirable methods are forced on us by the obstinacy of the persons against whom we are compelled to proceed. All this causes friction which the author proceeds to show is almost a universal fact.

The author contends, and that rightly, that all the unhappiness and misery we see around us arises from friction in the family, among fellow workmen, between employers and employees, the rulers and the ruled, between country and country, and race and race. Viewed from this standpoint, there can be no doubt that wrong relationships in every sphere of life constitute the most insistent all-world problem as also that it has arisen from the universal tendency to perceive clearly the mote in the eye of the other fellow while refraining to acknowledge the presence of the beam in our own.

If there is only one problem appearing under protean forms, it follows that ordinary ways of solving individual problems as for example the intervention of friends and well-wishers in family disputes, the good offices of conciliation committees in industrial or communal disputes, or reliance on war to end differences between countries are unreliable or, at least, temporary expedients for removing the difficulties created by wrong relationships. The only satisfactory solution is that which will go to the very root of the matter by placing these relationships on a right and correct basis.

This book, the outcome of deep conviction, gives the views of the present Bishop of Rangoon and, incidentally, of the hundreds of thousands of men and women of all races and religions, belonging to every sphere of life and living in various countries in the world who, after giving the technique suggested an honest trial, have realised its applicability and its competency in solving the personal, family, group, racial, national and even international problems facing mankind everywhere today. It teems with very vivid accounts of their experiences and carries conviction for, in practically every case, the reader is supplied with the names of the people concerned, the difficulties they had to overcome, the success achieved, and the means adopted for the purpose. It is shown how in every case, the establishment of right relationships depends on one factor only,—absolute surrender to God, a difficult task for those only who would plan out things for themselves and then expect our Creator to bless their efforts even when an attitude contrary to what is demanded by Him is implicit.

The book is recommended to those learned-minded men who have hitherto failed in making the world work in their way and whose lack of success has compelled them to realise that trial has to be given to a different and probably a hitherto untried method for making the earth a better place to live in.

India's Sterling Balances.—By "Villager." Published by Twentieth Century Publications, Kadamkuan, Patna. Pp. 24. Price Six Annas.

"The Behar Herald," now more than seventy years old, which enjoys such a well-deserved reputation for the sobriety of its outlook, its practical patriotism, and the courage with which it has always championed what it regards as the right, is bringing out a series of pamphlets. Some of these will deal with matters of immediate moment while others will treat of subjects of permanent interest. It is presumed that the one under review partakes of the nature of both for the proper utilisation of our sterling assets has both a short and a long term aspect. The author, who we are told, belongs to the West and who, unless the inference drawn by the reviewer from a study of his work is mistaken, must be either a student of economics with a realistic outlook or, more probably still, actually engaged in banking probably in an exchange bank under non-Indian management, has very lucidly set forth the real nature of the balances and shown how, under the existing Reserve Bank Act, they cannot be used in the particular way generally envisaged by Indians. He is for amending it to generally meet India's economic aspirations but, as a realist, points out how the manufacture of goods in India would be meaningless until the villagers possess more purchasing power. It is here that he comes forward with what many would regard as an unorthodox suggestion. But the present reviewer does not believe that it should not be given a trial or, worse still, condemned offhand, merely because it is unorthodox. The Publishers' note at the end of the pamphlet answers the main objections urged against the writer's suggestion.

This thought-provoking pamphlet is recommended to every one, who is not afraid of exercising commonsense in dealing with this matter or of adopting a new and untried, nonetheless a promising way, of utilising our sterling balances for the economic uplift of India's millions. It is admitted that certain difficulties will have to be overcome if this is done, but it is not believed that they are insurmountable.

H. C. MOOKERJEE.

The following books have been received for review :—

"The Economic History of India, 1600-1800"—by Prof. Radhakamal Mukerjee (Publishers : Longmans, Green & Co., Ltd.).

"Rajadharma"—by K. V. Rangaswami Aiyangar (Publishers : The Adyar Library).

"The Principles of Philosophy"—by H. M. Bhattacharyya (Publishers : Calcutta University Press).

"Social Ecology"—by Prof. Radhakamal Mukerjee (Publishers : Longmans, Green & Co., Ltd.).

"Bankers' Advances Against Goods"—by D. S. Sastri (Publishers : Thacker & Co., Ltd., Bombay).

"Our Economic Problems"—by J. D. Unwin (Publishers : George Allen and Unwin, Ltd., London).

"The Mind of Mahatma Gandhi"—by R. K. Prabhu and U. R. Rao, with a Foreword by Sir S. Radhakrishnan (Publishers : Oxford University Press).

"Economic Planning in India"—by R. V. Rao (Publishers : Kitabghar, Rajkot).

"French Foreign Policy"—by Prof. Thompson (Oxford Pamphlets on World Affairs).

"Siam"—by Sir Josiah Crosby (Oxford Pamphlets on World Affairs).

Ourselfes

CALCUTTA UNIVERSITY LIBRARY

The following is a list of important recent additions to the University Library collections :—

General Works

"A History of the Public Library Movement in Great Britain and Ireland" by John Minto (London, Allen and Unwin, 1932).

Philosophy

"America's Progressive Philosophy" by W. H. Sheldon (New Haven, Yale University Press, 1942).

"Al-Baru'l hadi ashar, a treatise on the principles of Shiite Theology" by Hasan B. Yusuf B.'ali Ibn'ul-mu-tahhar al-hilli. Translated from the Arabic by W. M. Miller. London Royal Asiatic Society Publications).

Social Sciences, History, etc.

"Social Ecology" by Prof. Radhakamal Mukherjee (Calcutta Longmans).

"The Economic History of India—1600-1800" by Radhakamal Mukherjee. (Calcutta, Longmans).

"War and Diplomacy in the Japanese Empire" by Tatsuji Takeuchi (London, Allen and Unwin).

"The Administration of the Sultanate of Delhi" by Prof. I. H. Qureshi (Lahore, Sh. Muhammad Ashraf, 1942).

Literature

"Modern Hindi Literature—A Critical Analysis" by Indranath Madan (Lahore, Minerva Book Shop, 1939).

"Milestones in Gujarati Literature" by K. M. Jhaveri.

Geography, Travels, Biography

"Humayun Badshah" (2 Vols.), by S. K. Banerji—with an Introduction by the late Sir Denison Ross (London, O. U. P.).

"A View of the English Interests in India ; and an Account of the Military Operations in the Southern parts of the Peninsula during the Campaigns of 1782, 1783 and 1784" by William Fullerton of Fullerton (first published in 1787, London).

Bengali Literature

"Sri Krishna Vijay of Maladhar Basu" Edited by Rai Bahadur Khagendranath Mitra (Calcutta University Press, 1944).

"Vaidesiki" by Prof. Sun'atikumar Chatterji.

"Varater Naba'anma" by Sri Anubindo.

"Bankim Chandra O Mussalman Samaj" by Rezaul Karim.

"Biographies of
Harinath Majumdar,
Trilokyonath Mukhopadhyay,
Ranpalal Bandyopadhyay,
Jogendrachandra Basu,
Akshaychandra Sarkar,
Rajendralal Mitra,
Nabinchandra Sen,
Ishanchandra Bandyopadhyay,

} By Brojendranath Banerjee (Bangiya Sahitya Parishad Publications).

Obituary

LATE DR. H. K. SEN

In our last issue we announced the sad and untimely death of Dr. H. K. Sen, Director of Industries, Bihar and sometime Ghose Professor of Applied Chemistry, University of Calcutta.

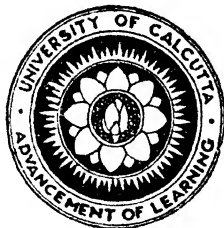
Dr. Sen had a brilliant and varied academic career. He had worked as a Research Assistant under Acharya Sir P. C. Ray and had imbibed from him his love of hard work and intellectual discipline. In 1913 he went to England for further study and worked in the Laboratory of the late Prof. Jocelyn Thorpe in the Imperial College of Science, London. In 1915 he obtained the D.Sc. Degree of the University of London. In 1920 he joined the University of Calcutta as the First Ghose Professor of Applied Chemistry. For 16 years he served in this capacity and built up the reputation of his Department. He was an enthusiastic Professor and organiser. In fact, he was one of those scientists and pioneers who have made the University College of Science what it is today—the centre of useful research.

Twice as Ghose Travelling Fellow he visited Europe and worked in the laboratories of Germany—in 1922 and again in 1930. He was elected President of the Chemistry Section of the Indian Science Congress in 1927 and of the Indian Chemical Society for the term 1940-41. He was a Foundation Fellow of the National Institute of Science of India. He was also the Chairman of Fuel Research Committee (1943) and of the Heavy Chemical Industries Committee in 1944.

From 1936-44, he was Director of the Lac Research Institute at Namkam, near Ranchi. There he undertook vigorously many new and original lines of research—especially in Plastics.

In 1944 he went to Patna as Director of Industries, Bihar. A man of indefatigable energy, his heavy duties laid a heavy strain on his health but nobody could imagine that the end was so near.

Dr. Sen was a man of great simplicity, and a charming conversationalist; a man full of geniality and *bonhomie*. It was a pleasure to listen to him and to be in his company; his kindness and hospitality would long be remembered by his many friends and anecdotes from his well-stored mind, enlivened by flashes of puckish humour, would be sadly missed.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

Notification No. T. 709

B.A. Examination, 1947.

ENGLISH

In modification of this Office Notification No. T. 697, dated the 18th December, 1944, it is hereby notified that 'Shakespeare—Macbeth,' has been prescribed in place of 'Shakespeare—Antony and Cleopatra,' in English for the B.A. Examination of 1947.

Senate House,
The 30th May, 1945

J. CHAKRAVORTI,
Registrar.

B. E. Examination

The undermentioned candidate having qualified in both the Sections of the Examination is now declared to have passed the B.E. Examination (Civil Engineering Branch, Old Regulations), held in August, 1943 :—

Non-Collegiate Student, Bengal Engineering College, Sibpur—Surath Singh

Senate House,
The 6th June, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Diploma in Obstetrics and Gynaecology

It is hereby notified for general information that the insertion of the following new Chapter, viz., Chapter XLIX-B, relating to the Diploma in Obstetrics and Gynaecology, after Chapter XLIX-A of the Calcutta University Regulations, Edition of 1945, has been sanctioned by Government :—

Chapter XLIX-B

1. An examination for a Diploma in Obstetrics and Gynaecology shall be held in Calcutta twice annually at such time as the Syndicate shall determine, the approximate date to be notified in the Calendar.

2. Any Bachelor of Medicine or Licentiate in Medicine and Surgery may be admitted to this examination on production of certificates of having, subsequent to passing the M.B. or L.M.S. Examination (or an examination equivalent thereby) of a University in British India,

(a) served as a House Surgeon for at least six months in an Obstetric and Gynaecological Hospital or the Obstetric and Gynaecological Departments of a General Hospital recognised for this purpose and subsequent to this,

(b) attended for a period of one year in a recognised institution a course of 40 lectures and 40 demonstrations in the following subjects :—

Practice of Midwifery
Practice of Gynaecology
Anatomy of Female Pelvis
Elementary Embryology
Pathology of Female Organs
Ante-Natal Pathology,

(c) and personally performed during this period not less than six obstetrical operations and conducted at least ten labour cases under the supervision of the medical staff of the recognised institution.

In case the requirement laid down in Section 2(a) is not fulfilled, the candidate will have to attend lectures and demonstrations in a recognised institution for an additional period of six months in the subjects enumerated under Section 2(b).

3. Each candidate for admission to the examination shall send in his application to the Registrar with a certificate in the form prescribed and a fee of Rs. 100 at least one month before the date fixed for the examination.

4. A candidate who fails to pass or present himself for the examination shall not be entitled to claim a refund of the fee. A candidate may be admitted to one or more subsequent examinations on payment of the prescribed fee on each occasion.

5. Every candidate shall be examined in the following subjects :—

(1) Obstetrics One Paper
(2) Gynaecology and Diseases of a newborn child One Paper

A Clinical and Oral examination in Obstetrics and Gynaecology shall be held.

The examination is specially intended to test the student's knowledge of the practical side of Obstetrics and Gynaecology.

Senate House,
The 23rd June, 1945.

J. CHAKRAVORTI,
Registrar.

MATRICULATION EXAMINATION, 1946 & 1947**CLASSICAL LANGUAGE****LATIN**

In modification of the previous notifications on the subject the following courses of studies have been prescribed in Latin for the Matriculation Examination in 1946 and 1947 :—

For the Examination of 1946 :

(i) Caesar De Bello Gallico, Book IV.
(ii) Virgil Aeneid. Book VI (Verses 1-547)

For the Examination of 1947 :

(i) Caesar De Bello Gallico, Book V.
(ii) Virgil Aeneid, Book VI (Verses 1-547).

Senate House,
The 14th June, 1945.

J. CHAKRAVORTI,
Registrar.

INTERMEDIATE EXAMINATIONS, 1947

ENGLISH

(a) Intermediate Poetical Selections (latest edition, published by the Calcutta University)

Pieces to be read—

- (1) Shakespeare. The Merchant of Venice, Act IV, Sc. 1
- (2) Milton. On his Blindness; L'Allegro; Il Penseroso
- (3) Wordsworth. Yarrow Visited; Yarrow Unvisited
- (4) Coleridge. The Rime of the Ancient Mariner
- (5) Byron. The Ocean
- (6) Shelley. To Night
- (7) John Keats. Ode to Autumn
- (8) Tennyson. Morte D'Arthur; Sir Galahad
- (9) R. Browning. The Patriot
- (10) R. Bridges. London Snow
- (11) R. Kipling. Cities and Thrones and Powers
- (12) W. de la Mare. All that's Past
- (13) R. Brooke. These Hearts were woven of human joys and cares
- (14) Owen. Anthem for Doomed Youth

(b) Intermediate Prose Selections (latest edition, published by the Calcutta University).

Pieces to be read—

- (1) J. H. Newman. The Northmen
- (2) Sir James Jeans. The Dying Sun
- (3) D. H. Lawrence. The Rocking-Horse Winner
- (4) W. M. Thackeray. George III
- (5) Virginia Woolf. Dorothy Wordsworth

(c) Intermediate Bible Selections (latest edition, published by the Calcutta University).

Pieces to be read—

- Genesis—The Story of Cain and Abel
 Exodus Mount Sinai and the Ten Commandments
 Judges—The Story of Gideon
 The First Book of Samuel—The whole
 The Book of Daniel—Belshazzar's Feast
 The Gospel according to St. Mathew—
 (a) The Visit of the Wise Men from the East
 (b) The Massacre of the Innocents
 (c) John the Baptist and the Baptism of Jesus
 (d) The Temptation of Jesus
 (e) The Sermon on the Mount
 (f) The Feast at Levi's House
 (g) The Parable of the Sower
 (h) A Group of Parables

VERNACULARS

BENGALI

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read—

Prose

Akshaykumar Datta ...	... Mitrata
Bankimchandra Chattopadhyay ...	... (a) Biral, (b) Bahubol O Bakhyabal
Rajkrishna Mukhopadhyay ...	... Sabhyata
Kaliprasanna Ghosh ...	... Asru
Girishchandra Ghosh ...	... Vivekananda
Rameschandra Datta ...	... Haldighater Juddha
Bipinchandra Pal ...	... Bangadarsan O Bankimchandra
Rabindranath Tagore ...	... (a) Sabityer Samagri, (b) Maryada
Akshaykumar Maitreya ...	... Sekaler Sukh-Dukha
Swami Vivekananda ...	... Swadesh Mantra
Asutosh Mukhopadhyay ...	... Jatiya Sabityer Unnati
Ramendrasunder Trivedi ...	... Mahakabya
Balendranath Tagore ...	... Subha Utsab
Arabinda Ghosh ...	... Kahamar Adarsa
Seratchandra Chattopadhyay ...	... Andharer Rup
Khagendranath Mitra ...	... Acharyya Ramendrasunder
Muhammad Barkatullah ...	... Kabi Hafiz

Poetry

Bidyapati ...	... Atma Samarpan
Kasiram Das ...	... Samudramanthane Sib

Madhusudan Datta ...	...	(a) Bangabhasha, (b) Niladhawajer Prati Jana
Biharilal Chakrabarti ...	...	Himalay
Hemchandra Bandyopadhyay ...	...	Satisunya Kailas
Girishchandra Ghosh ...	...	Juraite Chai
Nabinchandra Sen ...	...	Naridharma
Rabindranath Tagore ...	...	(a) Bhasha O Chanda; (b) Sadhana; (c) Sankha
Akshaykumar Baral ...	...	Manab Bandana
Dwijendralal Roy ...	...	Mebar Patan
Rajanikanta Sen ...	...	Setha ami ki gahiba gan
Chittaranjan Das ...	...	Sagar Sangit
Jatindramohan Bagchi ...	...	Sabarir Pratiksha
Satyendranath Datta " ...	"	Sindhu Tandab
Nazrul Islam ...	"	Daridrya
Humayun Kabir ...	...	Janma

HINDI

Intermediate Hindi Selections (latest edition, published by the Calcutta University). The whole book.

SECOND LANGUAGES

SANSKRIT

Intermediate Sanskrit Selections (latest edition, published by the Calcutta University). Pieces to be read—

- (1) Sibicharitam
- (2) Bavana-Bibhisanā Sambadah
- (3) Niyateh Prabhutwan
- (4) Kavya Purusotpattih
- (5) Rajabahanacharitam
- (6) Kadambaribilap
- (7) Damayantikatha

PALI

Intermediate Pali Selections (latest edition, published by the Calcutta University). Pieces to be read—

Prose

From Devata Ayacana to Dedication of Jetavana and the following pieces :—Buddha and Bahiya. Schism at Kosambi. Buddha on the Welfare of the Vajjis. Nibbana. Jaccandhanam Hatthidassanam. Importance of Silo. Notion of Puggala.

Poetry

Padhana Sutta. Dhaniya Sutta. Gathas of Talaputa and Punnika. Dutiya Dhammasangiti. Despatch of Missionaries.

Intermediate Pali Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Prose

The first seventeen pieces from Devate Ayacana to Dedication to Jetavana.

Poetry

Rejoicings at Siddhattha's Birth.
Dhariya Sutta.
Downfall of the Brahmins.
Gathas of Silave and Mahapajapati Gotami.

BENGALI

Rabindranath Tagore. Sankalan—Pieces to be read :—Sikshar Milan; Purba O Paschim; Sarat; Banshi; Sandya O Prabhat.

Bankimchandra Chatterjee. Kamala Kanter Daptar—Pieces to be read :—Basantar Kokil; Phuler Bibaha; Biral; Dhenki.

Michael Madhusudan Datta. Chaturdaspadi Kabitabali—Pieces to be read :—Kasiram Das Kirttibas, Kalidas, Jasber Mandir, Sripanchami, Pran, Aswin Mas, Karun Ras, Bir Ras, Roudra Ras, Iswarchandra Vidyasagar, Valmiki, Mitrakshar. (1815)

Biharilal Chakrabarti. Kavya Sangraha (published by the Calcutta University). Pieces to be read—

(a) Saradamangal, Canto II; (b) Sadher Asan, Canto I.

Mobitlal Majumdar, Kavya Manjusa—Pieces to be read :—Syamsundar, Siber Dakshalaya Yatra, Matri-Mangal, Bankim-Biday, Prarthana (Rabindranath Tagore), Chashar Ghate, Charbak O Munjubhasha, Siulir Biye, Bangla Ma.

Senate House,
The 19th June, 1945.

J. CHAKRAVORTI,
Registrar.

B. A. EXAMINATION, 1947**ENGLISH***(Pass and Honours Course)*

- (a) A Book of Essays (latest edition, published by the Calcutta University)

Pieces to be read :—

- | | |
|---------------------|---------------------------------------|
| (1) Hazlitt. | My First Acquaintance with Poets |
| (2) Asquith. | Biography |
| (3) Lowes. | The Noblest Monument of English Prose |
| (4) Virginia Woolf. | How It Strikes a Contemporary |
| (5) Huxley | Wordsworth in Tropics |

- (b) Young, C. B. (Selected and Edited by). Great English Poems. Poems to be read :—
-
- From Milton to Browning, with the exception of Dryden and Pope.

- (c) Pater, Walter. Appreciations—The whole book with the exception of (i)
- La Morte*
- and

(ii) Postscript.

ALTERNATIVE PAPER IN ENGLISH

English Essays (ed. Cuthbert Robb). The whole book.

VERNACULARS**BENGALI**

Jatiya Sahitya—Sir Asutosh Mukhopadhyay

Pieces to be read :—

- (a) Mahakabi Michael Madhusudan Dutta
(b) Banga Sahityer Bhabisayat

Samalochana Sangraha (latest edition, published by the Calcutta University)

Pieces to be read :—

- (a) Bankimchandra Chattopadhyay—Dinabandhu Mitra
(b) Akshaychandra Sarkar—Jaydeb
(c) Rabindranath Tagore—Sahitya Samalochana
(d) Jitendralal Basu—Adhunik Banga Sahitye 'Ma'
(e) Purnachandra Basu—Ramprasad

Chitra—Rabindranath Tagore

Pieces to be read :—

- (a) Chitra; (b) Antarjami; (c) Sadhana; (d) 1400 Sal.

ASSAMESE*Prose*

J. Dowerah. Kathakavita. Pieces to be read :—

Ejoneeburee; Mogoneear; Epakigolap; Chehoki Manooah; Etitipochi Charai; Shapon; Prakriti; Pralay; Satru aru Mitra; Simaie Diahee Dhara; Ketoki

Poetry

Jogeswar Sarma—Satapatra. Pieces to be read :—

- | | |
|--------------------------|--------------------|
| Lakshminath Bezborua. | Malatee |
| Chandrakumar Agarwalla. | Prakritee |
| Ambikagiri Raichaudhury. | Tandra Bhanga |
| Lakshminath Pukan. | Brahmaputrar Prati |
| Parbati Prosad Barua. | Sonar Harina |
| Dimbeswar Neogi. | Abodha |
| Raghunath Chaudhury. | Dahikatarā |
| Jamuneswari Khataniar. | Bidai |
| Dorgeswar Sarma. | Kibejen nai nai |
| Ratneswar Mahanta. | Shasan |
| Mofizuddin Ahmed. | Din Kana |
| Hiteswar Barborua. | |
| Suriyakumar Bhuyan. | Bristee Patanee |
| Lakhmidhar Sarma. | Maran Deota |

Nilmani Phukan—Jyoti Kana. Pieces to be read :—

Dhrubatarā; Akas; Diganta; Nijam; Sagor; Khud; Sandhya; Tustee; Tyag; Ekagrata; Bhrantee; Pachoa; Bijnyan.

SECOND LANGUAGES**SANSKRIT***(Honours Course)*

Vedic Selections (latest edition, published by the Calcutta University)

Hymns to be read :—

- | | |
|------------------|-----------------------------|
| (1) Hymn. No. 1. | Agni (I. 1) |
| (2) „ | 3. Surya (I. 115) |
| (3) „ | 5. Indra (II. 12) |
| (4) „ | 6. Mitra and Varuna (V. 62) |
| (5) „ | 7. Pusan (VI. 54) |

- (6) Hymn. No. 8. Yama (X. 14)
 (7) „ 9. Aksa (X. 84)
 (8) „ 10. Hiranyagarbha (X. 121)
 (9) „ 11. Devisukta (X. 126)

Satapatha Brahmana
 Manu—Matsya Katha
 Isa—Upanisad (Verses 1-10)
 Svetasvatara (Chapter III.)

PALI

(Pass Course)

Prose

B.A. Pali Selections (latest edition, published by the Calcutta University)

Pieces to be read :—

Majjhima Nikaya : Dhammacetiya Sutta, Bhaddekaratta Sutta
 Aggi Vacchagotta Sutta

Milindapanha : Pages 37-72.

Atthakatha : Marriage of Visakha, Porana Vajjidhamma,
 Quarrel between Ajatasattu and the Vajjis.

Poetry

Dhammapada : The following vaggas :—

Yamake, Appamade, Citta, Puppha, Sahasse, Jara, Atta, Magga, Danda, Naga, Brahmana.

(The Appamada and Sahassa Vaggas are to be read along with the Appamada-Vaga and Sahassa-Vaga of the Prakrit Dhammapada, published by the Calcutta University).

Samyutta Nikaya : The following pieces :—

Kutika, Jata, Acchara, Kavi, Sisupacela, Vajira, Vangise.

PALI

(Honours Course)

B.A. Honours Pali Selections (published by the Calcutta University). Pieces to be read :—

Prose

Digha Nikaya : Last Journey of Buddha, Problem of Future Existence, Kutadanta Sutta.

Vibhanga : Paccayakara Vibhanga.

Vinaya Callayagga : Panca-sati Vinaya-Sangiti.

Samantapasadika : Legend of Asoka, Nos. 2, 4, 5 and 6.

Poetry

Thera-Theri-Gatha : The Psalms of Talaputa and Isidasi.

Suttamipata : Brahmana-dhammika Sutta and Parayanavagga (Vetthugatha).

Saundarananda Kavya : Nanda Parivrajana.

Chronicles : Acariyavadan.

BENGALI

(Pass Course)

Sakta Padabali (compiled by Ray, Amarendranath). Portions to be read :—Agamani and Vijaya only.

Sonar Tari, by Tagore, Rabindranath. Pieces to be read :— Sonar Tari : Hing Ting Chhat ; Paraspethar ; Vaisnab Kabita ; Dui Pukhi ; Gan Bhanga ; Samudrer Prati ; Visva-nritya ; Nayabad ; Bandhan ; Mukti.

Mahabharati, by Bagchi, Jatindramohan : Pieces to be read :— (a) Karna ; (b) Duryodhan ; (c) Mahananda Math ; (d) Bhakta Bhola.

Jijnasa, by Trivedi, Ramendrasundar : Pieces to be read :— (a) Sukh na Dukha ; (b) Satya ; (c) Ke Bara ; (d) Saundaryya Tattva.

Senate House,
 The 26th June, 1945.

J. CHAKRAVORTI,
 Registrar.

DIPLOMA COURSE IN LIBRARIANSHIP*

Term

The term begins in July and extends over one academic year. The date of the beginning of the term is notified in the papers.

Course of Studies

(1) Classification—Theoretical and Practical.

(2) Cataloguing—Theoretical and Practical.

* Full particulars may be obtained from the University Librarian, Asutosh Building, Calcutta University.

(3) Library Organisation and Administration.

(4) Bibliography and Book Selection.

(5) Reference Work.

(6) General Knowledge.

(7) Languages.

The course is intended to be intensely practical in character. Besides attending practical classes in classification and cataloguing students will be required to work in the various sections of the library for about two months.

Admission

Admission to the course will be open to graduates only. Not more than 15 students will be admitted to the course every year. Applications for admission to the course should ordinarily reach the University in the prescribed form by the 7th June.

Selected candidates will be duly informed and they should immediately get themselves formally admitted by paying necessary fees in the University Cash Office.

Fees

The fees are Rs. 100 payable in four instalments.

Examination

An examination will be held at the end of the term (the date being fixed by the Syndicate).

The Examination fees are Rs. 40.

Regulations (including Syllabus)

1. An examination for a Diploma in Librarianship shall be held annually in Calcutta and in such other places as shall from time to time be appointed by the Syndicate, the dates to be duly notified.

2. Any candidate may be admitted to the examination provided that after taking a Degree in this University he has prosecuted for not less than one academic year a regular course of study in the subjects offered by him in the Librarianship Training class organised and conducted by the University.

3. No candidate shall be admitted to the examination unless he has attended not less than 75 per cent of the Lectures and Practical Classes provided and has produced the prescribed certificate.

4. Every candidate for admission to the examination shall send his application to the Registrar, with a certificate in the form prescribed by the Syndicate with a fee of Rs. 40 not less than two months before the date fixed for the commencement of the examination.

5. A candidate who fails to pass or appear at the examination immediately following the completion of his term shall not be entitled to claim a refund of the fee, but such a candidate may be admitted to one or more subsequent examinations on payment of the prescribed fee on each occasion on his prosecuting a fresh course of study as required under Section 2 above during the year immediately preceding the examination at which he presents himself.

6. The examination shall be written and practical and in accordance with the prescribed syllabus. The Paper-setters and Examiners shall be appointed by the Syndicate on the recommendation of a Committee to be annually constituted by the Syndicate. The Syndicate shall also appoint an Examination Board to consider the results and report the same to the Syndicate for confirmation.

7. Every candidate shall be examined in the following subjects and marks shall be distributed as given below :—

					Marks
(1) Classification	...	Two papers	(Theoretical one paper ... 75 and Practical one paper)...	...	75
(2) Cataloguing	...	Two papers	Do. Do.	...	75+75
(3) Library Organisation and Administration.	...	One paper	...	...	100
(4) Bibliography and Book Selection.	...	One paper	...	...	100
(5) Reference Work	...	One paper	...	...	100
(6) General Knowledge	...	One paper	...	...	100
(7) Languages	...	One paper	...	...	100
					<hr/> 800

Any two of the following languages, other than the candidates' mother-tongue, are to be offered. Not more than one language is to be selected from one group :—

GROUP A

(a) French; (b) German.

GROUP B

(a) Bengali; (b) Hindi; (c) Urdu; (d) Assamese.

GROUP C

(a) Sanskrit; (b) Arabic; (c) Persian; (d) Latin; (e) Greek.

The Syndicate shall have power to modify or to add to this list.

Each paper shall be of three hours and shall carry 100 marks.

8. In order to pass, a candidate must obtain 40 per cent of the marks in each paper and 50 per cent of the aggregate. If he passes, and obtains 70 per cent of the aggregate, he shall be declared to have passed with Distinction.

9. As soon as possible after the examination the Syndicate shall publish a list of successful candidates. The names of those who have passed with Distinction will be arranged in order of merit. The names of other successful candidates will be published in alphabetical order.

10. The limits of the different subjects shall be as indicated below. Books shall be prescribed from time to time by the Syndicate :—

CLASSIFICATION

PAPER I

Library Classification : Theoretical

Nature and purpose of classification. Theory and general rules of classification. History and comparative study of the principal schemes of library classification. Critical study of different classification schemes.

PAPER II

Library Classification : Practical

Practical course in classification schemes.

CATALOGUING

PAPER I

Library Cataloguing : Theoretical

Object and purpose of cataloguing. History of library cataloguing, various forms and kinds of catalogues and their purpose. Comparative study of cataloguing codes, particularly the Anglo-American Code. Special problems of cataloguing in Indian libraries. Special cataloguing : maps, plans, prints, etc. Methods of displaying catalogues.

PAPER II

Library Cataloguing : Practical

Practical course in library cataloguing in accordance with the Anglo-American cataloguing Code with special reference to Indian problems.

LIBRARY ORGANISATION AND ADMINISTRATION

Library organisation. Modern idea of the library. Library legislation. Library planning, library furniture. Special libraries. History of library movement in different countries with special reference to India.

Library staff, ordering, accessioning and preparing books for the shelves. Library records. Method of work for different sections and departments. Library finances and statistics. Library committee. Annual report. Library extension work. Preservation of books, records and other library materials. Stack room and shelving methods. Stock-taking. Charging system and lending methods.

BIBLIOGRAPHY AND BOOK SELECTION

Essentials of good book production. Collation and description of books. Material of bibliographies. Compilation of bibliographies. Historical bibliography. History of printing; paper and book-binding; book illustration; history of authorship; publishing and book-selling. Different kinds of bibliography; preparation of copy for the press; style of printing and proof reading.

Principles of book selection. Aids and guides to selection. Method of selection. Book selection committee—its formation and function.

REFERENCE WORK

Different types of reference works. Essential equipment of a reference library. Reference library method and routine.

GENERAL KNOWLEDGE

Such general knowledge as enables one to handle books in the library on various subjects, the subjects to be prescribed from time to time by the Syndicate on the recommendation of the Librarianship Training Committee.

LANGUAGES

Such working knowledge of the languages as enables one to follow intelligently the contents and the title pages of books and periodicals.

CALCUTTA UNIVERSITY PUBLICATIONS

5. ENGLISH

* **Intermediate Bible Selections.** Rs. 2-8.

Syllabus of Poetics, by Prof. H. Stephen, M.A., D.D., Ph.D. (Second Edition, revised and considerably enlarged.) Demy 8vo. pp. 294. Rs. 3-0.

This book points out the fundamental ideas regarding poetry contained in the works of Wordsworth, Coleridge, Shelley and Aristotle, and expands, explains and applies them to some extent, with a view to helping students to think out the subject for themselves.

Studies in Spenser, by Mohinimohan Bhattacharjee, M.A., B.L., Demy 8vo. pp. 98. Re. 1-8.

This is part of a thesis approved for the Preinchand Roychand Research Student-ship of the University of Calcutta.

Courtesy in Shakespeare, by Mohinimohan Bhattacharjee, M.A., Ph.D. Demy 8vo. pp. 246. Rs. 3-0.

This theme embodies part of the work done by Dr. Bhattacharjee as a Ghose Travelling Fellow of the University of Calcutta for the year 1936.

Studies in Shelley, by Aniyakumar Sen, M.A. Royal 8vo. pp. 343+xvi. Rs. 4-0.

On the Poetry of Matthew Arnold, Robert Browning and Rabindranath Tagore, by A. C. Aikar, M.A. Royal 8vo. pp. 316. Rs. 7-8.

This book embodies a series of lectures on the writings of these three poets, and a comparative review of their works.

* **Indian Writers of English Verse**, by Latika Ghose, B.Litt. Demy 8vo. pp. 165. Rs. 2-0.

The Supernatural in English Romantic Poetry, 1780-1830, by Sukumar Dutt, M.A., B.L., Ph.D. Demy 8vo. pp. 418. Rs. 3-8.

This is a thesis approved by the University of Calcutta for the degree of Doctor of Philosophy. An attempt has been made in this book to bring into due relief and relation a special aspect of English romantic poetry, viz., its supernaturalism. It is a critical survey of supernaturalism, its growth and phases of development in English poetry during 1780-1830.

The Little Clay Cart (an English Version of Mricchakatika), by S. K. Basu, M.Sc. Demy 8vo. pp. 153. Re. 1-8.

Poetry, Monads and Society (Sir George Stanley Lectures, 1911, delivered in the University of Madras), by Humayun Kabir. Demy 8vo. pp. 204. Rs. 3-0.

The book consists of the following three chapters with an essay* on Yeats in the Appendix:—

(i) Poetry, Pleasure and Utility, (ii) Poetry Katharsis and Creativity, and (iii) Poetry, Monads and Society. This is an attempt to organise and record some thoughts on the paradox of communication in poetry. They centre round the problem of reconciling the claims to uniqueness and universality which art simultaneously makes.

* **Lahiri's Select Poems.** Re. 1-8.

* **David Copperfield.** Re. 1-8.

* **Select Readings from English Prose.** Re. 1-12.

* **Intermediate Prose Selections.** Rs. 3-0.

* **Intermediate Poetical Selections.** Rs. 3-0.

* **A Book of Essays.** Rs. 2-8.

* Text-book.

6. TIBETAN

Bhota Prakas (Sanskrit-Tibetan: A Tibetan Chrestomathy), by Mahamahopadhyay Vidhusekhara Sastri, Asutosh Professor of Sanskrit, Calcutta University, 1939. D/F'cap 8vo. pp. 638. Rs. 5-0.

This is a very useful book for scholars who are interested in Tibetan and want to study this subject particularly with reference to Sanskrit texts. The Chrestomathy is divided into three parts: Part I contains lessons in Tibetan and Sanskrit; Part II consists of Notes; and Part III gives complete Vocabularies, (i) Tibetan-Sanskrit and (ii) Sanskrit-Tibetan. The Introduction among other things gives a short description as to how Sanskrit literature along with Buddhism entered into Tibet as well as a brief notice of Tibetan literature. A Skeleton Grammar of the language has also been added to the Introduction. In an Appendix a short Bibliography has been given to help further study.

Hetutattvapadesa of Jitari (Reconstructed Sanskrit Text with the Tibetan Version). D/F'cap 8vo. pp. 95. Re. 1-8.

This is a critical edition of Buddhist Nyaya with its Sanskrit Version as reconstructed by the author from the Tibetan Translation of the work.

She-rab-dong-bu, by Major W. L. Campbell, C.I.E. Royal 8vo. pp. 137. Rs. 6-12.

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THE CALCUTTA REVIEW

AUGUST, 1945

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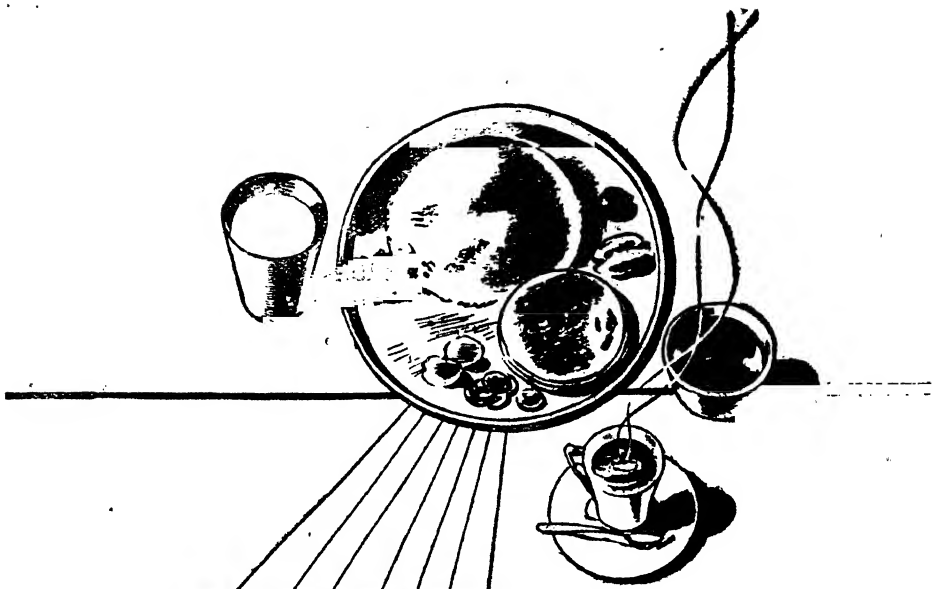
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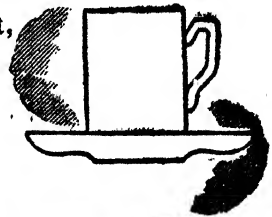
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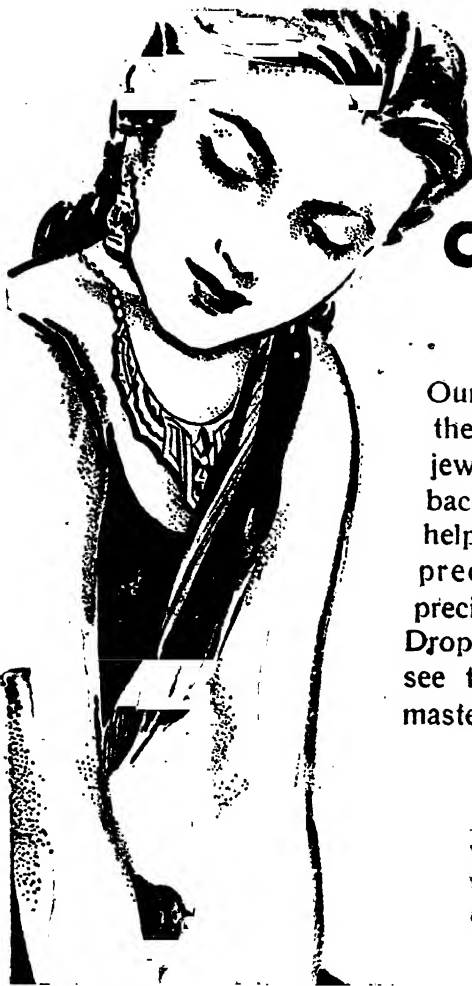
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CONVOCAATION ADDRESS

DELIVERED BY

RADHABINOD PAL, M.A., D.L.

Vice-Chancellor, Calcutta University

YOUR EXCELLENCY, MEMBERS OF THE SENATE,
GRADUATES OF THE UNIVERSITY, LADIES AND
GENTLEMEN,

On this happy occasion it is my proud privilege to extend to you all a most hearty welcome. It falls on me on this occasion to review the activities of this University during the last year and also to voice its hopes and aspirations for the future. You all know we are passing through an age of transition and the events are moving so fast that adjustment has become the greatest of all problems. The present and the future confront us with baffling challenges. Our very existence in the future world will depend upon what response comes from us in this respect.

The last year was indeed a year of deep sorrow and gloom to us. The University has become distinctly the poorer by the death of Acharya Sir Praphullachandra Ray, which melancholy event took place on the 16th June, 1944. Of his great scholarship and greater humanity, a few lines can hardly be an adequate account, nor do I think I need attempt this impossible task since the life of this saintly exponent of the ideal of plain living and high thinking is now national history. His active association with this University extended over close upon four decades and the manifold capacities and ways in which he rendered services to it made him truly one of the stoutest pillars of this great educational institution. At a special meeting of the Senate presided over by His Excellency the Chancellor, feeling tributes were paid to the memory of

Acharya Praphullachandra and a resolution was passed in the following terms :—

“ That in order to perpetuate the memory of the late Sir Praphullachandra Ray, and to commemorate his connection with the study of Chemistry in this University, steps be taken to raise a sum of about Rs. 5,00,000 for the establishment of a chair in the University on some applied branch of Chemistry, to be called the Sir P. C. Ray Professorship in Chemistry.”

To implement that resolution an appeal for funds was issued by His Excellency and myself, and I would like to take this opportunity to invoke adequate response to our appeal from all quarters, particularly the business magnates of this country, who owe not a little to the inspiring example of Acharya Praphullachandra in venturing upon the field of trade and industry and compelling the recognition due to noble purpose honestly executed.

It gives me the greatest pleasure to refer at this stage to the magnificent lead that has come forth from one of the best and most beloved pupils of Sir Praphullachandra—I mean, Dr. Nilratan Dhar, D.Sc., who was lately Deputy Director of Public Instruction of the United Provinces and is now the Guruprasad Singh Professor of Agriculture of this University. Dr. Dhar has offered to place immediately at the disposal of the University approximately one lakh of rupees for perpetuating the memory of Sir Praphullachandra and for the furtherance of the establishment of a University College of Agriculture. He proposes to donate a further sum of one lakh in the near future. The University is trying its best to give effect to the wish of Dr. Dhar and it is hoped that out of the funds offered by him a Professorship in Agricultural Chemistry will be founded at an early date. I am sure the noble example of Dr. Dhar will be emulated by other distinguished students of Sir Praphullachandra, of whom there is quite a galaxy all over the country.

It is my melancholy duty to mourn some more losses. In Mr. S. N. Banerjee, Barrister-at-Law, who was a Fellow of this University for nearly four years,

Bengal lost not only one of her most brilliant lawyers but also a sincere, powerful and broad-minded social worker and the cause of education lost a strong and beneficent influence. In the Right Hon'ble Sir Lancelot Sanderson we lost one who had served this Province as one of her most eminent Chief Justices and as the Vice-Chancellor of this University for the year 1918-19. In Professor Bidhubhushan Ray, Guruprasad Singh Professor of Physics, the University lost one of its distinguished and veteran teachers. In Rai Sahib Panchanan Ganguli the Faculty of Engineering lost an important member. Sir A. Fazlur Rahman was a profound scholar and a deep thinker, who had given of his best to the University of Dacca in different capacities including that of Vice-Chancellor. He was associated with this University as a Fellow for nearly ten years. His untimely death not only caused an irreparable loss to the cause of education but also removed a wholesome influence from the political field of this Province which he had lately entered.

During the year under review the University lived its routine life comparatively unhampered by the worrying uncertainties incidental to the doubtful course of the war that were experienced by it during the regime of my distinguished predecessor Dr. Bidhanchandra Roy. It was only because the University had at its helm a man of Dr. Roy's rich intellect and abundant humanity that it could successfully tide over the legion of difficulties that it had had to face during the period. Dr. Roy left his office on the 13th March last year, and a special Convocation was held, presided over by His Excellency the Chancellor, for conferring upon him the Degree of Doctor of Science, *honoris causa*, as a fitting recognition and appreciation of the eminent services rendered by him to the University.

Of academic progress the University maintained the same high standard as was witnessed in the past. Thirteen students were admitted to the different Doctorates. The Post-Graduate Department in Arts, in all its branches, carried on important researches in a wide

variety of subjects and published more than 135 papers during the year.

The University College of Science gave ample proof of its useful existence by providing facilities to scientific workers for conducting researches in different branches of science, all calculated to yield momentous results for the scientific and industrial world. That is not to say that the College has done all that it would like to do. The two greatest handicaps that stand in the way of its developing itself to the fullest extent are financial stringency and circumscription in space. Himself a student of science, to whom science has not ceased to be interesting in the midst of his multifarious public duties, His Excellency the Chancellor takes a keen interest in the affairs of the Science College. His Excellency was pleased to pay a visit of inspection to the College last year, when he evinced the most lively interest, born of knowledge and understanding, in the functioning and achievements of the different branches. It is more than certain that His Excellency left the College with a proper assessment in his mind of the supreme heights that the Science College is capable of attaining if unhampered by inadequacy of resources. It just stands to reason that the University eagerly looks forward to the removal of the handicaps it suffers from during the regime of its present Chancellor.

The University College of Science has legitimate cause to feel proud of the fact that during the year under review three of its distinguished Professors—Dr. Meghnad Saha, Dr. S. K. Mitra and Dr. J. N. Mukherjee—were invited by the Government of the United Kingdom to visit Great Britain as members of a scientific mission which included some other eminent scientists of India. These distinguished scientists also visited U.S.A. It is very much to be hoped that the experience they gathered abroad will yield rich fruit in their respective spheres.

It is worthy of note here that Professor P. C. Mahalanobis, a Fellow of the University, was made a Fellow of the Royal Society, during the year.

Of the activities of the University in other Depart-

ments, mention should be made of the introduction of a Diploma course in Domestic Science Training and the establishment of a College of Domestic Science by the University last year, where facilities are afforded for training in Domestic Science and Hygiene with a view to making girls fully equipped for enlightened domestic life and some measure of economic independence. The institution, which is being run with the income from the Viharilal Mitra Trust Fund, has met a widely felt social demand and we all should like to see that the girls of this Province and beyond will not fail to avail themselves of the unique opportunities offered by it. The University also framed regulations for the Teachers' Training Certificate Examination (Art Appreciation) and also Emergency Regulations regarding admission of candidates holding a Licentiate Certificate or Diploma in medicine and of medical officers of the Indian Army to the Final M.B. Examination of this University.

At the request of the Government of India arrangements were made last year by the University for providing educational facilities for the personnel of the U. S. Army now stationed in India, Burma and China, whose studies have been interrupted by the war. A new Department was brought into existence in June, 1944, for this purpose, which is not only helping the personnel of the U. S. Army to continue their studies, which had suffered a break, but is also trying to foster Indo-American cultural relations by putting U. S. Army officers in touch with scientific, educational and cultural institutions.

The University's contact with the business houses with a view to securing proper facilities for the training of its students in trade and industry and their introduction to the commercial world has been steadily maintained through its Appointments and Information Board, which is gradually expanding its activities in many directions other than the one it was primarily intended for. It is now running a Social Work course, the popularity of which is daily growing. It is mainly responsible for organizing the Indian Air

Training Corps of the University. The Corps affords unique facilities for the training of pilots in India, and I hope our young men will avail themselves fully of this opportunity, having regard not only to the war-time importance of India's Air Force but also to its great potentialities in the days of peace to come. The University has already drawn the attention of the Government of India to the inadequacy of its resources which is preventing the full development of this Corps and standing in the way of its giving a better account of itself, and I take this opportunity to reiterate the urgency of the matter.

Fortunately the University still continues to attract the flow of private munificence and public generosity, to which more than to anything else the University owes its present position. Of Dr. Dhar's princely offer I have already said; of the other private donors or public benefactors mention should be made of Khan Sahib Abdul Halim (Rs. 15,000), Dr. Ishaque, a lecturer of this University, (a collection of books in Arabic and Persian numbering about 2,000 and worth about Rs. 20,000), a former professor of this University, who prefers to remain incognito for the present (Rs. 25,000), Dr. B. C. Law (Rs. 7,000), Messrs. Abdul Rouff Sircar and Abdul Wadud Sircar (Rs. 5,000), Mrs. Hemaprava Ray (Rs. 5,000), Sm. Ashalata Devi, widow of the late Mr. Prakash Chandra Mukherjee, (a house), Mr. Madan Mohan Chatterjee (Rs. 2,500), Sir U. N. Brahmachari (Rs. 2,000 by way of supplementing the Lady Brahmachari Readership Fund of Rs. 20,000 which he contributed in 1941, and another sum of Rs. 1,200 for a different purpose), Mr. Dwipendra Nath Mallick (Rs. 2,000), Messrs. P. D. Himatsinghka & Co., Solicitors (Rs. 1,500), the Bengal Immunity Co. (Rs. 10,000), the Bengal Relief Committee (Rs. 10,000), Sir Dorabji Tata Trust (an annual grant of Rs. 6,000 for five years). The University has taken suitable steps in each case for fulfilling the object of the donation or grant.

Besides, this University happened to be one of those Universities in India in which scholarships were

founded by the Ministry of Education of the National Government of China in order to encourage the study by foreign nationals of Chinese language, literature, history and culture.

Try however I might, it is extremely difficult for me to strike the same eulogistic note over what has come to this University by way of financial assistance from the administrators of the Province. For one thing, the grant that the University receives from Government is inadequate to its growing needs, which is why the question of increasing the grant has become a hardy annual. But what makes the grant lose all its grace is the attempt now and then made to hedge it round with conditions which, to say the least, are subversive of educational interests and outrageous to the dignity of the premier University in India.

What a sad contrast does this picture present to that drawn by Sir Walter Moberly, Chairman of the Universities Grants Committee in Great Britain, of the system functioning in his country, when he along with Sir Cyril Norwood paid a visit to this University last February! That Committee, said Sir Walter, is a device for reconciling the provision for substantial aid from the State to the Universities with the preservation of the Universities' autonomy. The Committee is entirely independent of the Ministry of Education which has no control over the Universities. The Committee advises the Treasury and reports directly to it; and the Treasury is a ministry which has no illusion that it knows anything about educational questions. It regards the Committee as its educational adviser. The Committee consists almost exclusively of persons of academic distinction, who are thus known to share the sense of values of University teachers in general. It is but natural that in such a body the Universities should have full confidence. It is equally natural that when such a body makes a grant to a University, it does not attach any conditions thereto. There can be nothing more unthinkable than a halter being placed round the neck of educational institutions by those whose one passion is devotion to education.

We keenly look forward to the day when this atmosphere of financial freedom will reign over this University. I voice the confident hope of the University that the advent of that day will be accelerated, if it cannot actually dawn, during the time that Your Excellency continues to hold the reins of the administration of this Province.

I need not detain you longer with further details of our past activities and achievements. The present and the future demand more serious attention.

The war has come to a victorious end in Europe, and it will be borne in upon even a casual observer of the world's daily roll of events that there has been a definite turn in the tide of the war also in the East which will bring complete victory to the United Nations in the near future. The hope is now being regenerated in every heart that all that the average man holds so dear—security of acquisitions and security of possession—will again come into its own, and that the world will not have to submit, as was apprehended for a time not without reason, to a scheme of things whose fundamental basis is the total subordination of the individual to the power-puffed leader. The resurrection of hope has led everywhere to planning for the post-war world so that the home of the average citizen may be placed on a firm foundation never to be ravaged again by the folly of man. While voices of warning are not even now wanting which proclaim that the seeds of future war are being sown at the moment when a permanent basis is being sought for peace, the feeling is almost universal that with this war recourse to arms ought to end for ever since the futility of war as an instrument of national policy has never before been so nakedly exposed as by the war which is crushing life out of us now. Abandonment of war would involve an inevitable departure from the past standard of values which glorified bellicose activities and replacement thereof by a new standard which would inspire mankind preponderantly to peaceful thoughts and activities. It does not, however, seem that the world will soon come to this sane frame of mind. The signs are

not yet very hopeful. Irresponsible talks are darkening the prospects of permanent peace. It is very much to be hoped that there will no more be a repetition of a pattern of peace which, while curbing aggressors, will spread warfare underground by releasing forces and factors which may drive a nation or a group to love and follow aggressive tactics.

From what is already in the air, the federation of mankind based upon the external balance of national states seems to be the ideal at present set up for the future. The nations, however, seem hardly yet prepared to act up to this ideal. National selfishness, developed from the circumstances that have hitherto been thought to attend national self-preservation as well as the other nations' disposition to encroachment upon it, still persists. At the same time there is a clear pointer towards the possibility of the future realization of this ideal. Some vital interest constituting a common and universal tie is already being accorded a place above the interests of nationality. There is already presented in our days the interest of universal intercourse, trade and commerce which may render it possible not only for the luxurious wants of particular classes but also for every human need to be supplied fully, quietly, promptly and as easily as possible. But even here the national society would necessarily constitute a condition precedent to a society organised for such purposes; for it is the vocation of such a super-society to develop thoroughly every capability inherent in any people. Nationalism will thus still play a dominant role in the reconstructed world of tomorrow. The projected international organization is indeed based on the principle of the sovereign equality of national organizations. In this world organization the status of every nation will depend upon its exertions as a nation.

The future, in peace and in war, is only to the highly educated nations. So said the British Premier in March, 1943 and these are words the truth of which will hardly be challenged. The English people are already planning on that basis so that they may be

assured of a secure place in the post-war sun. Sir Richard Livingstone in 1943 spoke of the British as an 'uneducated nation' and asked how they could become an 'educated one'. No one would doubt that in comparison with our system the system of education prevailing in Great Britain was a splendid one. But even that system was considered to be such as left a vast gap in national education. The English nation has changed that system even at the cost of £80,000,000 a year so that it may make its products fit enough for the post-war world, in which "everybody will have to work hard, not only in industry but in guarding and extending their own political liberties," as was observed recently by Mr. Herbert Morrison, a Labour member of the British Cabinet. If this be the apprehension and the consequent preparation in England, which has a system of education far superior to ours, and where the Government spends Rs. 38 per head as against Annas 8 per head in India, one can very well imagine the urgency of the need for educational reconstruction in a country like ours unless she chooses to remain in the role of hewer of wood and drawer of water in the family of nations. Challenge has certainly come to the Indian system as well and our fate will greatly depend upon our capacity to find appropriate response. India, too, is planning for post-war education, and the recommendations of the Central Advisory Board of Education are now more or less common knowledge in educated circles.

In our planning we must take care to see that the potential powers and abilities of the nation get chances of being fully employed. Let us not forget that each life is potentially of equal value, that each man has hopes and aspirations, dreams and achievements, which for him are of the same significance as those of his fellows are for them. Each individual has the right to such conditions as will enable him to develop and use his potentialities for his own well-being and happiness and for the service of his community. A community, a social organization, a national organization, must be in a position to provide (1) a secure background

against which the individual can live his life, and (2) a field of adventure. It is the life of each individual that determines how far the educative process has been successful. Equality of human worth demands equality of educational opportunity to develop potentialities.

If there is to be any genuine equality of educational opportunity, the child must be assured of at least the following five aspects of security, *viz.* :—

- (1) Security against economic pressure.
- (2) Security against malnutrition.
- (3) Security against ill-health.
- (4) Security against emotional disturbance.
- (5) Security against individual and mass aggression.

In all our future plannings we must try to see how best this equality of opportunity can be secured to the child. Unless and until we can provide for this, human assets will be wasted and frustration and friction will follow.

It is a commonplace that the basic values of a community determine its institutions and its cultural pattern and that the educational provision of a community is one of the institutions whereby that community seeks to sustain and perpetuate its values and principles. It is undeniable that a new spirit in education is necessary; education should not only be more extensive, it should at the same time be better adapted to the character of the present times. The world is passing through a period of revolution—a revolution not so much made by thinkers or brought about by any group of statesmen as issuing out of all the factors that conjointly have given its character to the present-day society. What Professor F. Clarke said of England in July, 1941, is true generally of every country involved in the war. These are his words: "It may be said that this country has had revolutions before. The answer to that is that the present one is wholly unprecedented in the rapidity of its movement, the depth from which it springs, the range of life that it affects, and the length to which it is likely to carry us. Surely it is a wholly inadequate response to such a vast up-

heaval to take up one's standpoint within the educational structure as it is now and to suggest merely some expansion here, some readjustment there, and a little reconditioning at some other points. Difficult and dizzying as the effort may be, we have to find some standpoint *outside* the educational system, and from that determine as best we may the direction that is being taken by a civilization now on the march as never before. Then we may frame some conception of what we really want and may hope to get in the matter of a re-ordered society. With some clear ideas about that we can then understand better not only the lines along which the educational system is to be 'reconstructed' but also—and this is much more important—the purposes and values by which it is to be reinspired." The British Government's White Paper on "Educational Reconstruction" promised to "secure for children a happier childhood and a better start in life.....ensure a further measure of education and opportunity for young people.....provide means for all of developing the various talents with which they are endowed and so enriching the inheritance of the country whose citizens they are."

Every educational system being a reflector of the society for which it is devised and the existence of differences between English society and Indian being an acknowledged fact, no educational system for India should be blindly imitative of what is deemed suitable for England. At the same time the worth of India's children to India is no less than that of the children of any other nation in the world to that nation. The aim of every educational system, in India no less than elsewhere, should be the goal which the British Government's White Paper held up for British children. It is not for me to suggest ways and means by which that consummation should be achieved since men far better equipped for the task than myself have set their hand to it. All I should like to say is that the gravity of the situation, the urgency of the problem with which the country is faced, requires not a mere superficial tinkering but a firm grappling, not a mere policy of

drift sufficient to yield the satisfaction of being able to 'muddle through' the situation somehow but a bold and broad-based planning designed to assure the future citizen of India of the fundamental rights of man, of the right to develop to the full the potentialities within himself by being provided with a secure background against which he will be able to live his life and an institutional setting offering equality of opportunity to everybody who strives to bring out the best that is in him.

It is a notorious fact that the educational system of to-day has everywhere worked as a most efficient safeguard of social stratification. The demand has, therefore, gone forth that steps should be taken to see that post-war education does not play this ugly role. This demand is of special value here in India and the rarest courage will be needed even to raise it. Its fulfilment will not be cheaply secured here and I would like to see that we do not fail in courage and persistence till we secure its fulfilment. Unfortunately the very first step of our attempt at reconstruction fails to indicate that we have perceived the real challenge. We begin with a wrestling for power, utterly forgetful of the lofty function of power, which is only the duty of securing the social welfare of the people.

Of supreme importance to this task of social readjustment is the realization of the social effects of science. Science, as Lord Balfour has said, is indeed the great instrument of social change, and its silent appropriation of this dominant function is the most vital of all the revolutions which has marked the development of modern civilization. The discoveries and inventions of scientists affect modern life and its social possibilities at every point. There is, indeed, an organic connection between science and social life; one is an intimate product of the other. There is hardly a section of human life to-day which is not touched by science in one respect or the other. Yet the most regrettable feature of the educational system working in this country at present is that the knowledge of this all-

embracing science and of this organic connection between science and social life is itself very imperfectly incorporated therein. Here lies one of the principal causes of the maladjustment between education and the needs of the world to which no intelligent observer can remain blind. It is only by the fullest and freest adaptation of ideas to new conditions that the necessary readjustment can be achieved. Intense mental effort and clear vision are needed for this.

This mental effort and vision seem already visible. The contents of books and of correspondence concerned with the shaping of the post-war world emphasize two points as of fundamental importance. One is the necessity for a fuller and wiser application of scientific knowledge and of the scientific attitude to social questions; the other is the need for a reorganisation and re-orientation of education. As to the latter I have already pointed out the signs of the times. In order that the citizens of to-morrow can make themselves helpful to the fulfilment of the former, a reassessment of the place of science at all levels of education is essential. The educational system should be so readjusted as to place at the disposal of the future citizen sufficient factual knowledge to enable him to understand the forces which are forming his world and the potentialities for good and evil which science is opening up as well as to inculcate in him a respect for objective truth, a willingness to experiment wherever experiment is possible in the solution of a problem, clearness of reasoning, and a conscious effort to overcome prejudice and personal bias. We must send our pupils strong in the confidence that they can themselves do something to make the world a better place under conditions in which man has, for the first time in history, enough control of material things to bring the good life within the reach of all.

If there is any other thing whose effects on society and consequent importance as a factor in the training of the future citizen have been misunderstood, it is law. In the course of his address at the last Annual Convocation of Dacca University, His Excellency the Chancellor gave out the results of his examination of

the figures of the students who had passed through all the Universities in India over the last ten years or so and one interesting matter that he was pleased to point out was the small but steady decline in both the numbers and the percentage of students taking law that his statistical study brought out. Studied in its proper perspective, this decline should be considered an encouraging sign of the times. • The system of legal education now in vogue in the Universities in this country is designed only to turn out legal practitioners. A decline in the number of students reading under that system would import that fewer young men are taking to law as a profession and it should, therefore, be reckoned as of happy augury. His Excellency will, however, pardon me if I call attention to another aspect of the matter. Political and legal sciences have an undeniable influence upon the destinies of nations. As Lord Justice Slesser of the Court of Appeal in England says, "the law is of the texture of our well-being." Yet the study of law from this point of view has hitherto received scant attention. One of the favourite themes of the late Lord Atkin was the desirability of teaching something of the elements of law to the boys in the upper forms of the English Public Schools. To that great English common lawyer and judge, who by the way was born and spent his early days at Brisbane, Australia, it had always seemed inexcusable that law had ceased to play the part in higher education that it did in the days of Fortescue, and that Locke and Blackstone desired for it in their time. "After all," said he, "law enters into nearly every relation of social and civic life from birth to death; its maintenance in a reasonable form adapted to present needs is essential to the State. It inculcates a sound morality: and a grasp of its main principles affords an incomparable intellectual training. One would have thought that some knowledge of elementary law is as essential to the training of the future citizen, as it is admitted is some knowledge of elementary science or of letters." He even went further and expressed the belief that even an elementary knowledge of what English law is would re-

move much of the distrust of law and law courts that to some extent impeded the free enforcement of civil rights. No doubt there are practical difficulties in the way of attempting to teach more than a mere smattering of law to school boys who already groan under the burden of inflated curricula. But one will hardly join issue with Lord Atkin on his main contention that no one can be regarded as properly equipped for the discharge of his duties as a citizen unless he has at least an outline knowledge of the structure and machinery of the legal system obtaining in the country.

India has no doubt had a scheme of post-war educational reconstruction prepared for her. It is, however, one thing to have a scheme prepared at great cost but quite another to have it implemented. A note of despair in such matters has become almost a part of our national character as a result of long experience. I know of no other country in the civilized world the misfortune of whose people it has been to see Commissions holding ponderous sessions and preparing attractive schemes only to be pigeonholed in the archives of the official record room or to be raked up therefrom for being given effect to at a time when the recommendations contained therein have lost their temporal significance owing to the wheels of time having moved fast in the mean time.

Dr. Sargent has complained of the attitude of defeatism on the part of many Indians in regard to the possibility of carrying out with reasonable speed or on a sufficiently large scale development about the need for which there is agreement in all quarters. He has hinted at certain reasons, of which one is the maladministration of education by many local bodies in India to-day. He asks us, however, to take heart from the example of the local authorities of England which a hundred years ago were admittedly full of abuses but over which now there has come a remarkable change, so much so that most of them now consist of people who are honestly trying to do their best for the welfare of the community as a whole. If such a change has been possible in his own country, he refuses to despair

of the same thing happening here, particularly when India becomes fully responsible for the management of her own affairs. Certainly there is no reason to despair of the same thing happening here in India if India ever comes to manage her own affairs. But the position may continue to be very different so long as India remains under the present tutelage. The soil of a country under such tutelage is very different from that of England. How, otherwise, could one account for this rare phenomenon that while the heavy tolls of the total war have not deterred England from giving effect right now to a scheme of education embodying the national policy for providing a varied and comprehensive educational service calculated to cost £80,000,000 a year, for the simple reason that the future of England requires it, in India even the unanimous support of the people has not been sufficient for the acceptance of the Sargent Report by Government yet?

Another equally sad contrast occurs to my mind in this connection. It is a truism that however well-planned be the educational reforms, they will fail of their purpose unless there be an efficient band of teachers to carry them out. The McNair Committee appointed by the President of the Board of Education in England in 1942 to advise them upon the principles which should in future guide them with regard to the supply, methods of recruitment and training of teachers and youth leaders, suggested that salary scales for teachers should satisfy four main tests :

(a) A test of personal need : they should make possible the kind of life which teachers of the quality required ought to be enabled to live ;

(b) A market test : they should bear a relationship to the earnings of other professions and occupations so that the necessary supply of teachers of the right quality will be forthcoming ;

(c) A professional test : they should not give rise to anomalies or injustices within the teaching profession ; and

(d) An educational test : they should not have consequences which damage the efficiency of the education provided in any particular type of school or area.

The very nature of the work entrusted to teachers demands that it should be made possible for them to live a life of reasonably high cultural standards. Further, they too have domestic and family responsibilities not differing from those of other men and women. In making their recommendations the McNair Committee very rightly kept these considerations in view and suggested scales of salary for teachers which would make the teaching profession no less attractive than the civil service.

The recommendations of the McNair Committee were not placed by Great Britain in cold storage for the duration of the war. Even when the war was in its full fury, she took steps to see that the service of education became "a service of such prestige as can attract to itself the ablest, most clear-sighted and most forceful minds the nation possesses." In the course of his address to the teachers of Madras, Sir Cyril Norwood, Chairman of the Secondary School Examinations Council of England, who along with Sir Walter Moberly paid a visit to India in February last, said that in Britain they were proposing to meet the problem of the future by giving the teacher a position in the State which he had not so far occupied. To begin with, they had planned that all teachers should have the same basic salary calculated to approximate to that of the civil servants to prevent the temptation to join the administration from the ranks of the teaching profession. Every post would carry with it an adequate pension after some 35 years of service so that they might have smaller classes, better buildings and better conditions of work. They were trying to create a great profession out of the teachers with the same social status as enjoyed by lawyers and doctors and handing over to their charge the capital of the country, namely, the younger generation.

And now look at the picture in India ! On the same subject, namely, the quality of teachers being the predominant factor in the success of all education, the Cen-

tral Advisory Board of Education in their Report observed: "It is a notorious fact that the teaching profession in this country is miserably paid—the average pay of primary teachers in Government schools is Rs. 27 per month and in private schools it is generally lower; in one large Province the average is less than Rs. 10 per month. It is clear that both the pay and the status of the teacher will have to be very considerably improved if the profession is to attract the right type of recruit. The present position is explicable only on the assumption that the authorities responsible do not regard education as a service of any real public importance." Why is it, one would feel inclined to ask, that while England could see her way to implement the recommendations of the McNair Committee, India has not yet adopted even the very modest recommendations with regard to the salary of teachers? To a teacher in Great Britain this movement to better his position seems a legitimate social demand; to a teacher in India, who has to make both ends meet for himself and his family with the princely sum of Rs. 10 per month, all this talk of the elevation of his pay and status would read like a fairy tale.

It may indeed be a delusion to assume that India's difficulties will disappear and that the present attitude of defeatism will be automatically converted into one of constructive optimism on the day when the last Britisher sails home from Bombay. It is equally a delusion when one nation seeks to maintain its control over another on the plea of its benevolent mission. An overestimate of a nation's own capacity to manage its own affairs may be a delusion. But the delusion of a noble purpose, of a pure heart is perhaps less commendable when under such a delusion a nation seeks to keep another under its control and thinks that it does so only to give the other the blessings of good government.

If freedom is the essential pre-requisite to the full enjoyment of the fundamental rights of man, it is no less essential to the success of a national scheme, however otherwise it may be sound and fool-proof. A scheme suited to the needs of a free nation and beneficial

to it for that reason may very well turn out to be useless, nay injurious, to a dependent nation. Technical education comes up as a ready example in this connection. For a free nation, free to control and develop its own trade and industry, technical education plays the role of handmaiden to national economy. For a nation not so fortunately placed, technical education may help only to turn out skilled labour to the benefit of those who are in the privileged position of having full control over the exploitation of its wealth. If India continues longer with her present economic order, no amount of optimism and good words from well-meaning Englishmen can prevent any system of technical education for her from turning out free slaves much in the same manner as the so-called liberal education spread by the Universities of this country has so far helped only to add to the numerical strength of clerks for Government secretariat and business offices.

My young friends, Graduates of to-day, I have just charged you with a sacred task, namely, ever in your life and conversation to show yourselves worthy of the degrees to which you have been admitted. This is a solemn day in your life, a day of solemn resolve to carry out in letter and in spirit the injunction with which you have been admitted to your degrees. I shall consider your education worth the name if it has succeeded in creating a determination in you to combat the besetting selfishness of life by interesting yourselves in the public affairs of your country and in the movements of spirit and intellect—social, industrial and moral—which are forming the character and so determining the future of our race. The best way you can prove yourselves worthy of the education you have received from your *Alma Mater* is to help in the attainment of freedom for your motherland, which is the immediate problem before her, in the genuine spirit of a crusader. Freedom and self-determination are the birthrights of every nation, your own nation not excepted. India shall be free: whether within the British Commonwealth of Nations or without, it remains for the future to determine. The whole weight of past experience is push-

ing us on into this future. No task is more sacred than to be able to help the motherland to come into her own, and I myself and your country expect that your education will make you pre-eminently fit for this task from which you will never flinch, however heavy be the pressure of odds. Only let your struggle be really for the freedom of your motherland, and take care that you utilize the weight of past experience without blunting the spear-point of our advance. Your education will fail of its chief object if it has failed to train your intellect, emotion and will to healthy and harmonious action.

One thing, however, I would like to warn you against, and that is the common frailty of being carried away by mouth-filling slogans of the moment. It is a common experience that in times of trial and stress like those we are passing through it is easy enough to mislead the people's mind by pointing to false causes as the fountains of all their ills. Those are the lucky times for which mass agitators wait, since no other moment is more propitious for whispering into the popular ear the means of revenge while giving it the outward shape of the only solution demanded by the nature of the evils. You are now passing through that period of your young life in which the mind and still more the moral character is in its most sensitive and receptive condition, when the intellect and the soul are still soft enough to receive, and are yet firm enough to retain, the impressions which harden into habits of thought and action. I hope the light that radiates from your *Alma Mater* will help you to discriminate the genuine from the spurious, that the education you have received at her hand will instil into you an adequate knowledge of the forces which shape the destiny of your nation and will prevent you from being the easy prey, in crisis, of any loudly proclaimed nostrum, quick to fall upon anyone, individual or group, to whom you may be persuaded to attribute all your ills. It is not surprising that men whose minds are unused to thought and undisciplined by study will always act either in favour of some doctrine in which they fanatically be-

lieve or to serve the most obvious interests of the moment. But you, who are destined to be the leaders of thought and action of your race, will not be excused if your educated mind be found lacking in the intelligent foresight into futurity so vitally necessary to all leaders of thought. I am confident you are passing through the portals of this University into the world beyond, eminently fitted for the grave task of forming a rational judgment of every issue that may face you, however knotty, and sticking to that judgment to the end, whatever the price you may be called upon to pay.

You may be asking within yourself whether there will be a place for you in the much-vaunted post-war scheme of things. You shall have to earn for yourselves a place in that scheme by virtue of your achievements and capacity. The struggle for the survival of the fittest which has been an integral feature of the world of factories and business combines will be all the keener in the world to be in which the dominant role will be played not by brute force but by intrinsic merit, by the strength born of material and mental competency.

The struggle is bound to be bitter; at times it may seem to be utterly hopeless. If the clouds of pessimism overwhelm you, look up to the brightest traditions that are your precious heritage and draw sustenance therefrom for your drooping heart. "Your Chancellor has in more than one of his public pronouncements on education in this country stressed the value of national traditions and indicated the proper view to take of them. I should like to remind you of what he said to the students of Dacca at the last Convocation: "It is right that we should take pride in our national traditions, not as something dead, not merely as a nostalgic yearning for the things of the past but as something living and ready to assert itself in our future struggle." Assimilation of traditions so as to make them an integral part of one's own self can proceed only from an adequate knowledge of the things of the past. Direct your attention, then, to the past, and your labour will be more than amply repaid. I should remind you that

of your country Viscount Palmerston uttered these respectful words when introducing the Bill for the Better Government of India in the British Parliament on the 12th February, 1858: "It is indeed remarkable that those regions, in which science and art may be said to have first dawned upon mankind, should now be subject to the rule of a people inhabiting islands which, at a time when these Eastern regions enjoyed as high a civilization and as great prosperity as that age could offer, were in a state of utter barbarism."

Of her wealth in the days of the Moghuls, the French historian Catroux has left this record: "Indoustan is a drain of all the Treasures transported from America into the other parts of the world. All the silver of Mexico, says he, and all the gold of Peru, after having circulated sometime in Europe and Asia, center at last in the Mogol Empire, from whence it never is to return." "We know," continues he, "that part of it is carry'd into Turkey, to pay for the merchandises of that country. From Turkey the money passes into Persia by the way of Smirna, for all the silks which are made there. From Persia it is carry'd into Indoustan by the commerce of Moka, of Babelmandeb, of Bassora and of Bander-Abassi. At the same time some goes directly from Europe to the Indies, and particularly by the trade of Holland and Portugal. Almost all the silver which the former get in Japan is carry'd into the Mogol Dominions." They find their advantage in taking off their merchandises, though they pay ready money for it. 'T is true, Indoustan, how well soever supply'd by it's own commodities, takes off some kinds of merchandises from Europe and Asia. Copper is transported thither from Japan; Lead from England, Cinnamon from Muscado, Elephants from Ceylon, and Horses from Arabia, Persia and Tartary. But for the most part, the returns are only merchandises, with which they load in the Indies the same vessels that brought their cargoes. Thus all the gold and silver of the world finds a thousand ways of coming into Indoustan, but not one for coming out."

These words should not only conjure up before

your mind's eye the real picture of the glory that was Ind, they should not only revive in you a respect for your country's past, but they should at the same time rouse within you, sons and daughters of that country, a burning consciousness of your potentialities. Measured by this yard-stick of the past, nothing should be acceptable to you as real progress unless it places your country at least an inch higher than this relative position in world economy which once she enjoyed. It is a consummation difficult of achievement, no doubt, in the present world order. It may not certainly be realized in the short span of a single life. But you will have contributed enough if, by the time you are called upon to take stock of your life, you have succeeded in laying at least one stone on the rehabilitating foundation of your motherland. The odds will be heavy against you; you will be denounced as a spent force. High-priests of racialism will keep dinning into your ear that your present condition is attributable to defects inherent in your racial character. Western observers very often choose to hold a piece of smoked glass in front of their eyes when they look abroad upon the world, in order that the gratifying spectacle of a Westernized surface may not be disturbed by any perception of the native fires which are still blazing underneath. Do not insult yourself by accepting such conceited remarks. Keep your gaze steadfast on the traditions of your country and these will breathe into your dry bones the breath of life which will help you to surmount all obstacles that human ingenuity may forge. Your race at any rate has not failed to make creative contributions to the civilizations of the world. Do not fall an easy prey to these preachings of racial complexes. Do not believe them. Remember that the racial explanation of differences in human ability and achievement cannot be put forward by any rational mind except as a deliberate and cold-blooded piece of deception, in which the differentiating effects of upbringing and education are mendaciously ascribed to pre-existing differences of a racial order and this with the calculated object of producing certain effects in the practical field of social

and political action. This is what Plato said and certainly he was not less wise than any of the modern fomenters of racial complexes.

Talking of racial complexes leads me to the discussion of another difficulty which, whether really existent or not to-day, is sure to meet you, I feel, in every sphere of your life, regard being had to the shape that things in India are slowly but none the less steadily going to take. I mean the question of group or sectional interests. In spite of the notable shift throughout the world from thinking of the task of legal order as one of adjusting the exercise of free wills to one of satisfying wants, every want, every desire, every claim, every demand is not interest of which the adjustment of relations and ordering of conduct through the force of a politically organized society yet takes account. I shall not trouble you here with an inventory of such interests. All that I want to impress upon you is that you must not be misled by the mere use of the word 'interest' and launch upon a struggle in its name that is more harmful to your real interest or the national cause. The only interest where the two communities here in India may have some conflict seems to me to be the interest in the security of their respective social institutions. This is really an interest in the true sense of the word which a society must recognise—it is the claim or want or demand involved in life in civilized society that its fundamental institutions be secure from those forms of action and courses of conduct which threaten their existence or impair their efficient functioning. This interest perhaps appears in four forms: (1) an interest in the security of domestic institutions, (2) an interest in the security of religious institutions, (3) an interest in the security of political institutions, (4) an interest in the security of economic institutions—commercial and industrial institutions.

Even here I do not see how the two communities may have conflicting claims with regard to all the forms. Excepting perhaps the second the remaining three forms and all other interests are common to the two communities and it is difficult to see why they cannot adjust their

conflicts unless they are influenced very much by sentiments, misconceiving the same as interests. The two communities as such should not have conflicts regarding interests in the general security, interest in the general morals, interest in the conservation of social resources, interest in general progress (economic, political and cultural), interest in individual life, in individual self-assertion, individual opportunity and individual conditions of life. Any insistence on communal divergences in mind and ideology is apt only to detract attention from the vital problems and to magnify the situation of a particular period arising under particular circumstances into something absolute.

It is time I was bringing my tiring harangue to a close. I should like to end by appealing to you to take a serious view of life, to see that all your pursuits are permeated with a high seriousness, that the line of least resistance does not find you a ready convert but that, fully equipped by the education you have received, you plunge headlong into the future that awaits you.

Humanity is on the march. If it be not given to you to lead the vanguard, neither should you remain satisfied with the role of street urchins wondering at the trumpery of the colourful procession. Join the march; add your firm steps to it. Do not minimize your strength; do not give up hope:

“नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।

अमृत्योः श्रियमन्विच्छेन्नानां मन्येत दुर्लभाम् ।”

Natmānamavamanyeta purvābhirasamriddhibhih

Amrityoh sriyamanvicchennainam manyeta

durlabham.

Do not disregard yourself—do not underestimate your strength because of the failure of your past efforts: Strive on for your welfare till death: never consider it unattainable.

CONVOCAATION ADDRESS

DELIVERED BY

THE RIGHT HON'BLE R. G. CASEY,
Chancellor, Calcutta University.

I would like, in the first place, to associate myself with you, Mr. Vice-Chancellor, in your tribute to the men of Calcutta University who, this year, have attained the notable distinctions that you have described—and in your tribute to those who have left us. It is good to hear that, by reason of the great generosity of Dr. Nilratan Dhar, we have made such progress towards the worthy perpetuation of Sir Prafullachandra Ray's memory. It is also good to hear of the other acts of public-spirited generosity from which the University will benefit.

You have drawn my attention to some financial problems—and to some ambitions. You may rest assured, Mr. Vice-Chancellor, that I shall give these matters my best consideration.

And now I would like to address myself today to the many thousands of young men who make up this University—to the great band of educated youth in whose hands the wellbeing of this great Province will very largely lie for generations ahead.

You have come to manhood in a period of world disturbance—in the second great war in a generation—in a period when affairs have been very far removed from normal. Indeed you young men have no 'normal' to look back upon—you have no criterion to apply to the present or the future.

It is against this background that I would like to speak to you. You have your lives ahead of you. It is in your hands whether you live your lives solely in

Text of address by the Right Hon'ble R. G. Casey, Chancellor of the University of Calcutta, on the occasion of the Annual Convocation of the Calcutta University, on Saturday, 14th July, 1945.

your own individual interests or whether you so conduct yourselves that the interests of India and your own Province are also prominently in your minds.

What I want to say to you today is severely practical. I want to talk to you about the lives that you will live when you leave this University.

I have no doubt that you will already have begun to think about the future. For some of you—perhaps for many of you—your future occupation will already have been determined by family associations or by your having decided to embrace the law or medicine or some other of the professions. But there will be, I would expect, some considerable number of you whose University career will be devoted to the absorption of a general education in the shape of an arts degree or the like and which will leave you, when you emerge from this great University, in some doubt as to what occupation you will enter upon. It is to those of you who are in this situation that I would like now to address myself.

First—I would ask you to consider service to the State—to the Government of the Province to which you belong. In this regard, it may interest you to hear of the result of an investigation that I have recently caused to be made.

I wanted to know what the relative proportions between Indians and Europeans were—amongst all the gazetted officers of all the public services in all the Government Departments in Bengal. I had been aware, of course, of the progressive so-called Indianization of the services—but I was not aware of the extent to which it had gone. I think you may be surprised to know that there is only $8\frac{1}{2}$ per cent. of Europeans and that there is $91\frac{1}{2}$ per cent. of Indians amongst all the gazetted officers in the Bengal Government service: In other words, there are 2,876 Indians and 266 Europeans.

Then again, I had the figures taken out for the proportion of Indians and Europeans in all posts under the Bengal Government which carry a salary of Rs. 500 a month or over. This showed that there are 78 per

cent. of Indians and 22 per cent. of Europeans in such posts,—and the Europeans percentage will go on rapidly decreasing.

Does not this point to the opportunities that exist for honourable and useful employment for the young men of this University in the service of your own Province? I have no doubt that the opportunity will increase—both quantitatively and qualitatively—as the years roll on.

But let me add a word of warning and of advice. You should not regard Government service merely as a safe and easy job carrying security, influence and a respected place in society—merely as a job in which you can sit back and contemplate a steady succession of salary increments and finally a pension. If that were the limit of your ambition you would betray both yourselves and the people of Bengal. Modern Government—if it is to solve the increasingly complex problems of our economy and social organisation—cannot operate through men of such lack of spirit and of such limited ambition. I believe that the Bengal services will offer little in the way of a career to those who do not throw themselves heart and soul into their work and into the fulfilment of the obligations to the community that are placed upon them as public servants.

And now—I want to speak to you about the opportunities that exist for careers in business and commerce.

Soon after I got to Bengal I became aware of the existence of the Appointments Board in the University of Calcutta—a body devoted to helping the students and graduates of this University to find suitable occupations on leaving the University—by exploring the various lines of opportunity that exists in this community for employment in activities other than the learned professions. The Appointments Board published a volume in 1939 which, I have no doubt, many of you have read—in which are reproduced articles by various acknowledged leaders in different activities and businesses designed to reflect the opportunities in the business world.

It is, if I may say so, well worth your reading. It starts with a profound contribution by Sir Prafulla-chandra Ray—that grand old son of Bengal who passed away last year of whom your Vice-Chancellor has spoken so feelingly. His remarks make hard reading—but, if I may say so, very necessary reading for you all. He does not mince words. He shows how the business and commerce of this Province have been very largely taken out of the hands of the people of this Province by people from other parts of India—and the burden of his cry is that you young men should gird up your loins and begin to regain the ground that you have lost. He adjures you not to sink into the position of being hewers of wood and drawers of water for people from elsewhere with more enterprise, more courage and more application. I can only say that if I had been born a Bengali I would never rest until I had cleared myself of the charges that your great fellow countryman had made. It is not as if the situation that Sir P. C. Ray described was inevitable and beyond repair. I do not believe it for a moment. It is in the hands of you young men to prove that Bengalis can succeed in business. Read every word of the volume of career lectures published by the Appointments Board of this University—read Sir P. C. Ray's article a dozen times—and then go to it.

Let me give you a practical example of a relatively undeveloped commercial activity. It astonishes me that the people of Bengal have not given more attention to the fishing industry. The Province abounds in almost unrivalled opportunities for enterprise in this regard. You have the sea, the estuaries, the rivers, the tanks—and a ready market in your Province alone of over sixty million people—but yet singularly little has been done to take advantage of these great opportunities. I do not say that there is no fishing industry in existence—but I believe that it is an uninstructed, haphazard, wasteful, badly organised business. If you feel inclined to doubt me let me tell you that when the Bengal Government decided to develop and expand their Fisheries Department they had—and are still

having—the greatest difficulty in finding men in Bengal who are equipped even with rudimentary knowledge of the subject. I would believe that there are great openings for young, educated men who are prepared to work hard, honestly and with imagination in the rationalisation of the fishing industry—to work, not in the service of Government but on their own or in groups and companies, taking advantage of modern science and technology which their education should have brought within their grasp.

Then again, why is it that that in the city of Calcutta alone there are so relatively few concerns from which one can rely on getting a pure, unadulterated supply of milk? If education has not reached the milkman or if the educated milkman has sought his livelihood elsewhere—is it impossible for some students of Science and Economics to convert themselves into scientific and practical dairymen?

My only reason for referring to the two particular subjects of the fishing industry and the milk supply is because they have both been very much in my mind in recent times. I have no doubt that there are a great many other businesses and activities in Bengal to which your attention might equally well be drawn,—for example, there is the comparatively undeveloped fruit industry. And—are you sure that there are not opportunities as regards rice-milling? If you were to compare the business of rice-milling in Burma and in Bengal, I think you would discover something of considerable interest.

I said in a broadcast to the people of Bengal the other day—and I would now like to repeat my words to you, the youth of Bengal—‘I have now seen enough of Bengal to know that this Province has really great potentialities—provided they are used.’ It is up to you to see that they are used.

And when you select your career you should not be reluctant to turn to the mofussil instead of Calcutta. Calcutta may have much to offer you in the way of opportunities—and amenities—but it will not necessarily be useful and productive employment. The net

effect of the greater part of you wanting to stay in Calcutta may lead to a revival in an actual form of the pre-war problem of middle-class unemployment. I expect the post-war development of Bengal to proceed with most noticeable effect in the countryside, and I believe that it is in the countryside that many of your best opportunities will be found.

And now, let me leave the question of the occupation that will provide your living for you. There is a great deal more to life than earning a living. You have got to qualify yourselves for citizenship of a great country.

I firmly believe that if you young men of the generation that is just about to emerge into the hurly burly of life—if you live your lives solely in the pursuit of your own individual interests, India,—and Bengal—will suffer grievously.

It seems to me quite clear that India is on the verge of constitutional changes that will throw an increasing responsibility on you young men. If you realise this and accept a high degree of personal responsibility for the type of public affairs that the future holds—then I would have no great anxiety for the future of this great heritage of yours. But if you pursue your own individual fortunes without regard to the interests of the State, then I would have deep and gloomy forebodings.

An ancient Greek—Pericles—said that his countrymen ‘attend to both public and private duties and do not let absorption in their own business interfere with knowledge of the States affairs.’ I believe this to be the ideal at which to aim, and I commend this attitude of mind to you.

It is the common belief in all countries that in the matter of ‘politics’—which I define as ‘the business of public affairs’—every man is qualified to speak, without prior thought or training. I believe this to be a great illusion. The business of the State—the business of public affairs—needs a great deal of thought and study before the opinion of the individual is worth anything. Unless opinions are based on

thought and study of the subject they must necessarily be instinctive opinions. The only direction in which a man can instinctively express an opinion on any individual item of public affairs is as to the degree to which his own pocket or his own position is affected, in the short run, by any one public act. The combination of such short run attitudes of mind makes up the 'short view' and eliminates the long view which is usually by far the more important.

How then is the statesmanlike point of view developed? There is no royal road—no quick and easy way—other than through work and reading and discussion. Read the lives of great men of every country. Go and visit the various instrumentalities that go to make up the corporate life of your Province—schools, courts of law, hospitals, ration shops, charitable organisations, the holy places of all religions, local governing bodies, rice mills, State enterprises, trade unions, market places, telephone exchanges, orphanages, jails, factories, police-stations, slums, palaces, legislatures, shops—and all the rest—ask interminable questions of those who are qualified to express opinions—as to the functions that each instrumentality exists to perform—why it is, what it is—and the directions in which it could be improved and to whose benefit—at what cost—and for ever ask 'why' and 'how.'

Then there is the method of discussion between yourselves and with individuals familiar with one aspect or another of the wide varying business of public affairs.

As for the part of the Calcutta University in all this—I will say no more than quote to you the views of a good friend of Bengal who wrote to me recently in the following terms :—

" In Great Britain and in the U.S.A. the last fifty years have witnessed the steady growth of advanced university research and of teaching departments in the broad field of the social sciences, including that of government. In Cal-

cutta the University should increasingly become the home of a graduate school of public administration comparable to the School of Public Administration at Harvard and to Nuffield College in Oxford. One of the functions of such a school should be the continuous investigation of the functionings of the government machine on the one hand, and of the growth of citizen participation in self-government on the other. For lack of such a school, the absence of any suggestion that Calcutta, or Dacca, University has a vital part to play in the training of future administrators and in the provision of staff courses for civil servants is a serious omission. It is of great benefit if the principles of administration can be taught in the environment where the students are likely to have to apply their own knowledge and training in the later life."

Then again there is of course 'politics' in the narrow and unfortunately, the usually accepted meaning of the term—the policies and public attitudes of this and that political party. I would hope that you would not tie yourself irrevocably to the wheel of any one political party until you have thrashed the matter out very carefully amongst yourselves and with those who have no axe to grind. It is inevitable that you will in due course join up with some political party—indeed I believe it is right that you should—but—think about it carefully and objectively before you do.

And now—since I have presumed to advise you on a variety of matters—let me emphasize my words. To the young men of this University, and of this Province, I would say that I believe it is essential in your own interests and in the interests of Bengal that you young men shou'd develop a high sense of personal responsibility. I would ask you to believe that this is not thrown in towards the end of my address as a good, round sounding remark. It is a matter, to my mind, that is of the highest importance. I believe that communities and States cannot achieve anything worthwhile in the complex life of our times unless the com-

ponent individuals are each of them responsible beings—each realising his responsibility and treating the affairs of the State as his own affairs.

I have spoken to you today not as the head of the administration in Bengal,—perhaps a somewhat remote being,—but as your Chancellor; as one who has the welfare of young Bengal (and indeed of all Bengal) very much at heart—and whose duty it is to advise you as best he can from his own experience of the world on the way in which you should shape your lives. In this short address I have told you in all sincerity and friendliness the essence of what I believe.



THE CALCUTTA REVIEW

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FISHERIES IN INDIA

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III

IMPROVED PRODUCTION AND MARKETING

In this emergency period there is a great need for rapid development of fishery. With this object in view the provincial Governments have started fisheries or in most cases strongly support the existing Department of Fishery. A campaign was started right from the beginning of this great war as "Grow more fish."

The scarcity of fish depends on the following points:—

1. Demand and supply. The demand is more than the supply.
2. Overfishing.
3. Want of proper transport.
4. The recent famine and total annihilation of fishermen in particular areas.
5. Want of fishing implements which were sold by the fishermen for purchasing food during famine.
6. The cost of living which has gone up considerably.
7. Want of fry in case of fresh water fishery.
8. Restriction of estuarine areas under military orders.
9. Destruction of country boats commandeered by the military.
10. Fish requisitioned by the Military Department.
11. Black marketing and profiteering.
12. Strong guild of middlemen which is responsible for middleman's exorbitant profit.
13. Want of preservatives such as ice, salt and oil.
14. Scarcity of fishermen due to diseases like Malaria and want of proper medicines to cure them.
15. Deterioration of the waterways.

For the rapid development of three kinds of fishery the following points are to be considered :—

For Fresh Water Fish

1. Breeding.
2. Collection of fry.
3. Proper rearing of fry.
4. Segregation of Major Carps fry from predatory fish fry.
5. Food of fry.
6. Respiratory aid during the transport of fry.

7. Proper preparation of the ponds before and after stocking, i.e., cleaning and manuring the ponds periodically.
8. Taking out the stocked fish fry and adolescent stages periodically, so that one can have the maximum amount of fish in a given quantity of water.
9. Giving proper exercise and respiratory aid by periodically dragging nets.
10. Proper preservation of fish by salt, sun drying etc. and also in saturated salt solution.
11. Maximum use of all fresh water.

For Estuarine Fish

1. Breeding season of different fish.
2. Maximum stocking of all the estuarine areas in the form of *Bheri*.
3. Prohibition of filling the gravid females.
4. Maximum collection of all the estuarine fish from all the main creeks in the estuarine area.
5. Manuring of *Bheri* area before and after stocking.
6. Salting and other way of preserving excessive collections of estuarine fish.
7. Acquaintance of the season of catch in the estuarine area.
8. Conservation of fish by selecting certain reserve areas.
9. Using improved type of power-driven vessels for more catch and quick transport.

For Marine Fish

1. Migratory habit of different fish in respect of different season.
2. Collection of fish from all possible shores.
3. Rapid preservation by ice and salt.
4. Rapid transport.
5. Use of improved type of nets.
6. Preservation and utilisation of bye products, such as—
 - (a) Liver-oil.
 - (b) Guano.
 - (c) Fins for soup.

For greater production of fresh water fishes, one may first of all ascertain whether there is any area in any province where there is abundance of fish. If there be any, then one may try to give them proper facility of transport either by providing motor truck or by arrangement with the railway. The first requires the permission of permit of petrol and the second involves availability of special fish vans in railway carriages. To start with this campaign in any part of the year one will have to take recourse to stocking all water-ways immediately with fish. This may be done first by the Fishery Department if the Government possessed ponds. Three months after the breeding season all the rivers may be provided with *Chala carp* so that in the long run of 6 months they may be able to grow an edible size. In this connection I may mention that the province of Bengal is in a hopeless condition when we note that all our rivers are either leased out permanently or for long periods. These rivers, as we all know, form the major portion of our total amount of fresh water of the province. The result is that the proper development of fresh water fishery has got a very limited scope unless the Government of Bengal requisition all these after paying to the lessee the proper compensation. Mere appointment of a number of officers and their assistants will be of no use. The ponds that are in possession of Government may be requisitioned first and may be stocked with adolescent stages of carps after they attain to the required size in a nursery pond. The requisitioned rearing ponds may be manured before and after (periodically) so that the adolescent stages may grow to the edible size within the course of 6 months.

These ponds may be stocked to their maximum capacity right from the beginning so that in every fortnight a good number of *Chala carps* can be taken out for providing space for the remaining for their further growth and for providing other ponds with *Chala carps*. Some big breeding carps of either sex can be kept in some ponds for breeding purposes. If there be shallow ponds that dry in summer, then one can collect rain water at the time of monsoon and then transfer mature fish of either sex from the stocking tanks and they may breed as in the dry *bundhs* in Midnapore. If a condition is created that approaches those of the *bundhs* of Midnapore or better Chittagong, carp may breed. In the Midnapore type of *bundh* we generally get a perennial pond in a low lying land with a high land very near to it when the people erect *bundhs* or mud walls on three sides of the pond, keeping enough space to overflow the pond and then allowing rain water to come down inside the enclosure of the mud wall which is known as *bundh*. A passage may be kept as an outlet right across the high land through the mud wall for getting rid of the mixed water of pond and the flowing rain. The outlet is guarded by split bamboo gratings in order to prevent the escape of fish. The bamboo fencing is supplemented with straw and mud after the complete replacement of old water of the pond by the rain water. After this plugging when the whole area is converted to a stagnant pond, sexually mature fish of either sex migrate from the deep pond to the shallow area of the *bundh* for mating and thus spawning takes place. The Chittagong type of breeding *bundhs* are modifications of the Midnapore type. In addition to the Midnapore *bundh* Chittagong *bundhs* have a reservoir of rain water on the high land with mud walls, the water of which can be had at will by cutting a portion of the mud in such a way that the rain water may rush down towards the *bundh* at will. The third thing that may be done in connection with the breeding is the survey of river. Each of our rivers has so many breeding grounds from which collection may be made for nursery ponds and can ultimately be used for stocking. These breeding grounds may be properly supervised by government. District Boards, Union Boards, Municipalities may be approached at once. The ponds belonging to these bodies may be stocked with fry so that within the course of 6 months fish of an edible size could be had at a reasonable price.

In a city like Calcutta there are so many ponds in the public parks where there are mature fish of some years. The authorities may be approached and must be given to understand that keeping the fishes for an indefinite time is not at all a financial gain.

Then all the railways may be approached for stocking their ponds and other cuttings with fish fry. After convincing the other corporate bodies such as the Port Commissioners, Jute Mills and all sorts of industrial bodies the Fishery Department can then start campaigning for public support. Even Zemindars and land-lords of India are very conservative in their ideas. India is a land of contentment. We generally depend upon destiny rather than standing up to fight against odds. After deriving the fullest benefit out of Government and corporate bodies the Provincial Fishery Department may approach the public; by that time people will have some confidence in the sincerity of the Government by seeing the good effect of such a campaign. Important enterprise may be done simultaneously, namely to facilitate people in getting an idea of breeding, rearing, preparation of pond before and after stocking and lastly what would be the percentage of net profit. Some of the government ponds may be kept for demonstration ponds for the purposes of educating the public about the various ideas of freshwater fishery where most of the statistical data should be arranged as posters for the benefit of the public.

As for estuarine fishery each provincial fishery department where there is an estuarine area can give facility to catch fish by providing kerosene and petrol or motor launch to private contractors. These agents can supply a definite

amount of fish each day at a scheduled price to local retailers through a few whole-sale dealers. Ice and railway wagons can be arranged through government with a definite quota for each day. Measures can be enacted so that the gravid females may be spared for breeding purposes.

For the marine fisheries, first of all suitable fishing ground may be located. Vessels such as trawlers, schooners, country barges suitable for fishing are to be procured in sufficient number so that a fishing party may launch regularly for the fish catching. In this connection it should be remembered that thorough meteorological data of fishing grounds should be recorded in order to prevent disaster from cyclones, storms, etc. Proper curing and preserving arrangements can be maintained in the vessels. Where there is possible special refrigeration rooms for storing the fish is to be maintained within the vessel. In other cases preservatives like salt, Boric acid, Boric Alum Powder, Salicylic Acid solution are to be kept for keeping the fish fresh or in the term of fish mongers "Sweet". Curing and getting may be done on board in cases of vessels acting in long distances from shore. Improved types of nets as used in Norway, Denmark and Japan should replace our indigenous nets in order to increase the catching capacity.

A proper curing yard with fly proof room can be maintained on shore near the fishing ground in order to prevent wastage. Indigenous methods of curing by sun drying and crude forms of smoking should be substituted by dehydrating plants and smoking chambers. These two will be less costly if constructed locally. For the utilization of bye-products a separate laboratory should be maintained near by where leceithin from the brain; liver oil; fish oil; phosphoric acid from bone and scale; fish meal; guano and manure etc. are to be prepared on a commercial basis. The income of this side business, I am sure, will make up all the expenditures incurred in running the fishery. Other types of fisheries like Shark, Oyster and Pearl fisheries may be started in places where possible.

So far I have dealt with mainly with the production and maintenance of the fisheries. Over and above these there is another main problem, the importance of which is not negligible, though in India very little study of that problem has been made, that is marketing. The science of marketing of fish is still in its infancy in India. No systematic study of that has yet been made.

In order to deal with something about marketing, a thorough knowledge of statistics of fish caught during past and present together with the knowledge of total amount of fish transported from and to a place is required but it is lamentable in our country that no fish statistics are available. In a big province like Bengal the only statistics of fish imported to Calcutta are recorded for a few years up to 1922. The problem of marketing thus remains unsolved. In my opinion after the collection of thorough statistics a fish marketing board in the line of the Agricultural Marketing Board is to be established in every province which will control the marketing directly; people may sell fish in different markets with the board's permission under its direct supervision. The board will also look for regular transport, supply, rate, proper distribution to different areas and supply according to demand, sanitation of the selling place in one hand and prevent the oppression by the money-lenders, middle-man's excessive profit, market owners undue claims, etc. This board will also issue licenses to all fish vendors which are liable to be cancelled on supply of decomposed or rotten fish and any other type of malpractice. For the selling of marine products this board is to look for the people's choice and then ask the manufacturing authorities to prepare products according to the demand. Product suiting both inland and foreign markets having cheap prices due to cheap labour will undoubtedly fetch a good price at home and abroad.

MODERN EGYPT IN THE LIGHT OF THE OLD

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THE respect shown to the King of Egypt is unique. It is a survival of the ancient faith of Egypt. The King in ancient Egypt was looked upon as a god to whom every thing was due. Like gods, kings owned considerable domains so that lands were divided into god's lands, king's lands and private tenures. This classification still continues in the Egyptian Code. The proportion has only varied. The King's share is now 20 p.c. of the entire arable lands as was the proportion of Ismail Pasha in 1870 A. D.

The god's lands of old can now be represented by the Waqf lands. They are 8·4 p.c. of entire arable lands. The Minister of Waqfs represents the ancient "Scribe who established the endowments of all the gods." The rest of the land was divided amongst the private holders, both military and civil.

The identification of divinity and kingship so common in ancient times in Egypt was concentrated in the king, so was all service, so that the king might be beneficent to all. The idea reached such a point that all the energies of the people were dedicated to the service of the king. If the name of the Pharaoh was to be mentioned, it was followed by the prayer, "May he live, be hale, and healthy." The Prophet of Islam enjoys the same privilege; whenever his name is uttered it must be followed by, "Peace be on him and on his descendants."

The ancient Egyptian used to build temples along with the tombs of their kings, mortuary temples as they were called. The modern Egyptians build domed tombs for their king and attach them to a mosque. But neither of them called these temples mosques as dedicated to the kings; really the name of God is attached to each of them. The ancient Egyptian dedicated the mortuary temples in the new Kingdom, specially, to Amun, and the priests were the priests of Amun. The modern Egyptian does exactly the same thing, he builds mosques near the tomb of the king and appoints learned scholars, who act like priests. Though officially connected, the priest is not expected to be hereditary, yet he is hereditary—as one sees in the mosque of Ibn-Tulun in Cairo, or in Masjid ul Aksa in Jerusalem.

The honour shown to the King of Egypt is unique in the Muslim countries. King Faruk is the symbol of all that is great and good in Egypt. Nobody dares feel, far less act, against the king. In spite of the constitution of 1924 where the king is to figure like a limited monarch, the King of Egypt still possesses much of the authority of an ancient Pharaoh as has been shown in the changes which the king made recently in formation of ministries, heedless of the limitations imposed by the constitution. The Fellah in the distant villages always looks upon the king as a monarch 'purified by God' and it is preached every Friday "he who disobeys the king disobeys Allah." As under the ancient Egyptian feudal system, the modern kings of Egypt up till the 19th century divided the lands amongst the Beys—or military Chieftains (Maspero—*Journal Asiatique*, No 4, 1888).

The village government of the modern Egyptian is a survival of the ancient times. Each village has its Umdah (head man) who uses his authority on public opinion as recognised by the state. The "Umdah" really stands between the public opinion and the central authority; he is half official, half feudal—as an official he represents the government and as the village spokesman

he maintains all the secrets of the village. Nothing can go out of the village without his knowledge.

In the social organisation some relics of the old caste guild system continue till today. Most important of them is the washerman of the dead. He is still the official embalmer of the dead; mummification has been swept away by the new impact of modern thoughts, but the washing of the dead continues. Still today the washerman chants the ceremonial prayer for the dead and he has to perform elaborate rituals connected with burial as of old.

A. M. Hocart is of opinion that the idea of waging war in the name of Allah is not a new principle introduced by the followers of Mohammad, but was a survival of the custom of the ancient Egyptians who declared war in order to establish the supremacy of "Ra" and "Amun."

Hereditary character of priests is absent in Islam. But priesthood has a peculiar association with the Seminaries of Al-Azhar which is unlike any other theological institution in the whole of the Muslim world. Though not hereditary by birth, the priests of Muslim Egypt do come out of the manufactory of Al-Azhar.

Though the priest in Islam has no ordination and hierarchy, yet he has the functions almost similar to those who do priestly work in other religions. The priests are the authorities in law like the priests or Ma'at, the goddess of justice; they teach the reading and writing for sacred rather than for day to day purposes. The Imam is practically the authority on social relations, though he is in the official sense merely a leader in prayers. This is exactly the system that we find in the instruction of Amenemhet I, the teaching of Duawi, the story of Sinuhe. The only difference is that while old Egyptian instructions were wider in scope, Muslim instructions are confined to the Quran alone. Women could be priests in ancient Egypt but the Islam in spite of its idea of equality between man and man, the she-man is denied the privilege of religious services, though recently the Cairo Ministry has appointed a lady to teach theology. Though there is no formal caste system in Islam as they have in India, yet Egypt has a kind of hereditary family trade. The son is free to choose any work outside his father's circle, but he does not do so as a matter of course. The painter of Aman said that 'he was doing the job like seven of his ancestors.' But in the village, even today the title of the man indicates generally the traditional occupation of the family. The son of a carpenter may take to the trade of a cobbler but he is called "the Naggar," the Carpenter and so on. Still many old families retain their ancient family titles.

The village functionaries even today are paid in kind as in ancient times. The barber, or the ferryman or a washerman or even the village recitor (Qari) would take from the householder his usual share in wheat or maize at each harvest. This system is a direct legacy of the old Egyptian social organisation. Even for payment of revenue, still many land-lords and tenants stick to the old system of barter of produce instead of cash. The share is divided according to the assistance the land-lord gives to the tenant in his cultivation.

Marriage relations are interesting amongst the common folk in Egypt. "Sister Marriage" was highly prized in ancient Egypt; if a sister was not available the agnate cousins were preferable and that too according to nearer degrees. It is significant that even today wife in common parlance is addressed as "Akhi" which means sister. This is a relic of the old.

In connection with funeral, embalming, burial tomb making, the Egyptians of old were highly punctilious. Some of the ceremonies still survive today, e. g., procession of mourning, beating of the breast, colouring of the face with blue, 40 days fast of the dead, killing a goat or sheep or a camel for satisfaction of the dead, embalming and washing by the washerman, the chanting of customary verses, the burial in family caves like tombs. Most of the old customs continue

softened by Islam—but not much. *Mastaba* of the pyramid type is definitely not an Islamic or Arab style in sepulchral art.

The belief in spirits and hobgoblins continues as of old. Diseases are often ascribed to evil spirits. Village wizards are requisitioned for driving away the evil spirits—especially in case of hysterical patients.

In case of epidemics the village folk keep the patient in a house and all the villagers sing charmed verses which are expected to bring higher souls to the services of man to dispossess the evil soul of the body of the patient. Some of the early medical prescriptions of the Muslim physicians are almost the same as have been found in ancient Egypt. A medical work by Abu-sahl Isa Ibn-Yahya contain some prescriptions which are almost copies of those found in the Ebers Papyrus, and Abu-Sahl frequently refers to a treatise by Thoth the old god of Medical Science. The magician even today, as in the old days, addresses his cure to the son of the mother and not of the father which is a survival of the Matriarchal theory of the old days.

Belief in auspicious colours is still the same in old and new Egypt. The favourite colour was blue, the colour of the sky, the reliefs in graves were in blue, because the Soul moves to the blue sky after the release from the body. So they coloured their hands and faces in the blue when they accompanied the dead body. Even now the same custom is in fashion. The beads which the Egyptians use are blue, the necklet that is given to the donkey or camel is blue, the tattoo mark on the face and hands of the child is in blue, the blue protects them from the evil eye; the amulet is drawn in blue ink.

Saint worship—Worships of a supreme man or super-man is a feature of a modern Egyptian Muslim though it is not permitted by strict Islam. *Urus* (annual festivals) are occasionally held on particular days and rituals are gone through as in the mosque of Abu-Badawi at Tanta or of Abul Hajja in Luxor. They believe so much in the personality of a saint that they send letters to Imam Shafi the noted jurist to seek advice just as in the days of old they sought advice of the dead on important occasions. They go to the tomb of the saint, kiss the walls or altars to establish personal contact with the dead saint so that he might intercede on their behalf to God. Offers are promised for recovery of the sick, for the fertility of a barren woman, or for longevity of a sick child, or for good luck, or to win a contest in a court of law. In ancient times the same custom was in vogue as you find in the bas relief human figures transmitting with their hands the vital principle represented by a symbol "*Ankh*."

In the Modern Renaissance Egypt is drawing inspiration more from the ancient relics than from medieval Muslim customs. In art, they look back to pyramids, bass reliefs and statues in tombs than to Byzantine, Syrian, or Arab styles. The Mausoleum of Saad-Zoghl is actually most un-Islamic, being a real and actual copy of the Egyptian old tomb model. King Farukh is building rest home (after death?) near the pyramid at Gizeh. The women emancipation movement swears by queen Nefretiti or queen Nefta and not by a Fatima, by Rabuci nor by Ayesha nor by Queen Nazli. The latest Ophthalmic Congress was honoured with a stamp bearing the Horus Eye; the Egyptian Admiralty and Navy has adopted the symbol of the Pharaonic Boat and not the horse hoof of the Arabs. The University law students use the symbol of their studentship in imitation of the seal of the justice of the pharaohs; the engineering students, those of the chisel of old days and the students of Fine Arts use the figure of Nefretiti. The young Egyptians, Muslim and Christian think, in terms of Egypt and not in terms of religion. The Copts take pride in the Arabic language, the Muslim students take pride in the Pharaonic pyramid. Glory of Egypt is their creed—Egypt old, Egypt Medieval, Egypt Modern.

Round the World.

The British Elections—

The victory of Labour with an overwhelming majority has caused surprise everywhere, not least in the ranks of the Labour Party itself. The Conservatives have been ousted from the Citadel of Empire. To us in India Mr. Amery's exit from office will come as a great relief.

There was nothing new in the electioneering programme of the Conservatives. To them the defeat of Japan and the effective promotion of peace were the most urgent issues. To quote from the address of Dr. Kenneth Pickthorn (Burgess for the University of Cambridge in the House of Commons) to the Parliamentary Electors of the University of Cambridge, to take one example: "There is no doubt what are the urgent issues. Even above employment, housing, export, currency, health, education, above all these things, what counts must be the effective promotion of peace. The defeat of Japan is the first unmistakable object of policy. *That is one argument for the retention in office of the Ministers most directly effective in the defeat of Germany.* The restitution of Europe is a task no less urgent, *and equally demands continuity and experience.* The winning of the main campaign does not by itself ensure a general peace. We have to gain victory in the Far East, and nearer home we have to fix the victory already won, before any of our other efforts can be real, let alone fruitful." Clearly the Conservatives did not want a break.

The Labour Ministers lack experience of Foreign Policy. The Conservatives during the election campaign were quick to point this out. The Conservatives wanted to make 'British defensive power' the corner-stone of British Foreign Policy. They accused the Socialists of having no good foundation for a foreign policy. One member in the course of his electioneering address remarked that the Socialist contribution to the European settlement seemed to be "the proposed removal and exclusion of the Prime Minister and the Foreign Secretary from office; apparently on the assumption that the loss of ability and experience would be more than made up by some "ideological" sympathy between a Socialist Britain and one of our two great Allies."

Another threadbare and rather unctuous argument of the Conservatives was that the British Government had relied less than any comparable political organ on force in dealing with its subjects overseas, and to keep the Empire and Commonwealth a defensible unit "good will inside the Empire, *which requires economic and political development*, and a general belief outside the Empire in our moderation and friendliness must be kept up."

The Conservatives had hoped that there would be no General Election this summer. They had hoped to continue in office, till Japan should have been defeated and some prospect reached of settled polity in Europe.

One disadvantage of Coalitions is that there is no regular method and no ordained time for bringing them to an end. As it has been well observed, the weakness of coalitions lies in the fact that "a government which went all the way to a fixed dissolution date would have no margin of manoeuvre at all, no confidence in itself, and probably little from outside." Therefore, the coalition had to come to an end.

Although the Socialists may lack experience of Foreign Affairs, their approach to post-war domestic questions with reference to nationalisation is based on experience. They assume that distribution matters more than production. They believe in the existing controls in industry. The Conservatives differ here; although they say that all existing controls cannot at once be removed, they still maintain that state-control should be reduced to a minimum and should not interfere with private capitalistic enterprise.

For us in India, however, the domestic policies of all these different parties are of purely academic interest. It would be foolish on our part to be unduly optimistic about the progressive tendencies of the Labour Party where colonies and possessions are concerned. We have had our experience of Labour Parties in the past. The present Labour Party may pursue a progressive rôle at home, but it remains to be seen what will be its real attitude towards dependencies and colonies.

The Future of Burma—

The June 1945 number of *the Round Table* has some interesting comments on the future of British policy towards Burma. The article starts with some unctuous and, on the surface, well-meant remarks. To quote them in full: "The meteoric successes of the Japanese in the six months following Pearl Harbour, the Greater East Asia plan, fantastic as its conception may have been, and in a different way the heroic and protracted resistance shown by the Chinese, are the third step in the process which began with the defeat of Russia by Japan at the beginning of the century, and was continued by the war of 1914-18. What remained of the traditional prestige of the West after these two wars has been finally and irrevocably shattered, and let us be under no illusions about it. That the East owes a great debt to and can still derive many benefits from the West every Oriental with the most elementary knowledge of the world realises, but the relationship will have to be different. *Tutelage will have to be replaced by partnership* [Our italics]. If the peace of the world is to be preserved, the countless millions of the countries of South-east Asia, the vast majority of whom belong to the great Mongolian race, will have to play their part, and a new balance will have to be struck between their ancient way of life and that of the West."

How tutelage will be replaced by partnership is well shown in this article. Apparently partnership will be achieved by degrees, by slow stages. First there will be a period of military government, whose length will depend on the future course of the war. Then the Civil Government, which is at present in exile, in Simla, will take over. "For a time, until communica-

tions have been to some degree restored, and the machinery necessary for elections and democratic government can be reconstituted, there must be direct rule by the Governor under the control of the British Government." Provisionally, this period will last for three years. Then the constitution of the 1935 Act is to be restored. Thus it would seem that Burma after all these lengthy processes would revert to her old '*status quo*', that she will simply go back where she was when she has completed living under all these 'interim administrations.' To us in India, however, this policy of '*festina lente*' is nothing new.

A New Scheme for Village Reconstruction—

An interesting and comprehensive scheme for village reconstruction and rehabilitation has been formulated by Mr. M. Saxena M.L.A. (Central). The scheme is intended to implement Mahatma Gandhi's constructive programme. The opening of new schools, libraries, resting rooms and centres for adult education, the propagation of information and instruction in agriculture and in village industries, propaganda regarding improved methods of farming, the establishment of model farms, the supply of improved variety of seeds, manure and implements, improving the breed of livestock are some of the features of this new scheme. Besides these, other constructive features are the establishment of farmers' co-operatives for marketing their products and for supplying their requirements, the improvement and reorganisation of existing cottage industries and handicrafts and establishment of new ones for providing subsidiary employment to the agriculturists and full-time occupation to the unemployed, the eradication of all forms of exploitation of villagers as well as all wasteful expenditure on their part. Not the least interesting feature of the scheme is the attention devoted to the cultural and social side of village life. The revival of folk-music, folk arts, etc. is strongly advocated. Through these means self-respect and self-help could be brought back to the villages.

The scheme is a 5 year Plan and is intended to be financed by small amounts raised in the village itself, by special collections from profits of co-operatives and other commercial companies, and by Five-Years Rural Reconstruction Cash Savings Certificates of the face value of Rs. 10 and Rs 5 and interest free 5-years Bonds of the value of Rs. 500, Rs. 200 and Rs. 100.

S. K. C.

Reviews and Notices of Books

Citizen Tom Paine.—By Howard Fast. Published by the International Book House, Ltd., Bombay. Pp. 108. Price Rs. 3.

This is a limited abridged edition of the famous American novel of the same name published in India with the permission of the American publishers, Messrs. Duell, Sloan and Pearce, New York, and right well does it deserve the title of best seller. Though abridged, the Indian edition has not omitted anything of moment while the Publishers' appendix has added considerably to its value. The account of Paine's life, his struggles, his disappointments, his triumphs and his lonely death constitute a moving story which, towards the end, rises into a tragedy of almost epic grandeur.

They Speak for India.—Edited by G. N. Acharya. Sole Distributors, Hamara Hindusthan Publications, 23-2, Meadows Street, Fort, Bombay. Pp. 72.

This pamphlet consists of opinions expressed by many prominent people of the West regarding the granting of independence to India as one of the measures necessary for the success of the present war against the totalitarian power and as a test of the professions of the allies that its aim is the ensuring of freedom to all peoples of the world irrespective of race, creed and colour. The selections from the writings of Edgar Snow, Pearl Buck, Claire Booth, Wendell Willkie, Edward Thompson, Louis Fischer and others have been made with discrimination and the pamphlet may be said to represent the views of those in the West, who would like to see an independent India.

An Essay on Gandhian Economics.—By J. J. Anjaria, M.A., M.Sc. (Econ.) (Lond.), Reader in Economics, University of Bombay. Published by Messrs. Vora & Co. (Publishers), Ltd., 3, Round Building, Kalbadevi Road, Bombay 2. Pp. 40. Price Re. 1-4.

In this small pamphlet, Professor Anjaria, after making a survey of the ideology, the method and the programme of Gandhian Economics, criticises it maintaining that village sufficiency would be possible only by the denial of the price and cost criteria or by the provision of elaborate subdivision, that whatever might be said to the contrary "the nationalised sector under the Gandhian scheme cannot possibly be as small as ordinarily thought and that taking into account the fundamentally selfish nature of humanity, trusteeship of property must have as its pre-requisite, strict control of incomes by the State." In the course of a small but very interesting chapter the author shows wherein Gandhiji agrees and wherein he differs from socialists.

This pamphlet is valuable as a detached but by no means, an unsympathetic examination of Gandhian Economics pointing out as it does the difficulties which will have to be surmounted to

make it successful. The author seeks further clarification emphasising at the same time the fact that the real problem is the decentralisation and democratisation of the ownership and control of social, economic and political power.

M. B. B.

Gandhi is India.—Edited by V. V. M. Published by C. Shantilal & Co., Booksellers and Publishers, Princes Street, Bombay 2. Pp. 78. Price Re. 1-12.

The editor evidently an admirer of Mahatma Gandhi and a diligent student of Gandhian literature, has given his readers some of the best thoughts of India's great son. These appear in the first part which consists of extracts from his writings bearing on his interpretation of the lore of love, of the intimate connection between religion and politics, and some of his most pungent pronouncements on the miseries endured by our masses. In the second part we find about ten long and interesting extracts from the writings of eminent men and women of both the east and the west indicating the manifold services rendered by Gandhiji to the cause of humanity and appreciations of his life and work.

The merit of the book lies in the fact that the editor has given those of his readers who have not made a detailed study of Gandhian literature, nearly all the broad facts necessary for understanding the great influence exercised by Mahatma Gandhi on his countrymen and that within less than 80 pages.

The Educational System.—Oxford Pamphlet on Indian Affairs No. 15. Pp. 64. Price As. 12.

The whole field of education is covered by this double pamphlet and six experts deal with Primary, Secondary, University, Adult and Technical education. Readers, Indian and non-Indian, will find the contributions informative and instructive. Naturally, only the high lights have been touched, nevertheless the different sections are good introductions to the detailed study of the above subjects.

PEREGRINE PICKLE

Ourselves

THE ANNUAL CONVOCATION, 1945

The Annual Convocation took place this year on three different dates: The 12th, 13th and 14th of July. The convocation speeches delivered by the Vice-Chancellor on the 12th and 13th July are reproduced below in full. The Main Convocation Address of the Vice Chancellor delivered on the last day of Convocation as well as the Chancellor's Address appear in the early portion of this issue.

THE VICE-CHANCELLOR'S SPEECH ON THE FIRST DAY OF THE CONVOCATION

MY YOUNG FRIENDS, GRADUATES OF TO-DAY,

I owe you an explanation for the delay in holding the Convocation this year. At the time when the Convocation was due I fell seriously ill, and my illness kept me completely confined to bed for several months. The Convocation had to be postponed till I was able to attend it. I would not deny myself the pleasure of meeting you.

Reasons of space have made it necessary to hold the Convocation in three parts on three successive days. We all feel that this is not a satisfactory arrangement. It takes away considerably from the solemnity of the occasion. But I am afraid this has come to stay until either Government or some other benefactor would favour us with a Convocation Hall worthy of this great University. Our own pressing needs, growing from day to day, absorb all our own resources.

To-day is a most eventful day in your life. For many of you this may mark the end of your toils in one sphere of life and a plunge from the comparative security of student life into the wind-tossed sea of worldly life. I am fully alive to the encircling gloom that darkens the path before you. Yet allow me to convey to you a message of courage and hope in the midst of the depressing conditions that beset you on every side.

I feel the highest admiration for the unflagging zeal and heroic fortitude with which you have braved the panic and privations that have attended you while qualifying for the Degrees you have won. And my deepest sympathy goes out to those of your comrades who have been left behind and whose failure, in most cases, is traceable to the serious interference with studies caused by the war. I am, however, relieved by the thought that many of them have turned their backs in academic pursuit to a noble use by joining one or the other of the various careers opened up by the war and have done well for themselves as well as for the Allied cause. Those students of the University, graduate or undergraduate, who have readily responded to the call of duty and have

won laurels by their contribution to war effort have brought to their *Alma Mater* a distinction not less valuable than those who have attained the highest academic success.

Fortunately, the clouds are lifting and the day is not far off when the sun of Peace will shine upon the world once again. The return of normal times is in sight. The victory that has been won in the West will not take long to be consummated by results equally happy and decisive in the East. The extraordinary havoc which the war has been working in every sphere of life bids fair to come to an early close. I fervently hope that a new era of peace and prosperity would dawn upon India also simultaneously with the commencement of the journey in life of those who have received their Diplomas at this convocation.

But Peace hath her victories no less renowned than War—has duties and obligations no less strenuous and exciting than those of war. In the new world that will emerge out of the present war the standard of efficiency in every sphere will be much higher than it has been in the past. I would, therefore, appeal to you most earnestly to keep your powder dry if you intend to win the battles of the coming peace. Not to one "with the unlit lamp or with the ungirt loin" will success come in the new order of things. Vested interests and prescriptive rights, traditional powers and privileges will be cast off as mediaeval superstitions. Every one will have to stand on his own legs and strive with his own hands.

In all the various schemes of world-planning that we are having to-day the most pressing demand has been for equal opportunities for all. This is bound to come. But, you must not forget that it will impose a terrible responsibility on each individual to work out his own destiny by his own intrinsic worth.

You have so long read together in the class-room. To-day you are going out into the world to practise the great art of living together. And in this, much more than the teachers' training the self-training you have, I trust, derived from your association with fellow-students of all classes and communities, will stand you in good stead. The ideal of your University has indeed been "living together"—an all-round development by yourselves of your various powers and faculties by a living contact with one another—by a collision of mind with mind, of intellect with intellect, of temperament with temperament, of taste with taste. The qualities of initiative, judgment, mental and verbal discipline, tact and courtesy which, I hope, you have developed by your association with one another in your University life will be your permanent assets in life. Let me fervently pray that by a full and judicious use of these great virtues of catholicity and tolerance, sweet reasonableness and spirit of compromise, you will assist in the deliverance of our beloved motherland from her peculiar curse of communal struggle and animosity and hasten the building up of an Indian nation. Remember that a strong welding of minds is required to make a nation. Where the welding holds, the nation holds. Suspicion and hatred have to be overcome. Sympathy and confidence shall have to grow.

I welcome the graduation of women students in such large numbers. To those who have been admitted to their degrees to-day I would make a special appeal not to forget that they should be women first and graduates next. They should not forget that although they have pursued the same course of studies and have been admitted to the same degrees as the male students, their sphere is different. Their life must conform to the time-honoured ideals of Indian womanhood. Let them not think for a moment that the higher education they have received exempts them from discharging their primary duties in their appointed sphere of hearth and home. Let them turn their enlightenment and culture to a sublime use by building up brighter homes. Let them in this manner make their own special contribution to the growth of Indian nationhood.

I would end by reminding you of the two great sayings: "Righteousness exalteth a nation" and "Knowledge is power." No nation can be great without rectitude and integrity. And nothing great has ever been achieved with ignorance. It is knowledge that is power and I would ask you to make "Advancement of learning," which is the motto of your University, your personal motto in life as well. Be a life-long student whatever may be your avocation, and let this Convocation Day be truly a "Commencement Day" and not a "Closing Day".

To all of you my best wishes go on this happy occasion and I pray to God that success may attend all your noble pursuits.

CONVOCATION ADDRESS DELIVERED BY THE VICE-CHANCELLOR ON THE 13TH JULY, 1945

MY YOUNG FRIENDS, GRADUATES OF TO-DAY,

The ceremony in which you have had the privilege to participate to-day will, I am sure, long remain in your mind as marking a red-letter day of your life. While its gay aspect cannot but have a ready appeal to you, to whom the buoyancy of youth presents only the rosy side of life, you should not at the same time remain blind to the grave responsibility you are called upon to shoulder to-day. I have just charged you with a sacred task—ever in your life and conversation to show yourselves worthy of the Degrees to which you have been admitted. Many of you will be forced by circumstances to wrench yourselves from the life of study and research and fling yourselves upon the practical life of hard struggle with nothing to aid you but your mental resources developed by

the education you have received from your *Alma Mater* and the lessons of fellow-feeling you have learnt from the company you chose for yourselves. Others, more fortunately placed, will continue to taste the rich fruits of student life to the utmost extent. Some of you will join the public services while others will take up the professions to which you have long been looking forward. Through these inevitable diversities marking the walks of life you will be compelled to prefer, by the force of circumstances or the bend of your mind, a thread of unity should run if the education you have received is worth the name. That is the bond of social interest, the feeling of social interdependence which will blunt the edge of selfishness, generate in you a healthy respect for the other man's point of view and give you the taste of that holy joy which sacrifice for fellowmen alone can yield. From concern for your fellowmen to love of your country, the common mother of us all, is but a short step, which at the same time is the logical sequel to the proper development of your mind. Whatever you do, you cannot afford to forget your motherland which has every right to demand your contribution, ever so little, towards the solution of all her problems, of which the most pressing at the present moment is the attainment of her freedom. The whole of the civilized world has been driven by the weight of international history to recognize the inseparability of the problem of India from the problem of world peace. Being vitally affected by that problem, having everything to gain and nothing to lose from the solution thereof, you cannot consistently with your education and self-respect, afford to remain blind to the efforts now being made to earn for your motherland the place of equality and dignity that should be hers in the family of nations. Your paths may be different but they all should point towards the same goal.

Graduates of Science, your potentialities are vast and your responsibilities are equally great. The aim of Science is the conquest of Nature, which seems to be almost complete. You can very well realize how you can turn yourselves into the most effective vehicles for bringing the good life, the life of ease and peace, within the reach of all. Recall at the same time, from the experiences of the total war which is still tearing the world to pieces, to what depths you can debase yourselves by agreeing to be engines of wanton destruction of man and matter. In you more than in anybody else lies the capacity for ushering in the reign of permanent peace in the world.

Graduates of Commerce, you should remember that no country can be great unless her trade and commerce are fully developed. In spite of the various changes of fortune which your country has undergone, her resources are still vast and wait for national exploitation. While you cannot be fully responsible for the great task, you can be not a little helpful in that respect by directing the attention of your countrymen to the untapped potentialities and organizing their enterprise for turning these resources into national wealth.

Those of you who have taken their degrees in *Teaching*, have chosen the noblest vocation in life, a vocation calling forth sacrifice from you rather than promising you plenty. Remember that the capital of your country—its children, the pillars of its future—will be placed in your charge. You can make of it whatever you like. The life of teachers particularly in this country is one to which nobody with love for material pleasures can willingly be attracted. But if the supreme satisfaction of being entrusted with the task of moulding the minds of the future builders of your nation into proper shape and thereby raising the condition of your country to that extent be something worth having, then you need not repent of your choice.

Graduates of Medicine, yours is the most humanitarian pursuit on earth—the pursuit of bringing relief to suffering humanity. The sacredness of your vocation is not to be described but to be inwardly felt. Love of lucre goes ill with such sacredness, nor will your poor country be in a position to satisfy that love. But if the holy satisfaction of having the capacity to place again on the way to normal life the sick and the destitute whose number is legion in the country, to induce a halo of smile where pain and suffering reigned, appeals to your mind, then you too, I am sure, will not regret your choice.

Graduates of Law, you have no doubt thought of taking law as a profession, for that is the only use you have been trained to make of it. Even here yours will be no mean role, for the dispensation of justice in the land irrespective of personality will very much depend upon what integrity and courage you bring to bear upon your profession. But still higher is the potentiality of law if you study it as a science as it should be studied. Law is intimately connected with life in society in practically all its aspects and that is why knowledge of the elements of law is essential to preparation for peaceful and fruitful citizenship. It should be your duty to spread this knowledge amongst your fellowmen as far as lies in your power and to attempt to study this science minutely, the vastness of which will dawn upon you more and more as you proceed with your studies.

Graduates of Engineering, your capacity and your responsibility are no less than those of Science graduates, since the practical application of scientific researches in everyday life lies more with you than with theoreticians. The resources of your country await development; the arteries of her communication require opening up in order that the fruit of the development may be brought to the doors of her sons and daughters. You alone can be entrusted with the mechanical side of this benevolent production and distribution.

To all of you my best wishes go on this happy occasion and I pray to God that success may attend all your noble pursuits.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. T. 710

MATRICULATION EXAMINATION, 1946 & 1947

CLASSICAL LANGUAGE

LATIN

In modification of the previous notifications on the subject, the following courses of studies have been prescribed in Latin for the Matriculation Examination in 1946 and 1947 :—

For the Examination of 1946 :

- | | |
|-------------|--------------------------------|
| (i) Caesar | De Bello Gallico, Book IV. |
| (ii) Virgil | Aeneid, Book VI (Verses 1-447) |

For the Examination of 1947 :

- | | |
|-------------|---------------------------------|
| (i) Caesar | De Bello Gallico, Book V. |
| (ii) Virgil | Aeneid, Book VI (Verses 1-447). |

Senate House.
The 14th June, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 711

INTERMEDIATE EXAMINATIONS, 1947

ENGLISH

(a) Intermediate Poetical Selections (latest edition, published by the Calcutta University).
Pieces to be read :—

- (1) Shakespeare. The Merchant of Venice, Act IV, Sc. 1.
- (2) Milton. On his Blindness; L'Allegro; Il Penseroso.
- (3) Wordsworth. Yarrow Visited; Yarrow Unvisited.
- (4) Coleridge. The Rime of the Ancient Mariner
- (5) Byron. The Ocean
- (6) Shelley. To Night
- (7) John Keats. Ode to Autumn
- (8) Tennyson. Morte D'Arthur; Sir Galahad
- (9) R. Browning. The Patriot
- (10) R. Bridges. London Snow
- (11) R. Kipling. Cities and Thrones and Powers
- (12) W. de la Mare. All that's Past
- (13) R. Brooke. These Hearts were Woven of Human Joys and Cares
- (14) Owen. Anthem for Doomed Youth

(b) Intermediate Prose Selections. Pieces to be read—

- (1) J. H. Newman. The Northman
- (2) Sir James Jeans. The Dying Sun
- (3) D. H. Lawrence. The Rocking Horse Winner
- (4) W. M. Thackeray. George III
- (5) Virginia Woolf. Dorothy Wordsworth.

(c) Intermediate Bible Selections (published by the University). Pieces to be read—

- Genesis—The story of Cain and Abel
Exodus—Mount Sinai and the Ten Commandments
Judges—The Story of Gideon

The First Book of Samuel—The whole
The Book of Daniel—Balshazzar's Feast
The Gospel according to St. Matthew

- (a) The Visit of the Wise Men from the East
- (b) The Massacre of the Innocents
- (c) John the Baptist and the Baptism of Jesus
- (d) The Temptation of Jesus
- (e) The Sermon on the Mount
- (f) The Feast at Levi's House
- (g) The Parable of the Sower
- (h) A Group of Parables

VERNACULARS

BENGALI

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Prose

Akshaykumar Datta	... Mitrata
Bankimchandra Chattopadhyay	... (a) Biral, (b) Bahubal O Bakyal
Rajkrishna Mukhopadhyay	... Sabhyata
Kalprasanna Ghosh	... Asru
Girishchandra Ghosh	... Vivekananda
Rameschandra Datta	... Haldighater Juddha
Bipinchandra Pal	... Bangadarsan O Bankimchandra
Rabindranath Tagore	... (a) Sabityer Samagri, (b) Maryada
Akshaykumar Maitreya	... Sekaler Sukh-Dukha
Swami Vivekananda	... Swadesh Mantra
Asutosh Mukhopadhyay	... Jatiya Sabityer Unnati
Ramendrasundar Trivedi	... Mahakavya
Balendranath Tagore	... Subha Utsab
Arabinda Ghosh	... Kshamar Adarsa
Saratchandra Chattopadhyay	... Andharer Rup
Khagendranath Mitra	... Acharyya Ramendrasundar
Muhammad Barkatullah	... Kabi Hafez

Poetry

Bidyapati	... Atma Samarpan
Kasiram Das	... Samudramanthane Sib
Madhusudan Datta	... (a) Bangabhasha, (b) Niladhvajer Prati Jana
Biharilal Chakrabarti	... Himalay
Hemchandra Bandyopadhyay	... Satisunya Kailash
Girishchandra Ghosh	... Juraite Chai
Nabinchandra Sen	... Naridharma
Rabindranath Tagore	... (a) Bhasha O Chanda: (b) Sadhana : (c) Sankha
Akshaykumar Baral	... Manab Bandana
Dwijendralal Roy	... Mehar Patan
Rajanikanta Sen	... Setha Ami ki gahiba gar
Chittaranjan Das	... Sagar Sangit
Jatindranathan Bagchi	... Sabarir Pratiksha
Satyendranath Datta	... Sindhu Tandab
Nazrul Islam	... Daridrya
Humayun Kabir	... Janma

HINDI

Intermediate Hindi Selections (published by the University)—The whole book.

SECOND LANGUAGES

SANSKRIT

Intermediate Sanskrit Selections, latest edition (published by the Calcutta University), Pieces to be read :—

- (1) Sibicharitam.
- (2) Ravana-Vibhishana-Samyadah.
- (3) Niyateh Prabhatwam.

- (4) Kavya-Purushotpattih.
- (5) Rajavahanacharitam.
- (6) Kadambarivilapah.
- (7) Damayantikatha.

PALI

Intermediate Pali Selections (published by the Calcutta University). Pieces to be read :—

PROSE

From Devata Ayacana to Dedication of Jetavana and the following pieces :—Buddha and Babiya. Schism at Kosambi. Buddha on the Welfare of the Vajjis. Nibbana. Jaccandhanam Hatthidassanam. Importance of Sila. Notion of Puggala.

POETRY

Padhana Sutta. Dhaniya Sutta. Gathas of Talaputa and Punnika. Dutiya Dhamma-sangiti. Despatch of Missionaries.

SPECIAL PAPER IN PALI IN LIEU OF PAPER IN VERNACULAR

Intermediate Pali Selections. Pieces to be read :—

PROSE

The first seventeen pieces from Devata Ayacana to Dedication to Jetavana.

POETRY

Rejoicings at Siddhattha's Birth.
Dharia Sutta.
Downfall of the Brahmins.
Gathas of Silava and Mahapajapati Gotami.

BENGALI

Rabindranath Tagore. Sankalan—Pieces to be read :—Sikshar Milan; Purba O Paschim; Sarat; Banshi; Sandhya O Prabhat.
Bankimchandra Chatterjee. Kamalakanter Daptar—Pieces to be read :—Basanter Kokil; Phuler Bibaha; Biral; Dhenki.
Michael Mudhusudan Datta. Chaturdaspadi Kabitabali.—Pieces to be read :—Kasiram Das, Kirtibas, Kalidas, Jasber Mandir, Sripanchami, Pran, Aswin Mas, Karun Ras, Bir Ras, Raudra Ras, Iswarchandra Vidyasagar, Valmiki, Mitraksbar.
Biharilal Chakrabarti. Kavya Sangraha (Published by the Calcutta University). Pieces to be read—(a) Saradamangal, Canto II; (b) Sadher Asan, Canto I.
Mobitlal Majumdar Kavya-Manjusha—Pieces to be read :—Syamsundar, Siber Dakshinay-Yatra, Matri-Mangal, Bankim-Biday, Prarthana (Rabindranath Tagore), Chashar Ghare, Charbak O Manjubhasa, Siulir Biye, Bangla Ma.

SENATE HOUSE,
The 19th June, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 712

B.A. Examination, 1947

ENGLISH

(Pass and Honours)

- (a) A Book of Essays (Published by the University)

Pieces to be read :—

- | | |
|--------------------|---------------------------------------|
| (1) Hazlitt | My First Acquaintance with Poets |
| (2) Asquith | Biography |
| (3) Lowes | The Noblest Monument of English Prose |
| (4) Virginia Woolf | How It Strikes a Contemporary |
| (5) Huxley | Wordsworth in the Tropics |

- (b) Young, C. B. (Selected and Edited) Great English Poems—Poems to be read :—
From Milton to Browning, with the exception of Dryden and Pope.

- (c) Pater : Appreciations—The whole book with the exception of (i) La Morte and (ii) Postscript.

ALTERNATIVE PAPER IN ENGLISH

English Essays ed. Cuthbert Robb (the whole book)

VERNACULARS

BENGALI

Jatiya Sahitya—Sir Asutosh Mukhopadhyay.

Pieces to be read :—

- (a) Mahakabi Michael Madhusudan Datta.
 (b) Banga Sahityer Bhavishyat.

Samalochana Sangraha (published by the Calcutta University)

Pieces to be read :—

- (a) Bankimchandra Chattopadhyay—Dinabandhu Mitra.
 (b) Akshaychandra Sarkar—Jaydeb.
 (c) Rabindranath Tagore—Sahitya Samalochana.
 (d) Jitendralal Basu—Adhunik Banga Sahitye 'Ma'.
 (e) Purnachandra Basu—Ramprasad.

Chitra—Rabindranath Tagore.

Pieces to be read :—

- (a) Chitra; (b) Antaryami; (c) Sadhana; (d) 1400 Sal.

ASSAMESE

Prose

J. Dowerah. Kathakavita.—Pieces to be read :—

Ejoneeburee; Mogoneear; Epakigolap; Chehoki Manooah; Etitipoehi Charai; Shapon; Prakritee; Pralay; Satru-aro Mitra; Simaie Diahee Dhara; Ketoki.

Poetry

Jogeswar Sarma—Satapatra. Pieces to be read :—

Lakshminath Bezborua	Malatee.
Chandrakumar Agarwalla	Parakritee.
Ambikagiri Raichaudhury	Tendra Bhanga.
Lakshminath Phukan	Brahmaputrar Prati.
Parbati Prosad Barua	Sonar Harina.
Dimbeswar Neog	Abodha
Raghunath Chaudhury	Dabikatara.
Jamuneswari Khatanar	Bidai.
Durgeswar Sarma	Kibejen nai nai.
Ratneswar Mahanta	Shasan.
Mofisuddin Ahmed	Din Kana
Hiteswar Barborua	Chalamco.
Surjyakumar Bhuyan	Sristee Patanec.
Lakhmidhar Sarma	Maran Deota.

Nilmani Phukan—Jyoti Kana. Pieces to be read :—

Dhrobatarā; Akas; Diganta; Nijam; Sagor; Khud; Sandhya; Tustee; Tyag; Ekagrata; Bhrañtee; Pachoa; Bijnan.

SECOND LANGUAGE

SANSKRIT

(Honours Course)

Vedic Selections (Published by the Calcutta University).

Hymns to be read :—

- | | | |
|-----|--------------|-----------------------------|
| (1) | Hymn. No. 1. | Agni (I. 1) |
| (2) | " | 3. Surya (I. 115) |
| (3) | " | 5. Indra (II. 12) |
| (4) | " | 6. Mitra and Varuna (V. 62) |
| (5) | " | 7. Pusan (VI. 54) |
| (6) | " | 8. Yama (X. 14) |
| (7) | " | 9. Aksha (X. 34) |
| (8) | " | 10. Hiranyagarbha (X. 121) |
| (9) | " | 11. Devisukta (X. 125) |

Satapatha Brahmana

Manu-Matsya-Katha

Isa-Upanisad (Verses 1-10)

Svetasvatara (Chapter III)

PALI
(Pass Course)

Prose

B.A. Pali Selections (Published by the Calcutta University)
Pieces to be read :—

Majjhima Nikaya : Dhammacetiya Sutta, Bhaddekaratta Sutta
Aggi Vacchagotta Sutta
Milindapanha : Pages 37-72.
Atthakatha : Marriage of Visakha. Porana Vajjidhamma.
Quarrel between Ajatasattu and the Vajjis.

Poetry

Dhammapada : The following vaggas :—
Yamaka, Appamada, Citta, Puppha, Sahassa, Jara, Atthi, Magga, Danda, Naga, Brahmana.
(The Appamada and Sahassa Vaggas are to be read along with the Appamada-Vagga and
Sahassa-Vagga of the Prakrit Dhammapada, published by the Calcutta University).
Samyutta Nikaya : The following pieces :—
Kutika, Jata, Acchara, Kavi, Sisupacala, Vajira, Vangisa.

PALI
(Honours Course)

B.A. Honours Pali Selections (published by the Calcutta University). Pieces to be read :—

Prose

Digha Nikaya : Last Journey of Buddha, Problem of Future Existence. Kutadanta-sutta.
Vibhanga :—Paccayakara-Vibhanga.
Vinaya Callavagga : Pancasati Vinaya-Sāṅgīti.
Samantapāsādikā : Legend of Asoka. Nos. 2, 4, 5 and 6.

Poetry

Thera-Theri-Gatha : The Psalms of Talaputa and Isidasi.
Suttanipata : Brahmana-dhammika Sutta and Parayanavagga (Vatthugatha).
Saundarananda Kavya : Nanda Parivrajanam.
Chronicles : Acariyavadam.

BENGALI
(Pass Course)

Sakta Padabali (compiled by) Ray, Amarendranath. portions to be read :—Agamani and Vijaya o ly.

Sonar Tari, by Tagore, Rabindranath. Pieces to be read :—Sonar Tari; Hing Ting Chhat; Paraspathar; Vaishnab Kabita; Dui Pakhi; Gan Bhangar; Samudrer Prati; Visva-nritya; Mayabad; Bandhan; Mukti.

Mahabharati, by Bagechi, Jatindranath. Pieces to be read :—(a) Karna (b) Duryodhan; (c) Mahananda Math; (d) Bhakta Bhola.

Jijnasa, by Trivedi, Ramendrasundar. Pieces to be read :—(a) Sukha Dukha; (b) Satya; (c) Ke Bara; (d) Saundaryya Tattva.

Senate House,
The 23rd June, 1945.

J. CHAKRAVORTI,
Registrar.

. AFFILIATIONS OF COLLEGES

CHAUMOHANI COLLEGE, NOAKHALI

It is notified for general information that, in extension of the affiliation already granted, the Governor is pleased to sanction affiliation of the Chaumohani College, Noakhali, to the Calcutta University in English, Bengali (Vernacular and Second Language), Sanskrit, Arabic, Persian, History, Economics and Philosophy to the B.A. (Pass) standard with effect from the commencement of the session 1945-46, i.e., with permission to present candidates at the examination in those subjects from 1947 and not earlier.

RAMKRISHNA MISSION VIDYAMANDIR, BELUR MATH

It is notified for general information that, in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Ramkrishna Mission Vidyamandir, Belur Math, Howrah, to the Calcutta University in Commercial Geography and Commercial Arith-

metic and Elements of Book-Keeping to the I.A. standard from the commencement of the session 1945-46 with permission to present candidates for the examination in these subjects from 1947 and not earlier.

WOMEN'S COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Women's College, Calcutta shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. Standard with permission to present candidates at the examination in those subjects from 1947 and not earlier.

VIDYASAGAR COLLEGE

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Vidyasagar College, Calcutta, shall be affiliated to the Calcutta University in Geography to the B.A. and B.Sc. (Pass) standards with permission to present candidates at the examination in the subject from 1947 and not earlier.

RAMANANDA COLLEGE, VISHNUPUR

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, the Ramananda College, Vishnupur, Bankura shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Arabic, Persian, History, Logic, Civics, Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. standard, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

BRAJAMOHAN COLLEGE, BARISAL

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Brajamohan College, Barisal, to the Calcutta University in History to the B. A. Honours standard with effect from the commencement of the session 1945-46, i. e., with permission to present candidates for the examination in the subject from 1947 and not earlier.

MURARICHAND COLLEGE, SYLHET

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Murarichand College, Sylhet, shall be affiliated to the Calcutta University in Biology and Zoology to the I.Sc. standard and in Botany to the B.Sc. standard with permission to present candidates at the examination in the subjects from 1947 and not earlier.

VICTORIA INSTITUTION, CALCUTTA

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Victoria Institution, Calcutta, to the Calcutta University in Philosophy to the B.A. Honours standard with effect from the commencement of the session 1945-46, i.e., with permission to present candidates for the examination in the subject from 1947 and not earlier.

ASUTOSH COLLEGE, CALCUTTA

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the Asutosh College, Bhowanipur, to the Calcutta University in the following subjects up to the standards noted against them from the commencement of the session 1945-46, i.e., with permission to present candidates in those subjects for the examinations from 1947 and not earlier :

(1) Geography ... to B.A. and B.Sc. Pass standard.

(2) English, Bengali, Hindi, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing, Banking and Currency and Public Administration and Public Finance... to B.Com. standard.

BURDWAN RAJ COLLEGE

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, the Burdwan Raj College, Burdwan, shall be affiliated to the Calcutta University in Physics and Chemistry to the B.Sc. (Pass) standard and in Mathematics to the B.Sc. (Pass and Honours) standards with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

MAHARAJA MANINDRACHANDRA COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Maharaja Manindrachandra College, Calcutta, shall be affiliated to the Calcutta University in English, Bengali, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing and Banking and Currency to the B.Com. standard with permission to present candidates at the examination in those subjects from 1947 and not earlier.

A. H. COLLEGE, BOGRA

It is notified for general information that in extension of the affiliation already granted, the Governor is pleased to sanction the affiliation of the A. H. College, Bogra to the Calcutta University in Arabic to the B.A. (Honours) standard, in Bengali to the B.A. (Pass and Honours) standards and in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping and Bengali to the I.A. standard with effect from the commencement of the session 1945-46 i.e., with permission to present candidates for the examinations in those subjects from 1947 and not earlier.

SCOTTISH UNIVERSITIES MISSION COLLEGE, KALIMPONG

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Scottish Universities Mission College, Kalimpong, shall be affiliated to the Calcutta University in Hindi (Vernacular) to the I.A. standard with permission to present candidates to the examination in the subject from 1947 and not earlier.

ASUTOSH COLLEGE, KANUNGOPARA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Sir Asutosh College, Kanungopara, Chittagong, shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. standard, in Economics to the B.A. (Honours) standard, in Pali to the B.A. (Pass) standard, and in Physics, Chemistry, Mathematics, English and Bengali (Vernacular) to the Intermediate standard with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

ASANSOL COLLEGE

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Asansol College, Asansol, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Physics, Chemistry, Biology and Mathematics to the I.Sc. standard, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

SUNAMGANJ COLLEGE

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Sunamganj College (Sylhet) shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-Keeping and Bengali (Second Language) to the I.A. standard and in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I.Sc. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

PRESIDENCY COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, the Presidency College, Calcutta, shall be affiliated to the Calcutta University in Bengali and Urdu as Second Languages to the I.A. and also to the B.A. Pass and Honours standards, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

BALLYGUNGE GIRLS' INSTITUTION

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the college section of the Ballygunge Girls' Institution shall be affiliated to the Calcutta University in English, Bengali and Hindi (Vernacular), Bengali (Second Language), Sanskrit, History, Civics, Logic, Commercial Geography and Botany to the I.A. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

VICTORIA COLLEGE, NARAIL

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Victoria College, Narail, shall be affiliated to the Calcutta University in Bengali (Second Language) to the I.A. standard and in Biology to the I.A. and I.Sc. standards, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

SETH ANANDRAM JAIPURIA COLLEGE, CALCUTTA

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Seth Anandram Jaipuria College, Calcutta, shall be affiliated to the Calcutta University in (i) English, Bengali and Hindi (Vernacular), History, Logic, Civics, Mathematics, Commercial Geography and Commercial Arithmetic and Elements of Book-Keeping to the I.A. standard, (ii) in English, Bengali and Hindi (Vernaculars), History, Economics, and Philosophy to the B.A. (Pass) standard, and (iii) in English, Hindi, Bengali, French, Japanese, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing, Banking and Currency, Economic History and Modern Industrial Organisation to the B.Com. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

RAJENDRA COLLEGE, FARIDPUR

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Rajendra College, Faridpur, shall be affiliated to the Calcutta University in Commercial Geography and Commercial Arithmetic and Elements of Book-Keeping to the I.A. standard, with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

NALBARI COLLEGE, ASSAM

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, Nalbari College, Assam, shall be affiliated to the Calcutta University in English, Assamese (Vernacular), Sanskrit, Arabic, Persian, History, Civics, Logic and Mathematics to the I.A. standard, with permission to present candidates at the examination in those subjects from 1947 and not earlier.

DARRANG COLLEGE, TEZPUR

It is notified for general information that the Governor is pleased to order that, with effect from the commencement of the session 1945-46, Darrang College, Tezpur, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Assamese (Vernacular), Sanskrit, Logic, Civics, Arabic, Persian, History, Commercial Geography, Commercial Arithmetic and Elements of Book-Keeping, and Mathematics to the I.A. Standard, with permission to present candidates at the examination in these subjects from 1947 and not earlier.

ANANDACHANDRA COLLEGE, JALPAIGURI

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Anandachandra College, Jalpaiguri, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Bengali (Second Language), Economics, History, Arabic and Persian to the B.A. (Pass) standard with permission to present candidates at the examination in those subjects from 1947 and not earlier.

GURUDAYAL COLLEGE, KISHOREGANJ

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46 the Gurudayal College, Kishoreganj, shall be affiliated to the Calcutta University in Bengali (Second Language) to the I.A. standard and in English, Bengali (Vernacular), Economics, History, Philosophy, Sanskrit, Arabic and Persian to the B.A. (Pass) standard with permission to present candidates at the examinations in those subjects from 1947 and not earlier.

NOTICE

Circular No. S/382/L.D.A.

LAST DATE OF ADMISSION FOR MATRICULATION CANDIDATES

It is hereby notified for general information that 31st August, 1945, has been fixed as the last date of admission to recognised High Schools for candidates who were sent up for the Matriculation Examination in 1945, but could not appear at or failed to pass the said examination. Such students will be required to pay Tuition fees from July, 1945.

Applications from such students, for sanction to their admission to recognised High Schools after the aforesaid date, will be entertained up to 31st October, 1945, on receipt of the usual Late Admission fee of Rs. 2.

Senate House,
The 20th July, 1945.

J. CHAKRAVORTI,
Registrar.

INTERMEDIATE, B.A., B.Sc., AND B.T. EXAMINATIONS, 1946.

It is hereby notified for general information that 19th November, 1945, has been fixed as the last date for receiving applications from Teachers and from Female candidates for permission to appear at the Intermediate, B.A., B.Sc. and B.T. Examinations in 1946 as non-collegiate students.

Applications submitted after 19th November, 1945, must be accompanied by a fee of Rs. 5 each. No application will, however, be entertained after 31st December, 1945.

M.A. AND M.Sc. EXAMINATIONS, 1946

It is hereby notified that 31st January, 1946, has been fixed as the last date for receiving applications from candidates for permission to appear at the M.A. or M.Sc. Examination in 1946, as Private Students.

Applications submitted after 31st January, 1946, will be entertained only if accompanied by a fee of Rs. 5 each. No application will, however, be entertained after 30th April, 1946.

No one shall be permitted to appear at the M.A. or M.Sc. Examination in any Scientific subject without prosecuting a regular course of study in that subject in the University Post-Graduate Classes for a period of two academical years.

Note.—All applications for necessary permission are to be submitted in the prescribed form, which may be had from the Office of the undersigned.

Senate House,
The 19th July, 1945.

J. CHAKRAVORTI,
Registrar.

A NEW DOCTOR OF SCIENCE

The undermentioned candidate is admitted to the Degree of Doctor of Science. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

Girindranagh Bhattacharyya

Title of the thesis—"Studies of some Fundamental Physical and Physicochemical Properties of Natural Resins."

Senate House,
The 22nd June, 1945.

A. P. DASGUPTA
Controller of Examinations (Offg.).

CERTIFICATE EXAMINATIONS IN SOCIAL WORK

The undermentioned candidates are declared to have passed the Certificate Examination in Social Work, May, 1945 in the class under which their names appear :

IN ORDER OF MERIT

First Class

1. Banerjee, Frank. 2. Shridhar Malhar Diknale. 3. Pratapchand Nayar. 4. Anant Narayan Sheti. 5. Chandra Bhusban Prasad. 6. K. M. Nasirul Haque. 7. Gopal Singh Ahluwalia.

Second Class

1. Onkar Nath Sharma. 2. Mitra, Sibdas. 3. Balwant Singh Wallia.

The undermentioned candidate who was allowed to appear at the examination in parts only is declared to have passed the Certificate Examination in Social Work, May, 1945 :

Vidya Dhari Puri.

Senate House,
The 29th June, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

THE CALCUTTA REVIEW

SEPTEMBER, 1945

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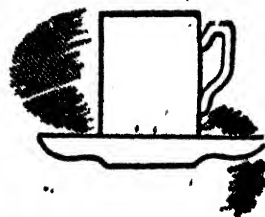
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THE CALCUTTA REVIEW

SEPTEMBER, 1945

INDIANISATION OF THE CIVIL SERVICES

A. K. GHOSAL, M.A., PH.D. (LOND.)

Dacca University

I

THE system of recruitment of the Company's Civil Service by patronage was eventually replaced by the system of open competition, rather grudgingly though. This synchronised with the demise of the Company and the advent of the administration under the Crown. It came, of course, principally as a device for reforming the administrative machinery, but it also very much fitted in with the new orientation of policy of British rule in India that came about with the transference of administration from the Company to the Crown and was necessitated by the tragic experience of the Mutiny. It was believed in many quarters that the Mutiny could be averted if there had been channels to provide the rulers with the means of knowing how their measures were received by the people, and of scenting discontent before it developed into a popular outburst. It was resolved therefore to associate Indians in the administration as far as possible, consistently with keeping the responsibility of administration in the hands of Her Majesty's Government and Parliament. That explains the increasing introduction of representative Indian non-official element in both Central and Provincial legislative bodies as also the measures taken towards the extended employment of Indians in the civil services. It would not perhaps be out of place in this connection to quote extracts from a minute written by Sir Bartle Frere in 1860:

"The addition of the native element has, I think, become necessary owing to our diminished opportunities of learning through indirect channels what the natives think of our measures, and how the native community will be affected by them. It is useless to speculate on the many causes which have conspired to deprive us of the advantages which our predecessors enjoyed in this respect. Of the fact there can be no doubt, and no one will I think object to the only obvious means of regaining in part the advantages which we have lost, unless he is prepared for the perilous experiment of continuing to legislate for millions of people, with few means of knowing, except by a rebellion, whether the laws suit them or not.

¹ Quoted in Montagu-Chelmsford Report, para. 60.

It is a great evil of the present system that Government can rarely learn how its measures will be received or how they are likely to affect even its European subjects, till criticism takes the form of settled and often bitter opposition."

Indians had, of course, begun to be appointed, particularly in judicial offices and also in subordinate administrative positions even so far back as the days of Cornwallis, opposed as he was to the appointment of Indians as a matter of policy. It was dictated by expediency and urgent necessity in view of the acquisition of new territories by the Company and also the expansion of administrative activities. This led to the growth of the Uncovenanted Civil Service which was mainly manned by Indians. The ban against employment of Indians in public offices was formally lifted by the Charter Act of 1833.²

In an explanatory Despatch the Court gave its interpretation of the relevant provision of the Act in the following terms: "The Court conceives this section to mean that there shall be no governing caste in British India; that whatever other tests of qualification may be adopted, distinction of race or religion shall not be of the number, that no subject of the King, *whether of Indian or British or mixed descent, shall be excluded either from the posts usually conferred on uncovenanted servants in India or from the covenanted service itself, provided he be otherwise eligible.* The effect of the Act was "not to ascertain qualification, but to remove disqualification."

So far as the Covenanted branch was concerned the Act or the Despatch did not bring about any change; in the uncovenanted service, however, they produced practical results of real consequence. A very large proportion of the posts already existing and also many offices newly created came to be held by Indians. In regard to posts reserved by law (Act 33 Geo. III) to the Covenanted service the Act of 1833 remained a dead letter. The nomination to these posts vested in the Directors and no Director ever nominated an Indian. By the Act of 1833, this service was thrown open to free competition and theoretically both Indians and Britishers were equally eligible, but the conditions of the examination—particularly its venue in London and the choice of subjects specially from the curriculum of British Universities—practically shut out Indians. As the Duke of Argyll, then Secretary of State for India, remarked in a Despatch to the Government of India, dated April 8, 1869, with reference to the existing regulations regarding competitive examination in England: "It is clear that the regulations which forbid the appointment to the Covenanted Civil Service of any person who shall not have passed successfully through competitive examinations held in England, are regulations which practically exclude the Natives of India from that service." The principle of the Act of 1833 was again reaffirmed in Her Majesty's proclamation of 1858 in the following words:

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service the duties of which they may be qualified, by their education, ability and integrity, duly to discharge."

With the assumption of responsibilities by the Crown the policy of associating Indians in all branches of public services was deliberately adopted, if not from a liberal impulse, at least as a matter of policy and not simply negatively by way of the removal of a previously existing ban but positively with a view to setting apart as many offices for Indians as could be spared consistently with the maintenance of stability of British rule and maintaining the British character of the administration. The question of providing for other and better methods

² The provision in the Act is as follows:

"No native of the said territories (India) nor any natural-born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour or any of them, be disqualified from holding any place, office, or employment under the said Company."

of employment of Indians engaged the attention of the authorities in England and formed the subject matter of protracted discussion and correspondence between the successive Secretaries of State and Governors-General in the sixties and seventies, of the last century. Various measures were tried from time to time for a more extended employment of Indians, but none of them fully satisfied Indian aspirations. In regard to the uncovenanted branch of the service, the matter was already placed on a fairly satisfactory footing. The status of the uncovenanted service was improved by the creation of a class of officers known in Regulation provinces as Deputy Collectors and in non-Regulation provinces as Extra-Assistant Commissioners. The salaries of judicial officers in the uncovenanted service were also considerably increased about the year 1867. In a public Despatch from the Government of India in the Home Department, dated May 2, 1878, reviewing the steps taken towards more extended employment of Indians in the higher services, it was stated that the proportion of uncovenanted posts held by natives was at the time quite sufficient. But in regard to posts reserved by law (Act of 1793) in the covenanted service, however, in spite of the Act of 1833, the Queen's Proclamation of 1858, and the statute of the same year the position did not very much improve. Various proposals were therefore mooted from time to time to give effect to the policy of admitting natives of India into the Covenanted service in increased numbers apart from the channel of competitive examination in England, which may be detailed here.

Among these measures we should mention first the statute of 1861 (24 and 25 Vic., cap. 54). The primary purpose of this Act was, of course, in the words of Sir Charles Wood, the then Secretary of State for India, "to confirm certain appointments in India and to amend the law concerning the Civil Service there." The exigencies of public service necessitated a departure from the provisions of the statute of 1793 which required all vacancies in the Company's civil service under the degree of members of the council to be filled from among the Covenanted Civil servants of the Company and the appointment to many such posts of military and uncovenanted officers, both Europeans and Natives. This was, of course, in clear contravention of the law. So it became necessary to legalise these appointments. While legalising them Parliament took this opportunity to define more accurately the appointments to be reserved³ under ordinary circumstances,

³ These were specified in the schedule annexed to the Statute, and all such offices which might be created thereafter. The schedule enumerated the following offices:—

Secretaries, Junior Secretaries, and Under-Secretaries to the several Governments in India, except the Secretaries, Junior Secretaries and Under-Secretaries in the Military, Marine and Public Works Departments.

Accountant General, Civil Auditor, Sub-Treasurer.

Judicial

1. Civil and Sessions Judges, or Chief Judicial Officers of districts in the Provinces now known as Regulation provinces.
2. Additional and Assistant Judges in the said Provinces.
3. Magistrates or Chief Magisterial officers of districts in the said Provinces.
4. Joint-Magistrates in the said Provinces.
5. Assistant Magistrates or Assistants to Magistrates in the said Provinces.

Revenue

1. Members of the Board of Revenue in the Presidencies of Bengal and Madras.
2. Secretaries to the said Boards of Revenue.
3. Commissioners of Revenue or Chief Revenue Officers of Divisions in the Provinces now known as Regulation Provinces.
4. Collectors of Revenue or Chief Revenue Officers of districts in the said Provinces.
5. Deputy or Subordinate Collectors where combined with the office of Joint Magistrate in said Provinces.
6. Assistant Collectors or Assistants to Collectors in the said Provinces.
7. Salt agents.
8. Controller of salt 'chowkies.
9. Commissioners of Customs, Salt, and Opium.
10. Opium agents.

for members of the Covenanted Civil Service. As Sir Charles Wood remarked "the object of the statute was to prevent jobbing in Indian appointments on the part of the Indian authorities." At the same time the Act permitted under special circumstances, the appointment to these reserved posts by the authorities in India, of course subject to some restrictions, of persons other than covenanted servants. These restrictions, were: (1) "that no person shall be so appointed who has not resided for at least seven years in India;" (2) "that every person previously to his being so appointed to any of the offices in the Revenue and Judicial Departments . . . shall pass an examination in the Vernacular language of the district in which he is to be employed where such examination is now required; and shall be subject to all the departmental tests and other qualifications and restrictions which are or may be imposed in the like case on Covenanted Civil servants;" (3) "that every such appointment shall be provisional only, and shall forthwith be reported to the Secretary of State in Council of India, together with the special reasons for making the same;" and (4) "that, unless the Secretary of State in Council shall approve such appointment, with the concurrence of a majority of members present at a meeting, and shall within twelve months from the date of such appointments, notify such approval to the authority by whom the appointment was made, then such appointment shall be cancelled." The restrictions would appear to be wide enough to prevent any reckless use of the power vested in Indian authorities. But still within the limited sphere it left the door open for the authorities to appoint Indians to covenanted posts otherwise than by the channel of competition which, for all practical purposes, was closed to them.

Like its predecessors, however, this law was followed by no practical endeavour to employ natives of India in the reserved posts. Only two such appointments were made.

So the question was again raised in 1867. It arose as follows. Mr. Davies, the Financial Commissioner of Oudh, quoted in his report for 1865-66 certain remarks made by one Mr. Tucker* about objections to the exclusion of native officers of ability from high administrative positions, and the Government of India, in reply, enquired of Mr. Davies if he had any remedy to suggest.

Noticing this the then Secretary of State Sir Stafford H. Northcote in a Despatch to the Government of India of May 31, 1867⁴ while approving of the reference made by the latter on the subject remarked: "But the subject is so general and of such grave importance to the progress of India, having regard to the development of education which is now taking place, that I should desire to see the whole question taken into careful review by your Excellency's Government."

This direction of the Secretary of State led to the adoption of a Resolution by the Government of India on August 19, 1867, [communicated to the former in a Despatch of Foreign Department (General), dated September 18, 1867] which after referring to the facilities already offered to Indians by the creation of the offices of Deputy Collectors and Extra-Assistant Commissioners recognised generally the eligibility of natives of India to higher administrative and judicial offices than they had yet generally reached, but looked to the Non-Regulation provinces as the chief field in which to satisfy their legitimate ambition. Sir Stafford Northcote while approving of the resolution in principle thought that it did not go far enough and that there was room for carrying out the principle to a considerable extent in Regulation provinces also in respect of higher offices

* The remarks were to the following effect: That there was no greater administrative evil in our system than the manner in which many native officers of ability are, at early period of life, shorn of all incentives to exertion by bar set to their promotion.

⁴ Revenue (Foreign) No. 88, dated May 31, 1867 to the Governors-General in Council: *vide* P.P., Vol., LV of 1879 (C. 2876).

almost of the same rank as those reserved by law for the Covenanted Civil Service.⁵ In this sphere, Sir Stafford pointed out, "while all due consideration should be shown to well-deserving incumbents, both as regards their present position and their promotion, there can be no valid reason why the class of appointments which they now hold should not be filled, in future, by natives of ability and character."

To implement this direction of the Secretary of State, in July, 1868, the Government of Lord Lawrence submitted a scheme proposing the institution of a number of scholarships of £200 a year tenable for three years to encourage Indians "to resort more freely to England for the purpose of perfecting their education and of studying for the various learned professions or for the Civil and other Services" in India.⁶ The scholarships were to be awarded partly on the result of competition and partly by means of the nomination of duly qualified persons.

The Secretary of State, however, regarded the scheme as quite inadequate for the great object in view and desired that it should be considered 'only experimental pending the passing of a more complete measure through Parliament, which he had in contemplation. With reference to the scheme he remarked':

"It was the only one open to our adoption if the Natives of India were not to be wholly excluded from any share in the higher offices connected with the administration of their country. But the whole condition of the case will be entirely altered if the law be changed". He pointed out that accepting the existing order under which all appointments in the covenanted Civil Service were strictly confined to persons who passed through open competitive examinations the scheme provided the only condition which could enable natives of India to be at all admitted to those appointments. But he questioned the propriety of the existing system from the point of view of the desirability of admitting Indians to the services in larger numbers. He therefore suggested that the law should be so changed as to set free the Government of India to appoint Natives to all or any of the offices now exclusively confined to the Covenanted Civil Service. He thought that the competitive examination was not the only or the best test of fitness for holding administrative offices in India. "On the whole," he continued, "however, I have come to the conclusion that our duty to the Natives of India, in respect to giving them a larger share of employment in the administration of their own country, is a duty which must mainly be discharged in India on the principle of careful and cautious selection. A more free employment of them in the uncovenanted service and promotion according to tried ability from that service to the covenanted would seem to be the method of proceeding least beset with difficulties, and least open to objection. This would indeed be a competitive examination of the best kind."

On July 10, 1869, the Secretary of State in a Despatch to the Government of India, expressed a desire that the scheme should be suspended and the latter reluctantly complied with the desire, noting their apprehension that the suspension might cause disappointment in the country. Meanwhile the legislation spoken of above was passed through Parliament and the Secretary of State (the Duke of Argyll) informed the Government of India in a Despatch⁸ of the passing of a bill, the provisions of which would effectually carry out his desire, that Natives of India should be appointed to such high offices under Government as they might be fitted for by their qualifications. The object

⁵ Despatch of Secretary of State to Government of India, dated February 8, 1868.

⁶ Home Department (Education) Despatch to the Secretary of State in Council, dated July 7, 1868.

⁷ Despatch (Education), dated April 8, 1869, to Governor-General in Council.

⁸ Despatch, dated March 31 1870.

of the Statute of 1870 (33 Vic., cap. 3) was stated under section 6 to be to provide "additional facilities . . . for the employment of Natives of India of proved merit and ability in the Civil Service of Her Majesty in India." It was laid down that nothing in any "Act of Parliament or other law now in force in India shall restrain the authorities in India by whom appointments are or may be made to offices, places, and employments in the Civil Service of Her Majesty in India from appointing any Native of India to any such office, place, or employment, although such Native shall not have been admitted to the said Civil Service of India" in the manner prescribed in section 32 of the Act for the Government of India (21 and 22 Vic., cap. 106) but subject to such rules as may be from time to time prescribed by the Governor-General in Council, and sanctioned by the Secretary of State in Council, with the concurrence of a majority of members present." The words 'Natives of India' for purposes of the Act were defined as including "any person born and domiciled within the dominions of Her Majesty in India of parents habitually resident in India, and not established there for temporary purposes only. It was of course to be lawful for the Governor-General in Council to define and limit from time to time the qualifications of Natives of India thus expressed, the action of the Government of India in that behalf being subject to the sanction of the Secretary of State in Council.

There was no doubt about the intention of Parliament in passing the Act. It was to provide additional facilities besides the channel of competition in England to Natives of India for employment in higher positions and to vest the power of selection in terms of the Act in the Governments in India in the first instance. In the words of the Duke of Argyll:⁹ "It may be taken that the policy of the Act distinctly recognises that the selection of Natives for high office may, under certain conditions, be safely left to the governing authorities in India." The question that now arose was to determine the best mode of giving effect to the clear intentions of the Legislature. That, of course, was left to the Government of India through the exercise of the rule-making powers provided for in the Act. But the Secretary of State gave directions to the Government of India to keep in view three points in the consideration of the question and in working out detailed rules under the Act. First, if any proportion should be observed between Europeans and Indians in the tenure of the higher offices; secondly whether all civil appointment should be freely thrown open, and third, whether the rate of pay should be regulated on the same scale of remuneration as paid to Englishmen in India. On the first point he gave it as his opinion that the proportion should be so adjusted as not to impair the prospects of stability of British rule and the British character of administration which was responsible for the establishment of peace and end of anarchy in the country and which mainly depended, in his view, on the existence of a substantial element of Britishers in the superior services. He observed: "In the full belief of the beneficial character of our administration in India, and of the great probability that on its cessation anarchy and misrule would reappear, the maintenance and stability of our rule must ever be kept in view as the basis of our policy, and to this end a large proportion of British functionaries in the more important posts seems essential." The whole attitude of the British government towards the problem of Indianisation of the services during the next half century has been governed by this principle, viz., not how few Europeans should be retained in the service but rather what is the maximum Indian element that can be introduced consistently with the maintenance of British character of the administration and stability of British rule in India.

As regards the second point, *i.e.*, throwing open to Natives of India of all offices under the Crown, he pointed out that the policy hitherto pursued debarred Indians getting positions of command in the army and also important positions in the executive line such as charge of districts, but allowed them freely to be employed in judicial offices for which they had hitherto shown special aptitude. As regards the future he left the matter to the consideration of the Government of India.

On the third point, *i.e.*, the question of pay and allowances he opined that while payment of high emoluments in high offices was desirable and necessary there was no point in paying natives of India the scale of remuneration that could attract Indians to service in India.

The first set of Rules under the Act of 1870 were drafted in 1873 and submitted to the Secretary of State in 1874.¹⁰ These rules provided that the qualification requisite for appointments under the Act should be a certain precedent term of service in the higher ranks of subordinate offices. The nomination to appointments was to be made by the ordinary appointing authorities in respect of the respective offices with the previous sanction of the Government of India, subject to a period of probation. The underlying principle was that the preliminary condition of proved merit and ability was to be indicated by a good education, special training in some profession or office, character and a degree of success and that the best course of probation for superior appointments was secured by acquitting oneself creditably in lower office and passing through a regular gradation in the subordinate branches of the service which led up to the superior offices.

The rules were, however, disallowed by the Secretary of State, as the Law officers of the Crown to whom they were referred opined that the Government of India had put a too narrow construction on the Statute. They remarked :

"That Section (that is, Section 6 of the Statute 33 Vic., cap. 3) was expressly intended to afford increased facilities for the employment of Natives of India of "proved merit and ability" in the Indian Civil Service (notwithstanding the impediments and limitations contained in the recited Act), subject to rules prescribed and sanctioned as therein stated. The "merit and ability" need only be proved or established to the satisfaction of the authorities making the appointments, and no particular method of establishing proof of merit or ability is enjoined."

"There seems, therefore, to us to be no valid reason why the Governor-General in Council should limit the exercise of the discretion of the authorities entrusted with making these appointments by prescribing any rules (such as those in the draft sent from India) requiring the native candidates for employment in the Civil Service properly so called to have previously served for any definite period or upon any definite terms in some other employment under the British Government. Such a restriction seems to us to be clearly opposed to the spirit and intention of the Act of 1870."

The Government of India was, therefore, instructed to submit fresh draft rules. Revised rules were accordingly drafted by Lord Northbrooke's Government in 1875. These were formulated in very wide terms and permitted Local Governments or the Government of India, as the case might be, to nominate to offices under their respective jurisdictions, subject to proper sanction, natives of India whom they deemed to be "of proved merit and ability." These statutory appointments were, however, to be made provisionally subject to confirmation after a period of probation being undergone. These rules received the approval of the Secretary of State (the Marquis of Salisbury) with some modifications, but they were accepted only as a "tentative measure."

¹⁰ See App. H to Report of P. S. Commission, 1886-87.

The rules which were enabling rather than enacting ones were not productive of any great practical results, only one or two appointments being made to the judicial branch under them.

In the latter part of 1876 a note was circulated by the Governor-General to the Local Governments embodying suggestions for the adoption of certain practical measures for giving effect to the Act to a limited extent. The matter became the subject of confidential correspondence between the Government of India and the Governments of Bengal, Madras and Bombay.

Mr. Eden, the Lieutenant-Governor of Bengal, maintained that it was a mistake to admit natives under the competitive system, into a service from the highest posts of which they were to be excluded as a matter of political necessity. As a true solution of the difficulty he suggested that the covenanted civil service should be confined to Europeans, being reserved as a *corps d'élite* for them, but that the service should be reduced to a very restricted field comprehending only the key positions which could not be, in the interest of stability of British rule, entrusted to natives of India. In this way the annual indent of European civilians would be reduced to a minimum and the area of the uncovenanted service meant for natives of India would be correspondingly enlarged. He put forward certain concrete proposals on the basis of these principles.

The next important step in the discussion was a note drawn up by the Viceroy Lord Lytton on the 30th of May, 1877, and circulated among the three members of his Council,—Sir E. C. Bayley, J. Strachey, and A. Arbuthnot. The scheme of a close native civil service outlined in the note has many features in common with that of Mr. Eden. Attempt was made in it of solving the problem of reconciling two opposite forces governing the policy of the Government of India in regard to employment to public offices. On the one hand there were the pledges implied in the various Acts of Parliament and declarations of policy and the hopes and expectations raised thereby in Indian mind; on the other hand there was the urgent necessity of maintaining safety and welfare of the Empire by restricting the most important executive posts to Europeans, and the undoubted claims of the existing covenanted service to a maintenance of the reasonable expectations and prospects under which they were induced to compete for entry into that service. Apart from the pledge the principle of employing native agency in the civil service was justified in the note as a matter of policy and financial necessity also.

The solution suggested by the Viceroy in the note was to be found in the reduction, for the future, of the number of admissions to the Covenanted Civil Service, and in the establishment of a close Native Civil Service, which should have monopoly of the appointments removed from the list of those then reserved to the Covenanted Service, with a portion of those then held by the uncovenanted service. It was proposed that appointments to this service should be, not by competition, but by nomination, and that the members of the new service should be remunerated by scales of pay somewhat less than those of the covenanted service, although they should enjoy equality of status and position with the latter.

The scheme was submitted also to the local Governments for their opinion and all the local Governments excepting that of Madras gave their strong support to the policy embodied in it. On receipt of their views a Committee was appointed to consider the points touching details on which there was difference of opinion and the scheme in the form in which it was submitted to the Secretary of State for India by Lord Lytton's Government in a Despatch¹¹ was the outcome of the deliberations of the Committee.

¹¹ Government of India, Home Department (Public) Despatch No. 35 of May 2, 1878, to Secretary of State for India.

In justifying the policy underlying the scheme the Governor-General in Council observed :

" We are convinced of the political necessity of giving to the Natives of India whether of pure Asiatic or mixed descent, as large a share as possible in the civil administration of the country, and on political grounds we desire to take every opportunity of associating Natives, of the influential classes more specially with us in this work ; but we find by experience that the mere permission afforded by the existing law to appoint " natives of proved merit and ability " to posts ordinarily reserved for members of the Covenanted Civil Service does not suffice to meet the object in view."

In the first place they held that the condition that employment in posts ordinarily reserved to the civil service shall be dependent on ' proved merit and ability ' has been regarded as applying solely to the appointment of persons who have proved their qualifications either in the public service, or in some profession or other walk in life in which their fitness for offices of responsibility has been tested ; and that on this interpretation it was obvious that the very persons whom, from a political point of view, it was their object to attract to the service by offering them a career for which they were to be trained up from the beginning would be excluded and thus in whole object behind the measure would be frustrated. In the second place they pointed to the unfavourable reaction the appointment of outsiders to posts which were so long their close preserve was likely to produce on the members of the covenanted branch of the service. To give effect to the long-expressed wishes and intentions of His Majesty's Government, without at the same time doing injustice to the Covenanted Service they suggested that two steps should be immediately taken :—(1) the number of young men annually recruited in England for the civil service must be considerably reduced and the number of posts to which they were exclusively eligible correspondingly limited. (2) A corresponding addition to the strength of the administration is to be secured by the formation of a new branch of the civil service open to the natives only who were to occupy the posts released from the covenanted branch.

If the services of the class of natives belonging to the upper strata of society and whose loyalty was of immense value to the state—were to be enlisted, they are to be admitted by selection instead of competition and conditions more attractive than those prevailing in the uncovenanted service were to be offered. " To ensure the requisite standard of efficiency and energy in a service so organised as to combine social influence with educational proficiency," the service was to be made a close one. " By reorganising the employment of native agency on these principles," they remarked,¹² " we shall avoid the obstacles which have hitherto baffled all attempts to enlarge the field of such agency in adequate accordance with the spirit and intention of the various Acts of Parliament, still regarded by the natives of India as promises very imperfectly fulfilled. Moreover, while thus gradually attracting to the services of the state, the more influential classes of His Majesty's native subjects we shall continue to regulate, by proved merit and ability (but with increased opportunities of proving them), all advancement to its superior administrative posts."

The new native civil service was to be constituted drawing from the covenanted service about 15 per cent. of the posts in most provinces comprising some of such higher grades as Assistant Magistrates, S.D.O's, Joint Magistrates and Deputy Collectors, Assistant Superintendents of Police, Assistant Judges, District Judges, Assistant Secretaries, Members, Board of Revenue, Assistant Collectors of Customs, etc., and also 10 to 20 per cent of the posts of the uncovenanted branch in its higher grades. It was to be regarded as a branch

¹² Ibid.

of the covenanted civil service, no distinction being made in the duties, or responsibilities of those posts which were to be open alike to both branches as also in the status and position of officers holding those posts, to whichever branch they might belong. They did not regard the scheme as offering the final settlement of the question, inasmuch as it reconciled the requirements of policy, expediency, administrative efficiency, the vested interests of the Covenanted Service and public finance.

The concrete proposals which were referred to the Secretary of State for his approval are as follows:—

(1) The establishment of a close native civil service, to which should be transferred a proportion (about 15 per cent.) of the posts then reserved to the Covenanted Civil Service, the annual number of competitive appointments being reduced in a similar proportion. (2) The transfer also to this service of a proportion (about 10 to 20 per cent.) of posts then held by uncovenanted officers. (3) The appointments to this service were to be made by selection, and not by competitive examination, tests of qualification being supplied by special examination, and departmental tests, such as those then in force, being maintained. The Government was to be at liberty to transfer to the new service, at start and probably for some years to come a certain number of uncovenanted officers, but afterwards the service was to be strictly a graded service with a fixed number of appointments allotted to it, to which the members of the service should have an exclusive claim. (4) Equivalent posts when held by members of the native Civil Service, should, as a rule, be less highly paid than when held by Covenanted Civil servants, but should be equal in position and status. (5) Nominations should be made by Local Governments but the actual appointments conferred by the Governor-General in Council.

Further in the opinion of the Government of India and of most of the officers who were consulted, it was desirable that when special native Civil Service were constituted the Covenanted Civil Service should no longer be open to Natives. The reason for this opinion was this that believing as they did that neither these nor within any time that could be envisaged could the highest and most important executive offices of the covenanted branch be safely or efficiently filled by Natives, they felt it undesirable to encourage them to enter a service the highest posts of which would be closed to them. They further held that the above proposals could only be implemented by Parliamentary legislation in modification of the law governing the subject, *i.e.*, the Statute of 1870.

In reply to the Despatch of Lord Lytton's Government communicating the above proposals Lord Cranbrook, the Secretary of State for India, refused to apply to Parliament for necessary legislation for giving effect to the scheme of a close native Civil Service purporting to limit the field of higher appointments open to natives, inasmuch as no scheme, in his opinion, would have a prospect of success through Parliament which included legislation for the purpose of repealing the clause in the Act of 1833 and that formidable obstacles would be encountered against any attempt to exclude natives from public competition for the Civil Service.¹³ Moreover he felt that the objects in view of the Government of India could be attained easily without any alteration in the law, but simply by putting a liberal interpretation on the statute of 1870 so as to appoint natives of ability to posts for which they are deemed fit by the Government.

He pointed out that in the opinion of the law officers of the Crown there was nothing in the Act to limit the field out of which the authorities in India might make their selection. It was, therefore, open to the Government of

* ¹³ Despatch of Secretary of State to Government of India, Public No. 125, dated November 7 1878.

India to appoint to the Civil Service of India any such number of natives every year as might be determined upon, the number sent out from England being correspondingly decreased. The appointments were to be probationary in the first instance so that they might have ample time for testing the merit and ability of the candidates. The Secretary of State claimed the following advantages for the scheme:—

(1) It would be much more popular with the natives placing them, as it would do, on a footing of social equality with the covenanted civilians. (2) It would exclude no civilian then present in India from any office to which he thought he had a moral claim and thus avoid any clash with the vested interests of the Civil Service. (3) It would avoid the necessity of any increase in salaries of uncovenanted officers, as proposed in the scheme of the Government of India, not because such increase was necessary but only from the necessity of creating a class of well-paid appointments to offer sufficient prizes for a close Native Civil Service.

The scheme of a close Native Civil Service having thus fallen through Lord Lytton's Government in a Home Department public letter No. 31, dated May 1, 1879, submitted rules for the appointment of natives of India to posts ordinarily held by members of Her Majesty's Covenanted Civil Service in India. They provided (1) that a proportion not exceeding one-fifth of the total number of civilians appointed by the Secretary of State in any one year, i.e., not exceeding one-sixth of the total number of recruits in a year should be natives selected in India by the Local Governments. (2) That selections would be made only from persons below twenty-five years of age except such as have proved their merit and ability in Government service or in the practice of a profession. Each selection should be subject to the approval of the Governor-General in Council; and (3) that the selected candidates should, save under exceptional circumstances, be on probation for two years. Persons admitted under these rules to employment in the said service shall not, without the previous sanction of the Governor-General in Council in each case, be appointed to any of the undermentioned offices, namely:—Members of a Board of Revenue, Secretaries to the several Governments and Administrations in India, Chief Magisterial or Chief Revenue officers of Districts, Commissioners of Divisions or of Revenue.¹⁴ Native civilians appointed under the rules should ordinarily be appointed only to offices in the province wherein they were first admitted.¹⁵

The rules were sanctioned by Lord Cranbrook, the Secretary of State and promulgated under Home Department Notification No. 1534, dated August 22, 1879. These rules remained in force until they were superseded by the Provincial Service Scheme recommended by the Public Service Commission of 1886-87. Indians appointed under these Rules came to be known as Statutory civilians. The intentions of the Government of India as regards the nature of candidates to be recruited under the scheme were set forth in a Resolution, dated December 24, 1879.¹⁶ It was stated (1) that appointments under the Rules should, generally speaking, be confined to 'young men of good family and social position, possessed of fair abilities and education, to whom the offices open to them in the inferior ranks, or Uncovenanted Service, have not proved a sufficient inducement to come forward for employment'; and (2) that the appointment of persons who have already proved their merit and ability either in the Government service or in the practice of profession should be

¹⁴ This section was omitted from the rules as finally sanctioned by the Secretary of State for India in Council.

¹⁵ For detailed rules as finally sanctioned see Appendix H of Public Service Commission (1886-7) Report.

¹⁶ Vide para. 48 of the Report of Public Service Commission of 1886-87.

exceptional, and should be "confined to persons who have obtained great distinction in the offices they have held or the professions they have followed—persons, in short, whom the Government would spontaneously desire to appoint to superior offices."

Obviously the intention of the Government was as also under the previous scheme of close native Civil Service to attract to the higher services the cream of the aristocracy of the country thus enlisting their support and loyalty to the Government. The twin qualifications of (a) "good family and social position" and (b) "fair abilities and education" usually coincided, as opportunities of higher education in this period were confined to youths of the upper classes. This will be clearly evident from the statement showing the names of, and giving particulars relating to persons appointed under the Statutory Rules between the years 1879 and 1886,¹⁷ set forth in the Report of the Public Service Commission, 1886-87. To take for instance the case of Bengal. Of the eleven Statutory civilians appointed in the province during the period 1879-1886, five came from landed aristocracy, three of these connected with a distinguished aristocratic family of Calcutta, the Sobha Bazar Raj family, two others received education in England and presumably belonged to rich families and another the son of a high official. An analysis of recruitment in the other provinces also reveals the same tale. It will be noticed that in the Government Resolution mentioned above emphasis was shifted from considerations of "merit and ability, proved in Government service or in the practice of a profession" to those of family and social position; even ability and education were relegated to a place of secondary importance. Of course many of the recruits possessed high educational qualifications and were eminently fitted by ability and merit to hold the posts to which they were appointed, but that was more or less by accident. The rules as they stood did not provide for any guarantee in that direction. Of course the systems of nomination adopted by the different Local Governments were slightly different, varying the emphasis on different consideration, but were uniform in one respect, viz., in demanding good family connections.¹⁸ The Local Governments were required to submit for each appointment available the names of several nominees for selection by the Government of India.

The total yearly number of appointments on the basis of one-sixth of the covenanted civilians being natives was calculated by the Aitchison Commission (1886-87) to be 7.56 distributed over the several provinces as follows:—

Madras—1.17	Punjab—·78
Bombay—1.05	C. P. —.43
Sind—.16	Burma—.34
Bengal—1.72	Assam—.24
N. W. Provinces	Total 7.56
& Oudh—1.67	

[*Vide* P. S. Commission (1886-87) Report, Chap. 3, para. 45.]

The number of appointments made under the rules up to and including the year 1886 came to 48.

Consequent on the enforcement of the Rules, the number of recruits to the covenanted branch of the service from England was reduced by one-sixth from 1880. Another change which affected the service about this time and which was calculated to affect adversely the entry of Indians into the Covenanted Service through the channel of competition in England was the lowering of age limits in 1878 (the maximum age being reduced to 19 from 21, the minimum being 17 since 1866).

¹⁷ *Vide* Appendix I to P. S. Commission Report, 1886-87.

¹⁸ *Vide* para. 45 of Public Service Commission (1886-87) Report.

* This measure was justified on the ground of bringing "the selected candidates to their work in India at an earlier age than heretofore, and to secure for them, as far as was possible, the moral supervision of some academical body during their period of probation."¹⁹ Indians, however, read in it a sinister motive of excluding Indians by indirect means inasmuch as it would be next to impossible for Indians to go to England at that tender age and even more difficult to compete with British candidates with any chance of success.²⁰ That their apprehensions were not quite baseless is borne out by the fact that only one Indian candidate was successful in the open competition in England under this new arrangement up to 1884. It gave rise to a good deal of agitation in India in which the late Sir (then Mr.) Surendranath Banerjea took a leading part and led to the movement for simultaneous examinations which will be discussed presently. These movements were fraught with immense possibilities for the awakening of political consciousness among the educated section of Indian people and the rise of an Ali-India platform for ventilating grievances and formulating political aspirations of Indians. However to come back to our point, the new rule about age-limits had the effect of practically shutting out Indians through the door of open competition in England.

On the other hand, the statutory rules had not the desired effect of stimulating the entry of the right type of Indians into the superior services. This was so because the Statutory Civilians appointed under them were not ordinarily persons who had been properly tried in previous Government service and it was held in many quarters that many of them would have willingly joined the (then) subordinate services. Then, as we have already noted, the system of nomination did not necessarily secure sufficient guarantee for ability and education in the persons appointed. "Although it was considered that in most instances the nominations actually made had been fairly satisfactory, it was generally felt that no antecedent guarantee existed of the fitness of the persons selected."²¹ The Local Governments were allowed a wide discretion in the system of nomination adopted with the only proviso, in the case of candidates whose merits and abilities had not been already proved by employment in the public service, that special stress was to be laid on educational attainments and proficiency. It was also left to the Local Governments to select suitable candidates from the Uncovenanted Service or the learned professions, to institute a test of limited competition among nominated candidates or to follow any other mode of selection that might be thought suitable.

In view of the unsatisfactory working of the Statutory rules Lord Ripon's Government once more reopened the question,—invited the opinions of Local Governments on the best mode of improving the working of the Rules and ultimately formulated the following proposals submitted to the Secretary of State in a Despatch of September 12, 1881:—

(1). That additional facilities should be afforded to Natives of India to compete in England by raising the age limits from 17-19 to 18-21, and by making certain alterations in the scheme of the examination in a direction favourable to native candidates; (2) that a proportion of the total recruitment of each year for the Covenanted Service, fixed at 18 p. c. should be reserved for Natives of India; (3) that competition in England should be regarded as the primary method of recruiting native Civilians; (4) that appointment in India

¹⁹ Letter, dated April 26, 1877, from the Under-Secretary of State for India to the Vice-Chancellor of the Cambridge University, quoted in Report of P. S. Commission (1886-87), para. 32.

²⁰ Sir S. N. Banerjea, *A Nation in the Making*: Ch. 5, p. 41. "It (the reduction of the maximum limit of age, for the open competitive examination for the Indian Civil Service) was regarded as a deliberate attempt to blast the prospects of Indian candidates for the Indian Civil Service."

²¹ Report of the Public Service Commission (1886-87), para. 43.

under the Statute of 1870 should only be resorted to as a supplementary method in order to make up any difference between the number of natives actually recruited in England and 18 p. c. of the total recruitment of the year.

The Secretary of State in his Despatch of January 8, 1885, however turned down the proposals on the following grounds *inter alia*:—(1) that it would be inconsistent with the nature of an open competitive examination to limit the number of native candidates who might be successful to 18 p.c. of the total number selected, if more of them should obtain places in order of merit; (2) that the competitive examination was established as a test between European candidates and adjusted to the conditions of English education generally and that it could not be so manipulated as to give an advantage to natives of India or any other particular class of candidates; and (3) that the principle that the competitive examination should be regarded as the primary method of recruiting natives of India for the civil service, and appointments under the Statute of 1870 as a supplementary method, was not the correct principle inasmuch as Parliament had enacted the Statute of 1870 expressly for appointment in India of natives of India to such covenanted offices as they might be fitted for by their qualifications. "The Act passed in 1870," his Lordship observed, "is in fact the remedy provided by Parliament itself for any inconvenience or injustice which the natives of India might be shown by experience to suffer owing to the necessary adaptation of the examination in London to the circumstances of home-born rather than Indian competitors for the Civil Service." He was therefore of opinion that whatever modifications were required in the statutory system of 1870 should be made under this Act.

Lord Ripon's proposals were evidently conceived in deference to Indian public opinion as far as it found vent through the very limited channels at the time. Indians wanted the removal of practical barriers in the way of competing on even terms with British candidates at home and entry into the service on the same conditions more than getting a share in the higher posts previously reserved to Britishers and Lord Ripon's proposals had that end in view. Of course the criticism of the Secretary of State of the proposal to restrict the total recruitment of natives in each year to 18 per cent. as being inconsistent with the nature of an open competitive examination is quite pertinent, but that point could easily be met by fixing that as the minimum on the lines of fixing the representation of the minorities in the services in these days. So far as the other points of criticism made by the Secretary of State go, they betray a lack of sympathy with the Indian point of view. The fact is that the approach of Lord Ripon to the question was fundamentally different from that of the Secretary of State. The former wanted definite proportion of the covenanted posts to go to Indians primarily through the competitive test so adjusted as to suit the equipment of Indians supplemented by selection in India under the Statutory rules while the latter was keen on preserving the British character of the superior services by admitting to them mainly Britishers with a sprinkling of Indians who had received the benefits of the British system of education and who had been successful in the competitive test adjusted to the conditions of English education, Indians being admitted to the higher posts mainly by selection in India under the Statutory Rules. Meanwhile the statutory system of 1870 was continued as a provisional arrangement; the principal change of importance made in the later years was the growing tendency to appoint as Statutory Civilian men of more advanced age who had proved their ability in prior service in subordinate departments. On receipt of the above Despatch of the Secretary of State the Government of India reconsidered the question and circulated revised draft rules prepared under the Act of 1870 among the local governments for their opinion. On receipt of their replies the Government of Lord Dufferin forwarded a copy of the draft rules as finally revised with their Despatch No. 11 (Public) dated February 9, 1886, in which they drew the attention of the Sec-

Secretary of State to the comments of the Local Governments on the defects of the Statutory system. They expressed the opinion that no final and satisfactory settlement of the question could perhaps be expected by a mere revision of the Statutory rules and it was better to reopen the whole question.

In his Despatch, dated July 15, 1886, the Secretary of State also concurred in the view. The Government of India was accordingly asked to appoint a Commission with power to go into the whole question independently of the limitations imposed by the Act of Parliament and with a view to fresh parliamentary legislation if necessary.

From a broad survey of the measures adopted since the transfer of administrative responsibility to Crown it will be noticed that the policy with regard to employment of Indians in the superior positions of the civil services did not undergo any reorientation for that transfer as might well have been expected. The only change so far as recruitment at Home was concerned was to broaden the basis of recruitment from the small and limited class of friends and relatives of the Directors to the British public at large as a result of the change in the mode of recruitment from patronage to open competition. But so far as recruitment of Indians was concerned, although as before, the principle of equality of treatment was accepted in theory, first enunciated in the Act of 1833 and reiterated in the Queen's Proclamation of 1858 very little was done to implement it in practice. The Acts of 1861 and 1870, the scholarship scheme of 1868 and the Rules formulated under the latter Statute in 1873, 1875, 1878 and 1879 are but feeble attempts at correcting the inequality that resulted from the operation of the competitive selection in England. The basic assumptions on which they proceeded, viz., Indians were not fit for holding responsible positions, the inherent superiority of Europeans to Indians, the potentiality for good of the British system of administration set up in this country, the urgency of recruitment of Europeans or persons reared in the atmosphere of English educational system for maintaining the British character of the services, the necessity of the holding of the key positions in the service, by Europeans in the interest of stability of British rule—all these were inherited from the preceding period. Lord Lawrence in instituting the scholarship scheme acted perhaps from the best of intentions, but he realised the limitation of his measure in the matter of enabling Indians to compete on level terms with European candidates put and it forward as only a poor alternative to enable Indians to be at all admitted to the competitive examination. The Secretary of State also agreed with that view and accepted it as a tentative step pending the introduction of legislation for making possible wider employment of Indians to such higher offices as they might be fitted for by their qualifications. The object of the legislation eventually passed in 1870 was to provide additional facilities to natives of India for employment in higher offices otherwise than through the channel of competition, the Government of India being authorised to devise ways and means thereof by means of rules framed under the statute. In drafting the rules the Government of India were, however, strictly enjoined to keep in view the primary consideration that the stability of British rule and the British character of administration might not be impaired. All the schemes formulated by the Government of India including the scheme of statutory civil service finally accepted in 1879 while providing for extended employment of Indians in superior civil services fully recognised the principle of maintaining a *corps d'élite* in the covenanted civil service which to be manned mainly by Europeans or such Indians as were Indians by birth but Europeans by education and upbringing. The latter service they meant not to throw open to Indians indiscriminately although some of the posts previously reserved²² for the service they were pre-

²² This was secured by keeping the venue of the examination in London and gearing the competitive examination to the British educational system and later in 1878 by reducing the age limits.

pared to make available to Indians by recruitment through nomination by authorities in India. This concession to Indians also they proposed to exploit for political purposes by recruiting members of the landed aristocracy in the country, thus rallying behind the Government the loyalty and support of that influential class against any possible emergency. This idea behind the scheme of Statutory Civil Service, however, was not fully realised, mainly through the reluctance of that class to take to public service and many of the posts were filled by persons for whom they were not meant and who would have been contented with positions in the uncovenanted service.

The policy of the British Government in this matter may be summed up as it was done by Lord Curzon years later²³: "The question at issue is rather not what is the maximum number of offices that can safely be given to Indians, but what is the minimum that must of necessity be reserved for Europeans." This policy on the question continued to be pursued till the declaration of August, 1917, setting forth Dominion Status as the ultimate objective of British rule in India, with the result that Indianisation of the superior civil services proceeded at a very slow pace till the twenties of the present century. The only discordant note from this line of policy was struck by the proposals formulated by the liberal Viceroy Lord Ripon, which, however, were too much in advance of opinion at home to be accepted by Whitehall.

(To be continued.)

²³ Lord Curzon's speech to Edinburgh Philosophical Society in 1909, quoted in O'Malley's "Indian Civil Service," p. 225.

THE INDIAN DEADLOCK—A NEW APPROACH*

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

A recently published book, *The India Charter* by Mr. J. F. Kotewal which deserves wide publicity, deals with the Indian deadlock as conditioned mainly by the Hindu-Muslim communal problem with its latest manifestation, the demand for Pakistan. The part played in it by the Scheduled Castes and the Indian Princes is also discussed and a way out suggested.

Broadly speaking, the solution of the Indian deadlock is approached from two angles. We have the author's formula for communal unity the attainment of which he rightly holds must precede joint political action and, secondly, we have his solution of the political problem of India. The background for communal differences is provided in the first two parts in which the development of Indian political consciousness, the British conception of our political goal, and the history of Hindu-Muslim disagreements are brought down to the first quarter of 1944. The third part, dealing with communal questions, falls under two broad heads, in the first of which they are discussed from the political angle. Under the second head, causes of difference such as cow slaughter, music before mosques, the Hindi-Urdu language controversy, difficulties in regard to social intercourse are treated in a detailed way and practical suggestions made for their solution. In the next part dealing with the demand for Pakistan, Mr. Kotewal supplies its pros and cons and while recommending the acceptance,

* *The India Charter* by Jehangir Framjee Kotewal, with a Foreword by S. A. Brelvi, Editor, "Bombay Chronicle," six Appendices and an Index. Published by the author from 73, Garden Road, Sadar, Karachi. Pp. 459. Price Rs. 10-8.

of the principle suggests that we should make a last strenuous effort at living together, failure in which he regards as justification for actually dividing India.

This takes us to the second division of the book where he puts forward his political formula, in giving bodily shape to which he has stood for freedom as his goal, regarding unity as the only path leading to it. To ensure unity, the principle of parity between Hindus and Muslims with communal electorates during the initial period has been provided for. As the presence of the Indian States is essential for a strong and durable federal structure, the Princes are invited to join the centre on the basis of parity with British India. Further, there is parity between caste and non-caste Hindus as also between the so-called Upper and Lower strata of the Muslim community. The smaller minorities are to find representation on all bodies but in an advisory capacity only. Not having any votes, all the responsibility for decisions actually arrived at will, under this scheme, be assumed by the major communities. Obviously, in making this suggestion, Mr. Kotewal's idea is to obviate all risks of disturbing the communal balance he seeks to establish through the selfishness of the smaller communities. For further very interesting details, the reader is referred to the book itself.

Mr. Kotewal's suggestions regarding the means for securing communal unity as well as those for the removal of distrust by the different concessions offered to Muslims, Scheduled Castes, and Indian States will, on scrutiny, be found to be based on the realities of the Indian situation. The Gandhi-Jinnah talks had not taken place nor the Sapru Committee started its labour when this book was published. The proposals put forward, especially the political plan, were at that time, characterised as unpractical. And yet we see that Mahatma Gandhi accepted Pakistan in principle, while Hindu-Muslim parity was accepted by the Sapru Committee but only if joint electorates replaced communal electorates. In these two attempts, the Indian States were left out.

The failure of the Simla Conference summoned lately by the Viceroy supplies yet another proof of the distrust felt by our largest minority in regard to its political future in a United India. Mr. M. A. Jinnah made his position clear when he said:

"In the proposed Executive, we would be reduced to a minority of one-third. All the other minorities, such as the Scheduled Castes, Sikhs and Christians have the same goal as the Congress. They have their grievances as minorities, but their goal of ideology is and cannot be different from or otherwise than that of United India. Ethnically and culturally, they are very closely knitted to the Hindu society. I am not against full justice being done to all minorities and they should be fully safeguarded and protected as such, wherever they may be. But in actual working and practice, invariably their vote will be against us and there is no safeguard for us except the Viceroy's veto, which, it is well-known to any constitutionalist, cannot be exercised lightly as everyday business against majority decisions with regard to the policy and the principles which will have to be laid down and measures adopted, both administrative and legislative."

The Wavell Plan, merely an interim arrangement, provided 40 per cent representation for Caste Hindus, 40 per cent representation for Muslims and 20 per cent representation for the rest of the communities. Mr. Jinnah apprehended that the last would, on most debatable matters, throw in their lot with the Caste Hindus whom he identified with the Congress, a matter on which there is difference of opinion. Under such circumstances, 40 per cent Muslims would have to face opposition from a combination of Caste Hindus and the other groups forming 60 per cent. We can understand and make allowance for Mr. Jinnah's point of view, however much we may regret it.

Mr. Kotewal's plan meets the difficulty, providing as it does real parity on the basis of 50:50 as between the Muslims and all Hindus including the

Scheduled Castes. These who are neither Hindus nor Muslims are, under his scheme, accorded representation in the capacity of advisers only. Not having voting powers it will not be within the competence of these groups to upset the parity balance sought to be established through throwing their weight in support of one or other of the two major groups. Still another merit of Mr. Kotewal's plan is that it will retain the Scheduled Castes within the Hindu fold by giving them what may be called internal parity between Caste and non-Caste Hindus, thus ensuring for the Hindus an absolutely united front for the first time in many years.

All this has been said merely to draw attention to the fact that, with a dawning sense of realities and in the cold light of experience, we are gradually realising that we must learn to give and take to acquire freedom or be content to be ruled permanently by aliens. The author deserves praise for recognising this fact earlier than the rest of his countrymen and putting forward certain fruitful suggestions for the solution of our difficulties.

The first thing which strikes the reader in this book is the vast mass of material brought together by the author, who must have read every important pronouncement on the communal question by individual leaders, the different political organisations, and by spokesmen of Britain. Secondly, to avoid misunderstandings, he has quoted them *verbatim* and offered his comments when he has occasion to make any in an admirably detached manner explaining the reasons for the attitude taken. The third prominent feature is the deep love of our motherland which has induced the writer to suggest a way out of the existing difficult situation. The fourth trait is that this contribution, which suggests placing the interests of India above group interests and demands sacrifice from all parties concerned, comes from a member of one of the smallest and most enlightened minority communities whereby he has proved once again that statesmanship, political foresight, and patriotism are not the monopoly of members of the major communities as also the intimate connection between political unselfishness and culture in its truest sense. Above all, throughout the book there is constant appeal to a sweet reasonableness and love of the motherland for the sake of which he exhorts all parties to the controversy to sink their differences and to place the interests of India as a whole above personal and group interests. Whether his suggestions are accepted or not, the one thing clear is that Mr. Kotewal has very plainly vindicated the Parsi community to which he belongs by showing that it is not responsible for our present situation and that it is not only prepared to give up all those advantages placed at the disposal of the distrustful minority communities of India but also that it is willing to practically efface itself from public life as a minority community, the members contenting themselves with participation in its public life merely as Indians.

After reading this very valuable contribution on the communal problem of India, the impression left on the mind of the reader is that the author has taken it for granted that the minorities should show a greater spirit of sacrifice than the majorities and that the largest community should be more generous than the largest Indian minority. In other words, his attempt at solving the communal problem is ultimately based on unselfishness which certain groups are expected to show. We thus complete the full circle and arrive at the Gandhian suggestion that only real change of heart will solve the most insistent of our political difficulties.

We regard the book as not only a valuable contribution to the solution of the Indian deadlock, but as a very clear pointer as regards the duty which the recalcitrant minority communities owe to their motherland. And if little or no consideration is given to Mr. Kotewal's suggestions, it will not be due to any lack of earnestness or ability on his part to present his ideas but only to the absence of that intense love for our common motherland with which everything written seems permeated.

FREUD'S CONTRIBUTION TO THE PROBLEM OF PERSONAL DEVELOPMENT

A GENERAL CULTURAL STUDY

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SINCE the 16th century when Francis Bacon preached the principles of his *Novum Organon*, European humanity has been primarily interested in the study of external nature, and there is no doubt, that the new method of science, which he so forcefully pleaded for, has worked so well that Europe did really succeed in controlling nature in its various spheres of land, sea and air. The innumerable discoveries and inventions of science bear overwhelming evidence to provide substantiation for Bacon's programme of 'Advancement of Knowledge.'

But in one essential point Bacon has been disappointed. The investigation of Nature was recommended because 'Knowledge is Power.' The scholastic methods of knowledge were futile, they did not advance our knowledge. They were not competent to discover new truths, since they merely sought to deduce particular instances from given general truths. Bacon pleaded that the facts of nature would lead to the discovery of ever new truths of nature, which would mean more power and therefore more happiness to Man. Indeed, Europe felt greatly elated on account of the great achievements of science and was swayed on by a strong feeling of joy and confidence from success to success, when at length the Great War of 1914-18 dealt a staggering blow, which changed the feeling of joy and confidence into one of depression and diffidence. Man in Europe looking at the great destruction and misery, which science had helped to produce, now asked, What has all this science been good for? He began to regard science as a doubtful value for civilisation, his conquest of land, sea and air a seeming success. He now asked almost neurotically, What is the good of all this vast paraphernalia of science if I have not the peace of my mind? The interest of man was already turning and the war served to turn it more sharply from the external nature to the inner phenomena of mental life. Man, we would say, turned round from the conquest of land, sea and air to the conquest of himself. Knowledge and conquest of oneself had been prized as the highest good in ancient India as much as in ancient Greece. The common precept of the Indian teaching *ब्रह्म ज्ञानम् विधि* (know thyself) has its exact parallel in (know thyself), the inscription which is reported to have stood at the portal of each Greek temple. The phenomenal rise of psychology in recent times is a striking new development in the present phase of human civilisation and culture and is perhaps the modern scientific expression of the old 'know thyself.' According to Freud's own modest claim, "the contribution of Psycho-analysis to science consists precisely in having extended research to the region of the mind" (Freud's New Introductory Lectures, p. 217).

By far the most important contribution to the awakening of this extraordinary interest in the workings of human nature and psychology in the history of man, is the work and achievement of one man—Sigmund Freud, who, after a long life of intense useful activity, died on 23rd September, 1939, at the age of 84. The indebtedness of our age to Freud is immeasurable. All posterity will have reason to look up to him with gratitude for the light he has thrown on the obscurer and neglected recesses of the human mind. Happiness is the dearest and most permanent interest of man and proportionate to the contribution made by Freud to the cause of human happiness will he be remembered and honoured by mankind.

Here, we ask the question: What is the greatest contribution of Freud? Or what is Freud's contribution to the greatest and most permanent interest of man? Or, in a still clearer language, what advancement of knowledge has Freud achieved for us on the question of human happiness and perfection?

In all times and with every one of us, unenlightened as much as the enlightened, there is more or less a fairly keen sense of the imperfections of our life. These imperfections cause us bitter disappointment in our everyday undertakings. The perfection of our life and the consequent happiness is perhaps the greatest interest of man and his culture. We, therefore, would attempt to indicate the lines of contribution Freud has made to the problem of personal development. An exact assessment of it will be rather too elaborate and ambitious a thing for this paper.

We must first state a little carefully, what we mean by the problem of personal development. Man in all creation is the one being who rises to the plane of personality. This is surely the result of the conditions of biological and mental development. But what is 'personality'? It is undoubtedly a difficult concept to define. In the language of Philosophy, they say, Personality is *Unitas in Multiplex*. In simple language we can say that it involves a principle of unification among the manifold tendencies, with which we are endowed. Animals live on quite smoothly with their instincts, each of them operating in its own situation correctly. A human child too starts smoothly like the animals, but, as he is endowed with a much larger number of propensities and has the biological necessity of adapting himself to a complex environment, he soon develops the power of thought. Naturally in the beginning this power is very weak. But as it increases, it introduces a new principle of organisation into life. Thinking enables him to compare and contrast, and that leads gradually to the development of a 'self' relatively unified. In other words a self-regarding sentiment is formed. This sentiment, which is the most central thing in human character, seeks to bring the various instincts and impulses of an individual into some sort of system. Thus does a personality come into existence. A unification or harmonisation of the individual impulses is the whole task of personal development. Civilisation itself aims at a regulation of the self-seeking impulses of the individuals composing a society. Thus it has necessarily to deny gratification to many impulses leading to, in psycho-analytical language, 'repression.' But civilisation is concerned primarily with the control of external behaviour and, therefore, it is not anxious to inquire whether, as a result of the prohibitions that it imposes, Man becomes a different, a more desirable person or not. But the thinking men, at all times have felt dissatisfied with the mere regulation of conduct and they have, therefore, asked, What is exactly the method by which an individual may really change his character by overcoming conflicts, which are necessarily involved in human personal life, and attain to a unification or harmonisation of his life. This is exactly the problem of personal development. Undoubtedly opinions have differed as to what is the correct picture of perfect life. But whatever be the differences in the philosophical opinions on the subject, it is certain that every school of thought must aim at resolving the internal conflicts and attain a greater harmony in the individual life. Obviously the problem of personal development is a practical issue of the very first importance.

Such is the problem we are concerned with. What has been, we will ask, the traditional solution of it? There is no doubt, that the history of man presents many serious attempts at a solution of the problem. Yoga is the famous Indian method of it. A philosophical school advocating 'free living' has also been not wanting. A large number of mystics have followed their individual ways in overcoming the imperfections and disharmonies of life. In the West though a systematisation of the method and steps of personal development may be lacking, yet there is a good deal of knowledge on the subject in Plotinus and medieval mystics. Also, there are reasons to believe that many people availing themselves of the above knowledge and practising these methods attained harmony and happiness in their inner life. The various attempts made in the East and West to evolve a body of practical knowledge of personal development

must have had at one time great success. But we will easily see that the contribution made by Psycho-analysis on the working of desires, their conflicts, mental interference and the subtle indirect ways in which some desires continue to work, is most enlightening.

Psycho-analysis is principally a psychiatric discipline and that is why the Psycho-analytical literature is full of cases of mental patients. But its contribution to normal psychology too is of very great value. It is interesting to hear from Freud himself in his *New Introductory Lectures*: "I have told you that Psycho-analysis began as a therapeutic procedure, but it is not in that light that I wanted to recommend it to your interest, but because of the truth it contains, because of the information it gives about that which is of the greatest importance for mankind, namely his own nature." (Page 214.) We too are here interested in Psycho-analysis just for the understanding of our own nature, particularly to improve it, as it is primarily in that way that our nature is 'of the greatest importance to us.' Now in what way has Psycho-analysis enlarged and deepened our knowledge of human nature?

The first fact to mention would naturally be the fact of The Unconscious. Undoubtedly the idea of the unconscious was not unknown before but it had been left over to Psycho-analysis to prove the existence of it on the basis of extensive empirical evidence gathered from clinical practice. What is more, Psycho-analysis has unveiled the various mechanisms by means of which it works under the varied circumstances of mental life. Projection, Introjection, Identification, Rationalisation, Displacement and Conversion are a few most important specialized techniques of the operation of the unconscious and each one of them means a definite contribution to our understanding of human personality.

The above techniques are, in fact, different modes of 'defence reactions' on the part of the individual. The idea of a 'defence reaction' is in itself a happy discovery and involves a valuable contribution to the science and art of personal development.

It is not possible to describe here the modes of operation implied by all the above-named technical terms, but, by way of illustration, we will attempt to explain one or two of them. A 'defence reaction' is an exaggeration in one's conscious behaviour of an action opposite to those which we may be conscious of having suffered in our inner life. That is how a cynic is sentimental at heart, the bully a coward and the unromantic bachelor very affectionate and tender. Those who suffer from inferiority complex often develop an expression of vanity and conceit. The prudishness of old maids is really an expression of a long continued suppression of sex desire. Projection is the assignment of the mind or mental content to a location outside the mind. A man who is vain himself sees vanity everywhere and condemns it. Rationalisation is the production by the mind of 'reason' to explain conduct or belief which have no relation to the actual psychological causes of the conduct or belief in question.

Next to the unconscious, the most important Psycho-analytical discovery is the fact of Repression. It is important not only for explaining the neuroses and the symptoms, but also for the understanding of much of the behaviour of the normal man. The mental operation of repression just consists of forcibly pushing out of the conscious mind some unacceptable feeling or objectionable experience.

The study of repression has been, in fact, the chief undertaking of Psycho-analysis and it is so enlightening to follow the devious ways in which repressed desires seek expression and gratification. Each one of the defence mechanisms above referred to, in fact, represents a manner of expression for a repressed desire. The ordinary slips of the tongue, pen or similar errors of behaviour were formally considered to be just accidental occurrences. But it is now most interesting to know that they are in fact highly significant facts, as they reveal certain unconscious motives. The symptoms of neurosis have become significant only in the light of the discovery of the fact of repression.

Dreams have become altogether a new revelation. The discovery of the fact of symbolism in dream and neurosis mean in fact the acquisition of a new language, conveying valuable meanings of some of the deeper facts of life. We today definitely recognise that a dream is not merely a wayward and phantastic aberration of mental life, but that in the words of Freud himself "A dream though a neurotic symptom is one which possesses the incalculable advantage of occurring in all healthy people." It is a safety-valve of psychical life. It permits a repression to find expression, to secure some gratification. And thus it is that it can serve as an invaluable means of discovering the repression of healthy as well as of neurotic persons.

The problem of personal development is to discover conflicts and seek to remove them and thereby to establish harmony in mind. The same is the method of attaining greater efficiency in life. Conflicts inhibit and retard action. It is relatively much easier to deal with conscious conflicts. You know the trouble. It is such conflicts that have generally been recognized by the various practical system of personal development. But Psycho-analysis has made the greatest advance upon them by showing that the worst conflicts of mind are always those, which are more deeply laid in the unconscious and of which we are not aware at all, and that they can be best detected through an interpretation of dreams. Thus has Psycho-analysis for the aspirant of personal perfection, opened out a new vast vista of life, which harbours conflicts, which continues to cause him anxiety, worry and frustration and which he only blindly sought to fight against so far. But now being forewarned of the wider sphere of the unconscious, its nature, character and laws, he is really forearmed. In the dreams, in fact, he has now a practical means of detecting the most intractable causes of disharmony in his life.

We have above referred to the unconscious repression and dream interpretation as valuable contributions of Psycho-analysis to a science and art of personal development. But they actually tell us nothing more than what our realistic picture at a particular stage of our development may be. You would ask "Has Psycho-analysis got anything to offer for improving human nature?" For making man happier and more harmonious within himself? This is a very important question to ask of Psycho-analysis. To it, in fact, we find a most sensational answer too.

First of all, it might be stated that self-knowledge is a necessary pre-condition of self-development and inasmuch as Psycho-analysis acquaints us with the actual state of ourselves in the larger and the more difficult sphere of the unconscious, it helps to satisfy the indispensable pre-condition of self-development. To the problem of positive self-development, its sensational answer is that a knowledge of the real circumstances of the origin of the conflict itself leads to a resolution of the conflict. Freud explains "that the pathogenic trouble does not exist between conflicting impulses all of which are in the same mental field. It is a battle between two forces of which one has succeeded in coming to the level of preconscious or conscious part of the mind, while the other has been confined to the unconscious level. That is why the conflict can never have a final outcome one way or the other, the two meet each other as little as the whale and the polar bear in the well-known story. An effective decision can be reached only when they confront each other on the same ground. And, in my opinion, to accomplish this is the task of treatment. (Freud's New Introductory Lectures, p. 362). Fifteen years earlier in his former Introductory Lectures too he had said, that 'Psycho-analysis aims at and achieves nothing more than the discovery of the unconscious in mental life.' And that effects the cure. You would ask for proof, and Freud replies that success in the main justified our claims." (Freud's Introductory Lectures, p. 366.)

It is very natural that one might feel curious in this context to ask how does the Psycho-analytical method compare with the time-honoured method of Suggestion and Hypnosis of curing diseases. Yoga in its Psychological

aspects could perhaps be characterised as a form of suggestion. A detailed examination of these methods cannot fall within the purview of this paper. But one important difference we would point out. Now one thing is clear that Psychologists cannot agree to suppress the unconscious. It must rid the unconscious of conflicts, as with the seeds of disintegration in the form of conflicts lying deep in the unconscious, a positive integration of personality is not possible. It advocates, one can say, perfect frankness and honesty with the unconscious. So that you must listen to and recognise every desire that lies hidden in mind. You cannot simply suppress. It involves self-help in the highest degree, as even in the case of a patient, the Psycho-analysis simply helps him to discover for himself the right solution of his difficulty. Freud himself characterises the difference between his own method and that of Suggestion and Hypnotism. "Direct suggestion," says he, "is suggestion delivered against the forms taken by the symptoms, a struggle between your authority and the motives underlying the disease. In this struggle you do not trouble yourself about these motives, you only require the patient to suppress the manifestation of them" Hypnosis is not regarded as different from suggestion as "suggestion is the essence of the manifestations of hypnosis," and is the result of it. In a further clarification of the same he says "The hypnotic thereby endeavours to cover up and as it were to whitewash something going on in the mind, the analytic to lay bare and remove something. The first employs suggestion to interdict the symptoms; it reinforces the repressions, . . . Analytic thereby takes hold deeper down nearer the roots of the disease, among the conflicts from which the symptoms proceed; it employs suggestion to change the outcome of these conflicts." (Freud's Introductory Lectures, p. 208.) This gives the main point of difference very clearly according to Freud's own claims and admission, and it may be noted, that in one form suggestion is involved in Psycho-analytical procedure.

Some take an exclusive view of the Psycho-analytical procedure of treatment. But, as is shown above, suggestion is in a form involved in it and may be that suggestion and hypnotism have a more respectable and legitimate place to occupy. In fact Ferenczi in 'Active Therapy' does it and so have Jung and Adler done. In the New Introductory Lectures there are a few interesting sentences bearing upon the subject. "As a Psycho-therapeutic method" says Freud, "analysis does not stand in opposition to other methods employed in this branch of medicine; it does not invalidate them nor does it exclude them." (Freud's Introductory Lectures, p. 208.) "But" compared with Psycho-therapeutic procedures," he claims, "Psycho-analysis is far and away the most powerful" (Freud's Introductory Lectures, p. 209) and as a form of therapy it is one among many, though certainly *primus inter pares*." (Freud's Introductory Lectures, p. 215.) Therefore, obviously an exclusive Psycho-analytical therapy is incorrect.

Our treatment of Psycho-analysis has certainly tended to give a moral value to it, whereas, it is a fact that there are many who would have felt offended by the title itself. They would protest that Psycho-analysis has tended to debase and degrade man, to speak of its contribution to the problem of personal development is outrageous. The Psycho-analytical habit of talking about sex matters with perfect frankness is also considered to be vulgar. And since it has so often to show the harmful effects produced by repression, therefore, it is held to be an advocate of 'free living.' Against such charges Psycho-analysis is very widely believed to be indefensible.

That is, however, not the opinion of the writer of this paper. Without identifying myself completely with the Psycho-analytical view of human nature, I feel an obligation to admit that Psycho-analysis, by discussing the details of sex life frankly and dispassionately, has rendered an invaluable service to man inasmuch as it has promoted self-knowledge, which is so essential for

self-development. In discussing sex life, says Freud, "Psycho-analysis sees no occasion for concealments or indirect allusions and does not think it necessary to be ashamed of concerning itself with material so important; it is of opinion that it is right and proper to call everything by its true name hoping in this way the more easily to avoid disturbing suggestions." (Freud's Introductory Lectures, p. 129). For the modern man the greatest service of Freud has been a general encouragement of the spirit of mental analysis in observing the varied and complex motives of our actions. He has, in fact, thus opened out to the modern man the vast, interesting realm of his inner life.

Regarding his theory of sex the reader can still voice his protest. It is obviously not possible for us to go into the *pros* and *cons* of this much-disputed theory here. But our view is that the scientist that Freud was, he was more interested in the realistic side of life than in its idealistic aspect, i.e., life as a value. As against the right of morality and religion which had been much overdone, he felt called upon to justify the right of instinct. Among human instincts undoubtedly the sex-instinct is the most important and very likely Freud over-generalised sex. But the main point, which is as serious an object of attack as sex, is the right of instinct in man. We also maintain there are clearest indications, though only indication, of Freud's recognition of the higher, and the nobler aspect, the ideal in man. But it is the instincts, more correctly the repressed fact in life, the 'Id', which has been investigated; the 'Ego' and the 'Superego' of Psycho-analytical personality have yet to be satisfactorily characterised. Also the process of sublimation has still to be investigated as well as has been the fact of repression. The opinion here showed is that Freud's investigations were limited by the phenomena of mental disease and his essentially scientific, realistic temperament. His attitude was not determined by the object of human perfection, as was of the author of Yoga, for example. But this attitude is a legitimate extension of Psycho-analysis. From mental disease to mental health has been the programme so far and now one can easily contemplate the extension from average mental-health to perfect and ideal mental health and happiness. This is exactly the problem of personal development. But we have said above, there are already indications enough in Freud as to the nature and character of a higher life.

Let us now consider these indications. In his *New Introductory Lectures* in the chapter entitled 'The Anatomy of Mental Personality' we come across a number of sentences, which make a most interesting reading. "Superego, ego and id are the three realms, regions or provinces into which we divide the mental apparatus of the individual." (Freud's Introductory Lectures, p. 102). However "you must not imagine sharp dividing lines" (Freud's Introductory Lectures, p. 110), between them. The superego "is the representative of all moral restrictions, the advocate of impulse towards perfection," and "what people call the higher things in life." (Freud's Introductory Lectures, p. 95). "We have allocated to it the activities of self-observation, and conscious holding up of ideals." (Freud's Introductory Lectures, p. 94.) This recognition of 'impulse towards perfection,' and 'ideals' is interesting. But there is even an appreciation of this factor in human personality. Freud clearly affirms that the "so-called materialistic conceptions of history err in that they underestimate this factor." (Freud's Introductory Lectures, p. 95). He continues to say that "Mankind never lives completely in the present, the ideologies of the superego perpetuate the past, the traditions of the race and the people, which yield but slowly to the influence of the present and to new developments, and, so long as they work through the superego, play an important part in man's life, quite independently of economic conditions." (Freud's Introductory Lectures, p. 96.) Thus a conscience is not denied. But the Psycho-analytical genetic account of it is repugnant to many. It is here held to be the heir of the emotional tie called the Oedipus Complex, which binds the

child to the present. "The rôle, which the superego undertakes later in life, is first played by an external power, by parental authority." Apart from the Oedipus Complex the Psycho-analytical explanation of religion entirely agrees with the general psychological account. Its divine origin, in the theological sense, is not accepted at all. And that need not disparage its authority. "Normally," affirms Freud, "The superego is constantly becoming more and more remote from the original parents, becoming as it were, more impersonal." (Freud's Introductory Lectures, p. 92.) And "it is also the vehicle of the ego ideal, by which the ego measures itself, towards which it strives, and whose demands for ever increasing perfection it is always striving to fulfil." (Freud's Introductory Lectures, 93.)

The 'Id' is the sum of instinctive desires, which impulsively press for their individual satisfaction. "These instincts fill it with energy, but it has no organisation and no unified will, only an impulsion to obtain satisfaction for the instinctive needs in accordance with the pleasure principle. (Freud's Introductory Lectures, 104.) The Logical law of contradiction does not hold good in this realm of mind as 'contradictory impulses exist side by side.' (Freud's Introductory Lectures, p. 104.) "Naturally, the id knows no values, no good and evil, no morality." (Freud's Introductory Lectures, p. 105)

Now what is the ego? The ego is 'a coherent organisation of mental processes. (The Ego and the Id, p. 15.) Further "what, however, especially marks the ego out in contradistinction to the id, is a tendency to synthesise its contents, to bring together and unify its mental processes which is entirely absent from id." In the ego the instincts tend to become 'subordinated to a large organisation' and find place in 'coherent unity.' The ego is in popular language 'the reason and circumspection,' while the id stands for 'the untamed passions.'

But how does this ego develop in us? Ego is essentially the principle of reconciliation between the instincts and the external world or reality and one can, in fact, say that the ego is that part of the id, which has been modified by the influence of the external world. 'The ego has,' we read, 'taken over the task of representing the external world for the id and so of saving it: for the id blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces could not otherwise escape annihilation. (The Ego and the Id, p. 106.) But the ego has the most difficult task to achieve 'Goaded on by the id, hemmed in by the superego, and rebuffed by reality, the ego struggles to cope with its economic task of reducing the forces and influences which work in it and upon it to some kind of harmony.' (The Ego and the Id, p. 109.)

It may here incidentally be observed "that the ego (including the superego) does not by any means completely coincide with the conscious, nor the repressed with the unconscious." (The Ego and the Id, p. 96.) We have before us the empirical fact that a patient under analysis may not be conscious of his resistance. That would definitely mean "that the parts of both ego and superego themselves are unconscious." (The Ego and the Id, p. 98). Thus the unconscious of Freud is not identical with the repressed as is often held to be the case.

We just said that the ego has to strive to achieve 'some kind of harmony' between the forces of superego, of reality and of the id. But here are a few sentences where Freud grows enthusiastic about 'harmony' and the idealistic element of his thought is more vividly presented. He says that it can be imagined that certain practices of the mystics may succeed in upsetting the normal relations between the different regions of the mind, as, for example 'the perceptual process may become able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it.' "The therapeutic efforts of Psycho-analysis," he admits, "have chosen much the

same method of approach. For their object is to strengthen the ego, to make it more independent of the superego, to widen its field of vision and so to extend its organisation that it can take over new portions of the id. Where id was there shall ego be. It is reclamation work like the draining of the Zuyder Zee." (*The Ego and the Id*, p. 111.)

Now, it is very consoling to the idealist that the id is to be transformed into the ego. But he does not like the disrespect that he sees implied in the observation that the ego had to be 'more independent of the superego.' The difficulty arises out of the fact that he does not quite realise the harm to the individual in point of his personal development, if the moral ideal is placed too high, i.e., if the superego makes too great a demand. Psycho-analysis advocates, properly speaking, a gradual raising of the moral ideal. When Freud speaks about education, this becomes perfectly clear. What is the primary business of education? We might ask. Freud answers "The child has to learn to control its instincts. To grant it complete freedom, so that it obeys its impulses without any restriction, is impossible. The function of education, therefore is to inhibit, forbid and suppress and it has at all times carried out this function to admiration. But we have learnt from analysis that it is this very suppression of instinct that involves the danger of neurotic illness. . . . Education has, therefore, to steer its way between the Scylla of giving the instinct free play and the Charybdis of frustrating them. Unless the problem is altogether insoluble, an optimum of education must be discovered which will do most good and the least harm. It is a matter of finding how much one may forbid, at which times and by which methods. And then it must further be considered that children have very different constitutional dispositions, so that the same educational procedure cannot be equally good for all children." (*The Ego and the Id*, p. 203). The same exactly is the problem of personal development. Each individual has to strive for a particular 'optimum' of moral development at a particular time and it serves no useful purpose to tone up the superego to a higher pitch, thus increasing the gulf between the superego and the ego or the id and unnecessarily intensifying the sense of guilt. But there is here evidently no preaching of the gospel of 'free living,' since the demand of the superego has really to be reconciled with the claim of the id. One cannot simply allow the id to have its own way. That will be no solution of one's trouble. The frustration of the superego can cause as much trouble as that of the id. The idea of an 'Optimum,' for each individual and for each stage of development is definitely the word of highest moral wisdom.

As in regard to conscious and moral life, so also in regard to religion all that is denied is the divine origin of the thing. As there, so here, in religion naturally a psychological account is attempted. Psycho-analysis "has traced the origin of religion to the helplessness of childhood, and its content to the persistence of the wishes and needs of childhood into maturity." (*The Ego and the Id*, p. 229.) But Freud affirms that, "this does not precisely imply refutation of religion. . . ." And in fact it need not. Not even the divine origin of morality and religion, though, of course, in a general philosophical sense. For all that Psycho-analysis does is to characterise the psychological circumstances attendant upon the progress of the growth or development of our ideas of morality and religion.

In this connection one might take the liberty of raising a general question, namely, whether a theory of non-moral origin of morality and religion Evolutional or Psychological, must necessarily be disparaging to the nature and character of the moral or religious life? The answer need not necessarily be a yes, since the dignity of the thing primarily lies in the form of its present character rather than in the aristocracy of its birth. Psycho-analysis makes valuable contribution to our ideas of both morality and religion, inasmuch as it has shown the Psychological and the deeper Psycho-analytical processes

involved in their origin and growth and one might affirm, that as a result of these contributions our notion of morality and religion will become purer. Whatever the origin of morality, divine or otherwise, what we today prize is certain qualities of character. What are these? Conscientiousness, sincerity and frankness. Now it is most interesting that psycho-analysis, with all the wealth of most convincing empirical data, shows the necessity of these qualities for a man in the interest of his mental health. The modern man in general has imbibed quite a lot of the scientific spirit which has ever been on the rise in Europe since the Renaissance and therefore, sermonising to him to be moral and good has little effect.

Heaven also as an objective does not much attract him as hell does not frighten him, but he knows the consequences of mental ill-health, the worry, the anxiety and the more serious disorders of mind and therefore prizes mental health as a real value of life. Now Psycho-analysis shows how sincerity, frankness, conscientiousness and correct self-knowledge are absolutely essential to it. If that is so, the moralist might ask in surprise Psycho-analysis than renders a moral service to the modern man. But that is exactly the case. Psycho-analysis provides for, on scientific grounds, on grounds intelligible to the modern man, the need and justification of the moral qualities of character. Morality has one can urgent reason to be obliged to psycho-analysis for the support thus given to her.

But how does Psycho-analysis show the need and justification of the moral qualities of conscientiousness, frankness and sincerity in life? Conscientiousness is the desire and the attitude to do one's duty in every situation of life. And what is Duty? Duty is an absolute unconditional command of the moral ideal to the actual in man to live up to it. Conscientiousness above all is a recognition of the supreme value of the inner life of man. Now Psycho-analysis has in recent times, as nothing else, practically promoted the spirit of examining one's motives even deep down into the unconscious and thus discovered for the modern man a new value in his inner life. But in the determination of one's duty Psycho-analysis takes fully into account the facts that an overstrung conscience causes in many cases serious mental disorder ruining life altogether much less promote moral development. Therefore it considers that the voice of conscience, "the moral" must be more realistically adjusted to 'the actual' of a man. That is to say that the optimum of education referred to above has to be discovered and that will represent to a man his attainable moral ideal at a particular time. This view of duty involves the recognition of the relative right of the instinct, pressed for above already.

But anybody can easily complain that it is unwise to show any recognition to the actual in man or his instincts. He will thus become more inclined to follow the easier way of his natural propensities and this will, in fact, weaken the moral motive in him. This is perfectly valid, but there are dangers enough in the opposite error. Wisdom lies here as elsewhere in holding the balance between two extremes, which is really a man's optimum, as considered above.

Now about the qualities of sincerity and frankness. Hypocrisy is the very worst thing for the inner moral life. And what has Psycho-analysis in its investigation of the aetiology of nervous disorder discovered? Just this that a repressed wish through devious mechanisms of the unconscious seek ineffective substitute satisfactions in the symptoms of the disorders. Now the characterisation of the various forms of the conscious mechanisms which are, in fact, so many ways of self-deception, is the principal achievement of psycho-analysis. Moralists complain of the superficial hypocrisy. Psycho-analysis has revealed unsuspected operations of hypocrisy and thus made tremendous contributions to the development of purer moral life.

Further what does Psycho-analytical therapy aim at? It does nothing more than asking the patient to be perfectly frank and sincere with himself. He

must be true to himself. He must face, at the plane of consciousness, the repressed wish and accord due recognition to it and that solves his trouble. Psycho-analysis thus make a fine positive contribution to the moral development of man? "our best hope for the future" declares Freud "is that the intellect—the scientific reason—should in time establish a—dictatorship over the human mind." "And the very nature of reason is a guarantee that it would not fail to concede to human emotions and to all that is determined by them the position to which they are entitled." What else in fact has the highest idealism of philosophy in the past aimed at and what else it can hope for in the future. This faith of the author of Psycho-analysis confessed by him in the ripeness of his age, must remove all misapprehensions, whether felt on the score of morality or religion.

FISHERIES IN INDIA

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IV

FIVE-YEAR PLAN

IN my previous articles I stated something about the method of pisciculture in fresh water, estuary and sea. These fisheries will, however, in all probability be found to be profitable if run individually or collectively on the line, suggested by me. In this connection it is also worth stating that though the maintaining of fisheries depends mainly on scientific treatment, yet skill is of no use if there is absence of a properly planned scheme behind it. It is also ever true that for the equilization of India with the other countries like Japan, Norway, America and England, with respect to her fish-wealth, a strong and well-planned scheme is required.

The temporary flush of enthusiasm that leads to the opening of several unplanned fishery departments in different provinces is of very little help in the multiplication of the fish wealth of a country; on the contrary unnecessary expenditure, unexpected loss and unestimated criticism are the output that readily leads the departments towards their abolition—their well-deserved goal.

In Bengal the Department of fisheries was originally established in 1907 with new hope and enterprise and prior to that Government had published many pamphlets and reports since 1822, but it is lamentable that the lack of a properly planned scheme of working stands in the way of its proper development and the production of a natural wealth of the country and for these causes the Department was once abolished. The total sum of money spent during the years for the maintenance, publication of reports and pamphlets and other expenses of the abolished Department was huge and almost a wastage. Thus we see that all the hopes, enterprises, money and publicity are in vain when a proper planning is absent. In modern times the influence of planning has been marked in every sphere of success. No achievement can be successful in the sphere of politics, economics, commerce and craft, education, health, etc., if carried on without a well constituted planning. A simple example

can be cited from the method of construction of a mansion which, when constructed haphazardly, costs much, becomes less durable and elegant but, when erected with a proper plan made previously, is economic, durable and pleasing. A similar case is the metropolis of Calcutta which though the second city of the British Empire is of less comfort and health due to a planless development, than the well-planned city of New Delhi and Jamshedpur. The result is the establishment of the Calcutta Improvement Trust whose duty is to improve the City by constructing roads and parks after demolishing many premises. This process surely incurs a huge expenditure.

The power of planning that has proved its merit in the reconstruction of Soviet Russia will take a long time to discuss. But with all emphasis it can be said that the Russia of yesterday with her burdensome woes, miseries and dishonour has been converted into the Soviet Russia of pleasant circumstances by the touch of the magic wand of the five years planning. In this connection it is not unnecessary to state that if Russia can shake off her bondage of misfortune by dint of constructive planning within a short period, then India can also shake off her miseries by treading the same path.

It is a matter of pleasure to note that the need for planning for the post-war reconstruction of fisheries has already been recognised and so far as my knowledge goes already two Five Years' working schemes have been published, one by Dr. Bains Prasad, Fishery Adviser to the Government of India, and the other by the Baroda State.

Before discussing the planning of Dr. Bains Prasad and the Baroda State I think it will not be irrelevant to state that if the provinces in India proceed in the schemes of pisciculture haphazardly without drawing out a well-planned scheme, they might end in dishonour and disaster. In this connection it is also my duty to state that mere drawing out of a scheme will not do. If the planning is absurd, costly and quite difficult in giving actual shape, then that planning should be avoided as that would merely fetch disappointment.

The main theme of the planning of the Baroda State, which was drawn in 1942, is—

1st Year—Establishment of the State Laboratory and Museum.

2nd Year—Erection of an aquarium.

3rd Year—Establishment of centres for the fish oil industry and the cold storage for keeping the marketable fish fresh.

4th Year—Endeavour in the preparation of fish Guano, meat and manure.

5th Year—Arrangements for the preservation of fishes.

There are many points standing for and against this scheme. The main drawback is that it is not at all well-planned and can be adopted on an all-India basis. Different items are not well-thought out.

• Dr. Bains Prasad in the 1st year's programme of his 5th year's planning recommends the appointment of a Director of Fishery Investigation. Here I am to say that this appointment which incurs a huge expenditure is not required at the very beginning. Instead of this at the first instance a board consisting of persons of high repute with a broad outlook for the development of national wealth is required. The members who will control the board should be honorary but they should get allowances and costs for carrying out investigations, attending meetings, etc. The Provincial Governments should try to give actual shape to the investigations and views of the Board in the practical field. The board with its supreme controlling power should keep keen eyes over the functions of the Provincial departments and help them in every case of difficulty.

A great omission has also been marked in the 1st year's programme, that is the fishermen's question. The socio-economic conditions of our fisher-

men community is going worse day by day and if immediate attention is not paid to their uplift and rehabilitation, in my opinion all the attempts for the fishery organisation in this country would be of no use. I recommend, therefore, that immediate attention is to be paid at the very first year's programme for the development of the socio-economic condition of the fishing communities.

The fourth item of the 1st year's programme is the attempt for the establishment and the construction of a Central Research Institute, for conducting research work on fresh-water estuarine and marine fisheries along with the construction of some provincial stations and the expansion of the Zoological Survey of India. Here it is my duty to state that there is no urgent need for the establishment of a Central and Provincial Research Institute nor do I find any reason for the expansion of the Zoological Survey of India in this connection. Moreover, the dual organisations will surely bring in party feelings and quarrels. The maintenance charges for both the organisations having similar functions will also be very high.

The separate existence of provincial institutes are also not required. For reasons of economy and well conducted research work, the research should be run under the direct supervision of the Board and the Universities. The latter with their various existing laboratories can easily conduct research work on various lines without incurring heavy expenses. The running of the research schemes under the Universities have also another significance, that is, the ready availability of the trained personnel. The teachers and the senior research workers with their experiences and knowledge can easily train up novice workers within a short period, which, in the case of a separate institute, is quite impossible. Dr. Bains Prasad also recognised the importance of the educational institutes and Universities and recommends the establishment of research laboratories there in his 4th years' programme. Instead of such a late recognition these institutes should be given facilities in the very first year.

Dr. Bains Prasad again recommends fresh appointments to the staff in the Zoological and Botanical Surveys of India according to the needs of research. In this connection it is worth mentioning that inspite of the help of the Central Research Board and the Universities the appointment of additional staff in both the surveys will bring nothing but mere wastage of money. It is needless to say that the staff of the Central Research Board and the teachers and students of Universities can do better work than any other organisation, if they are endowed with proper recognition and recommendations.

I strongly believe that Dr. Bains Prasad will surely try well to modify his scheme following my suggestions in order to make it an ideal one and also try ardently to give shape to his scheme instead of keeping that within his file and serve the country in the field of her economic uplift.

Here I am submitting the outline of a workable and less expensive scheme for the rapid development of the fisheries in India. If this scheme gets support from selfless and energetic lovers of the country and also the patronage of the Governments then and then only it will be a workable proposition.

1st year—1. Establishment of a Board for the Fishery Investigations.

2. Research works on (a) life-histories of fishes. (b) breeding and rearing of fishes. (c) investigations of the natural food of fishes. (d) survey of culturable water and hydrography.
3. Collection of fish statistics: (a) Total amount of fish present. (b) Demand of fish in the country. (c) Survey of fish-eating population.
4. Arrangements for rapid transport and the availability of preservatives like salt, ice, etc.
5. Search into the socio-economic condition of the fishing communities.

6. Framing of legislation for the protection of fisheries, fishes, abolition of middlemen's excessive profit, fishery rights, etc.
 7. Establishment of Public Aquarium.
- 2nd year—
1. Fishery research.
 2. Establishment of ideal farms
 3. Fishery education (a) among the fishermen and (b) among the gentlemen class.
 4. Reclamation of rivers, tanks, beels, etc.
 5. Improvement of the economic conditions of fishermen.
 6. Establishment of co-operative societies at various places.
 7. Prevention of middlemen's guild.
- 3rd year—
1. Fishery research.
 2. Marketing of fish : Establishment of ideal selling centres.
 3. Improvement of the social conditions of the fishermen.
 4. Utilization of bye-products.
 5. Import and culture of exotic fishes.
- 4th year—
1. Fishery research.
 2. Fish preservation.
 3. Use of improved type of fishing implements and power vessels.
 4. Publicity.
 5. Education of fishermen.
- 5th year—
1. Fishery research.
 2. Culture of Pearl, Oyster, Shark, etc.
 3. Culture of Prawn and Crab.
 4. Turtle fisheries.
 5. Subsidiary industries like boat building, net making, spinning, etc.
 6. Uplift of moral status of the fishermen.
 7. Publicity.
 8. Control of over-production.

Before I conclude, I like to emphasise that each and every item of investigation of each year entails much subsidiary investigations. For example, the natural food of fresh water fish is living organisation either belonging to plant or animal kingdom. When they are given in our water-ways all or them may not be devoured by fish but the residual living organisms can thrive and may be used in future, whereas any artificial food when given in the water entails putrefaction and pollutes water, which is directly detrimental to the fish population. The living food of fishes means food for these organisms, that means expansion of scope of the field of research. Pisciculture on the outset looks as if only a field of Biological Research but it really embraces all sciences such as Physics, Chemistry, Physiology, Biology, Anthropology etc. We can easily recognise the utility of team work in every sphere of life. If we try to do our best with united efforts following the well planned scheme for 5 years for fisheries in India I am sure we shall achieve our goal.

: Miscellany

BENOY KUMAR SARKAR

GOLD COVER IN IRAN

The note-circulation of Iran is governed by the Act of 1942 which ordains gold cover to the extent of 60 per cent and sterling or dollar cover to the extent of 40 per cent. In regard to this 40 per cent cover it is laid down that due consideration be paid to depreciation of sterling or dollar in terms of gold. For all practical purposes, then, the Note Bank of Iran—known as the *Bank Melli* (National) Iran—has been following the principle of a hundred per cent gold cover for two years.

There is another provision to the effect that the circulation must not be increased with the object of making advances to the state without a cover of 100 per cent. The term 'inflation' then, cannot be applied to money in Iran. It is not only incorrect but has a bad psychological effect, says the *Rapport du Conseil de direction* of the Bank Melli Iran for the year ending March, 1944.

NO INFLATION IN IRANIAN CURRENCY

Inflation has bearings, observes this Annual Report, on a money which loses its effective or potential purchasing power. But the purchasing power of the rial, expressed in gold, has been stabilized. There is no question about its potential purchasing power. The fact that the rial (Re=nearly 10 rials; is at present not exchangeable with goods has nothing to do with its purchasing power. It is "due solely to temporary difficulties and obstacles". After the war the surplus money will be available for the purchase of consumption goods as well as tools and implements of production.

The unprecedented rise of prices may be attributed, according to this *Rapport*, to the fact that the circulation of goods has not only increased but on the contrary actually diminished. On the other hand, the volume of note-circulation has increased considerably. The increase in note circulation is due principally to the increase in the expenditures of the Allies. The natural remedy, then, is suggested to be, first, the reduction of the purchasing power of the people by diverse methods. Secondly, the volume of goods will have to be increased, especially in the domain of primary necessities. Altogether, the Directors of the National Note-Bank are emphatic in their recommendation that nobody should employ the term inflation in regard to Iranian currency.

SUFFERINGS OF IRAN

The level of prices and the cost of living index during 1943-44 is in continuation of the rise of the previous year. But the anxiety of the people has, we are told, somewhat diminished. The cereals and dry fruits are now plentiful. The transportation system has improved with the aid of the Allies. Speculation is at present rife about the eventual fall of prices in the perspective of the coming end of the war.

In the mean time the sufferings of the people in towns and villages and among tribes on account of high prices, defective distribution of monopolized products and primary goods have been excessive. With the cost of living index at 100 in 1935-36 it rose to 1085 in 1943-44. The post-war benefits and advantages expected by Iran are being exhibited as some of the grounds for the cultivation of patience among the people in the midst of the present miseries.

AGRICULTURAL AND INDUSTRIAL DEVELOPMENT OF IRAN

The *Banque Agricole et Industrielle* of Iran has during 1943-44 advanced 12 million rials (nearly Rs. 120,000) to the Department of Agriculture. The money is being utilized for land improvements and reclamations as well as for spring sowings. Further funds have been placed at the disposal of its branches by this Agricultural and Industrial Bank. The money is being employed for aids to peasants.

An American expert is investigating the problem of agricultural and rural education. This is but another instance of Americanization in Asia. Several Americans are already in charge of the Iranian bureau of cereals. Seeds for improved varieties of wheat and barley have been distributed among peasants. Agriculture is evidently getting modernized.

The demand for sugar has been on the increase. Sugar refineries have been able to keep pace in supply. The factory of canned fish at Bandar-Abbas has been able to deliver large quantities of its products in spite of the dearth of refined olive oil, boxes and keys. The Copper Foundry has likewise increased its output. The industrial requirements have not, however, been met adequately.

Iran has to depend on abroad for a large number of requirements. In 1944 she has derived from the U.S.A. considerable quantities of textile goods, sugar and pharmaceutical products.

BANK MELLI IRAN'S FINANCIAL ACTIVITIES

The credit policy of the Bank Melli Iran has consisted, first, in assisting imports. The expansion of the industrial development of the country has also been promoted by its measures. For commercial expansion special credits have been offered to importers and documentary credits opened. Importers have likewise been assisted in regard to the release of their goods at the custom office as well as their transportation and distribution throughout the country.

Industrial enterprises have been helped by the Bank in diverse ways. In order to enable to obtain raw materials credits have been accorded. Cotton and woollen industries have enjoyed this benefit. Documentary credits have also been opened on relatively favourable conditions for the import of foreign cotton.

The Bank's assistance to the State has been considerable. For the purchase of food and other primaries the state has drawn upon the Bank. The advances such as were duly authorized by the Parliament have been accorded.

The credits suspected as likely to be used for speculation and cornering have been refused by the Bank. Its financial activities have tended, among other things, to hold illegal transactions in check.

GOLD VS SILVER IN IRAN

The Directors of the Bank Melli Iran are convinced that this country will sooner or later adopt gold as the metal of metallic reserve, because its exchange and production are less subject to fluctuations. One of its measures has therefore consisted in the gradual conversion of silver into gold. Nearly 17,000 million ounces of silver were converted into 186 million ounces of gold during the year under report. This gold was brought in the U.S.A. and transported to Iran by American military aeroplane.

But later, in 1944, the air transport was found more and more difficult. The sea-transport was also prohibited on account of the increased rates of marine insurance as well as high freights. It has been found desirable, therefore, to keep the money bought in the U.S.A. as a deposit for the Bank Melli Iran in the Federal Reserve Bank of New York. A part of the gold reserve of Iran has always been kept in South Africa.

IRANIAN STATE JEWELS

The actual cover-position of the Bank Melli Iran in regard to notes is as follows:—(1) gold 50 per cent, (2) silver 7 per cent, (3) foreign exchange 18 per cent, (4) state jewels 5 per cent, (5) state loans covered by jewels above those comprised in the previous item: 20 per cent. The Bank possesses, in addition, a Reserve fund which amounts to nearly 14 per cent of the total circulation.

It is interesting to note that the value of the state jewels in item (4) is 344,000,000 rials and that in (5) 1,400,000,000. The total is worth nearly Rs. 174,400,000 (between 17 and 18 crores of Rupees).

THE CITY OF TEHERAN

The municipal debt of the City of Teheran was valued at 193,000,000 rials (Rs. 19,300,000). It is to be liquidated by loan from the Bank Melli Iran under State guarantee. The municipal council has voted the alienation of 300,000 square metres (yards) of land. The produce of this area is to be delivered to the Bank for repayment of the loan.

Round the World

The Troubles of Iran—

Reports in the Press indicate that the Northern part of Iran has become a Russian 'enclave' and sealed to the outside world; even Iranian subjects are forbidden to enter the zone of Russian influence. All this naturally evokes memories of Czarist Russia and Czarist methods. In 1907-08, Northern Iran was practically a Russian district and Cossack gendarmes were stationed in that area—ostensibly for police purposes—under the Russian Colonel Liakhoff. We know from Prof. E. G. Browne's History of the Persian Revolution of 1907-08 that when the Persian Nationalists arose to overthrow the effete and anti-national Qajar Dynasty, the Cossacks under Col. Liakhoff attacked them and even shelled the Parliament or *Medjlis*. One famous town—Tabriz—suffered from Russian bombardment and was heroically defended by the Deputy *Taqi* *Shade*, at present Ambassador in London. Thus, there is nothing new in Russian intervention in Iran. Iran, especially the Northern and North-Western parts, has been looked upon by the Russians as their sphere of influence 'par excellence'.

Gordon Sanitaire 'En Revanche'—

According to an article in a recent issue of the *Far Eastern Survey* (published by the American Council, Institute of Pacific Relations): "The Soviet Union has a primacy in the ideological leadership in Europe at the present time which closely parallels the position held, but abandoned, by the U.S.A. after 1919". The Soviet position is evident from recent happenings in

Poland, France, Belgium, Hungary, Bulgaria and Greece. It is clear that the USSR is interested in maintaining Governments on her border regions which are prepared to be in accord with her. For twenty-five years the USSR has been faced with a *cordon sanitaire* created by the rest of Europe; the Soviet Union is now well on the way "towards the creation of a *cordon sanitaire* in reverse". Manchuria, Korea and the Port Arthur District and to a lesser extent Southern Sakhalin and the Kuriles have either to be, from the point of view of Russian *Machtpolitik*, *res nullius* or else Russian spheres of influence. In Western Asia—the Persian Gulf area, the Bosphorus and the Dardanelles are affected in a similar manner. One who rules over the Caucasus and the Crimea cannot leave neighbouring seas and lands out of his political calculations.

State Monopoly and Air Transport—

Since 'Imperial Airways' were formed in 1924, the British Government has followed the policy of the "single chosen instrument" in British air transport. State monopoly was also the policy of other countries like Germany, Italy, France, and Holland. The "Lufthansa," "Ala Littoria," "Air France," "K.L.M." were the counterparts in these countries of the Imperial Airways. Many of these lines were not being operated only for commercial reasons.

In the United States the air transport industry had developed at first freely and later in an atmosphere of regulated competition. For this reason, American airlines flew a greater mileage and carried more fare-paying passengers than airlines of other nations.

The recent British White Paper "British Air Transport" (cmd. 6605) has been criticised as a document which "perpetuates monopoly, under an operational control which is unproven in the field of commercial transport" and that "it provides no scope for the emergence of competitive operational techniques and methods of management." In the next few years, in some countries air transport will compete with railways and shipping companies which represent certain vested interests. Unless free scope is given to air transport, it will be stunted in its growth in the face of powerful shipping and railway interests; on the other hand these latter would also want protection. Perhaps the best solution would be railways and shipping companies operating their own airlines and using them as ancillary services.

The End of an Epoch—

The epoch, which marked the rising power of Japan, ushered in by the Meiji era of reforms in the last century and enhanced by the defeat of Russia in the Russo-Japanese War of 1904-5, has now come to an end with Japan's defeat in this war. A chapter in the History of Japan marking her entry into 'modernism' and her rapid rise to the position of a world power has thus ended.

The Atomic Bomb which hastened the defeat of Japan also marks the end of an epoch in the science of Military Strategy. The possibilities of a new, utterly devastating and sinister strategy in the future betoken gloomy prospects for all nations.

S. K. C.

Reviews and Notices of Books

Frontier and Its Gandhi.—By J. S. Bright, M.A. Published by Allied Indian Publishers, Circular Road, Lahore. Pp. 142. Price Rs. 3.

It appears from two casual references appearing on pages 81 and 92 that the author was born at Palli in the Pesbawar district of the North-West Frontier Province and that he is a Sikh. He is, therefore, qualified to speak on the conditions prevailing in this part of India and its problems—matters dealt with in the first four chapters. The fifth chapter describes in brief the recent history of the frontier and explains how the reactions of the people to the different forces playing on them were more or less inevitable.

It is the last third of the book that is devoted to the doings of Khan Abdul Ghaflar Khan. Here we are told something about his family, his up-bringing, the reasons which turned him away from a military career, how he adopted non-violence and became a Congressman, his organisation of the Red Shirts, his numerous and often unjustifiable imprisonments, the gallantry of the man, etc. In the chapter headed "Servants of God," we get a vivid account of the struggle carried on by the Khudai Khitmatgars under his leadership as well as of the support given to them by the Congress. One of its concluding paragraphs summarises the political history of the province up to the time of the formation of the Muslim League ministry under Safdar Aurangzeb Khan. The last chapter is valuable because it contains some practical suggestions for the removal of those evils from which the frontier suffers.

Two things stand out—the patriotism of the author and his non-communalism. This is made clear by what he, a Sikh, says about the controversy over the Shahid Gunj mosque and his remarks on the mischievous part played by the priestly classes of all communities in promoting ill-feeling among their members.

With all these things in its favour, the book is marred by two defects. One of these is the large number of misprints among which attention may be drawn to those occurring on pages 28, 29, 37, 44, 50, 51, 70 and 105. The second and a still more serious defect consists in the use of abnormally large numbers of sentences without verbs, probably with the idea of laying special emphasis on the idea sought to be conveyed. It is also likely that the same fact is also responsible for the omission of articles where their use is ordinarily called for.

The Cotton Industry of India.—By K. L. Govil, M.A., B.Com., F.C.I. (Birm.), University of Allahabad. Published by Hind Kitabs, Bombay. Pp. 71. Price Re. 1-12.

This, the fourth in the New India Series planned by the Progressive Club, Allahabad, supplies practically all information bearing on the foundation and progress of the cotton mill industry down to the time of the manufacture and distribution of standard cloth. There is not, so far as the reviewer is aware, any book where so much information has been packed within less than fifty pages. In the last twenty pages, the author suggests certain steps calculated to maintain its existing prosperity, the result of the abnormal demand for cotton textiles created by the war.

Let Us Unite.—By K. Chandrasekharan. Published by the Allied Indian Publishers, Circular Road, Lahore. Pp. 28. Price As. 8 only.

Dedicated to the thousands among our countrymen, Hindus, Muslims, Sikhs, Christians, and Parsis, who have given the first place to the freedom of their motherland, this book is an examination into the causes of communalism and an eloquent plea for unity so that all communities might demand and acquire political independence. Most of the standard authorities have been quoted from to support the views advanced, and an attempt made to prove that only the disappearance of British rule will solve this most difficult of our problems. There are a few misprints and solecisms here and there, obviously due to haste which, it is hoped, will be eliminated in the next edition.

The South African Indian "Pegging" Act, 1943—Retaliation?—By P. Kodanda Rao, Member, Servants of India Society. Foreword by the Rt. Hon'ble V. S. Srinivasa Sastri, P.C., C.H., LL.B. Published by the Institute of Current Affairs, Lahore. Pp. 77. Price Re. 1-4.

Those who have read Mr. Kodanda Rao's *East Vs. West* realising thereby his contribution to the clarification of political thinking and who know something of his intimate first hand knowledge of the problem of Indians overseas will not be surprised to find that in this pamphlet of less than 80 pages, he has, after providing the necessary historical background, given accounts of Indians in Transvaal and Natal which though short omit nothing required for grasping the problems facing them. We next have a critical examination of the Lawrence "Pegging" Act and are told something of the solution suggested by Mr. Hofmeyer, through co-operation, consultation, and consent.

In spite of the studied moderation so strictly observed throughout this small pamphlet which deals with a regrettable aspect of colour prejudice, which may yet have undreamt of repercussions on attempts for the stabilisation of world peace, Mr. Kodanda Rao is compelled to admit that in passing this unjustifiable piece of legislation, the Smuts Government "sacrificed the Indians and their own better judgment to secure re-election." The next chapter is devoted to an analysis of the economic ties and the political relationships between South Africa and India and the author, with the help of official statistics and other materials, shows that we are not in a position to adopt any retaliatory measures to show our displeasure. His solution of the difficult situation created by the Pegging Act comes in the last chapter and in his own language is as follows:—

"The more prudent and wise, if less sentimental and heroic, course seems to be to keep up an unyielding opposition to the Lawrence Act and seek every means to reduce its immediate harmful effects to a minimum and concentrate on getting the whole situation reviewed by a round-table conference as soon as possible."

It is rarely that one gets such a clear exposition of such a difficult and controversial problem in so handy a form, possible only by reason of the author's thorough mastery of his subject. The Indian case has been certainly strengthened by the very commendable restraint exercised by the author all through his book.

Changing World and Other Essays.—By Bimalchandra Sinha, author of *The New Constitution of India, Debt Legislation in Bengal*, etc. To be had of Prakashani, Shyamacharan Dey Street, College Square, Calcutta. Pp. 230. Price Rs 2.

The fourteen essays included in the book under review were contributed to various journals by the author, a highly educated and cultured member of the Paikpara Raj, one of the historical zamindar families of Bengal. They cover a wide variety of subjects, clear proof of the wide range of his knowledge and interests. The first essay "A Changing World" which supplies the title of the book, the next two dealing with planning in theory and practice, and the fourth on the economics of war are able and learned expositions of these subjects in their world setting. Their study leads

to the unavoidable conclusion that the author not only knows his subjects thoroughly and thus has something new to say but also that he possesses the ability to utilise profitably the knowledge gathered from a large number of standard books and periodicals, which he has read carefully and thoroughly.

That his knowledge and interest are not confined to what Western scholars and thinkers have to say on current problems is proved by the next essay in which he turns to political thinking in Ancient India.

As a highly educated Bengali and a brilliant alumnus of the Calcutta University, Mr. Sinha takes such interest in the problems of education that he devotes two essays to the criticism of the Bengal Secondary Education Bill, which was sought to be imposed on our province by a reactionary section of our countrymen. His contribution to the controversy consists not only in criticism but also in some constructive suggestions which are found in his discussion of the steps the U. P. Congress Government proposed to take for the reorganisation of the Primary and Secondary education of that province. His experience as a rising public man in intimate touch with all classes of men probably explains his thoughtful study of the middle-class unemployment problem of our province.

As a member of the landed gentry of Bengal living under constant threat of the abolition of the Permanent Settlement, Mr. Sinha discusses various theories of land tax advanced by political and economic thinkers of the west and concludes that as rent has to be paid, whether the cultivator makes profit or not, the system is unjust and that "any scheme of land reform should make an attempt to change the basis of taxation." His concern for the agriculturists of Bengal is also revealed in his plea for agricultural protectionism as well as by his discussion on our rural indebtedness and the steps taken by Government to combat it.

In this book Mr. Sinha has maintained the reputation he had previously acquired as a constructive thinker and it is a pleasure to go through the essays, every one of which reveals the care with which he has familiarised himself with what others have said on his subjects as well as his original way of approaching them. We recommend this volume to the attention of those who feel interest in the subjects treated and trust that the time is not far when he will give us his considered views on other political and economic problems.

Introduction to Politics.—By S. K. Lahiri, formerly editor "The Punjabee" (Lahore) and "The Bengal Co-operative Journal" and B. N. Banerjee, Professor of Economics and Politics, Vidyasagar College, and Lecturer, Post-Graduate Department, Calcutta University. Issued by the Politics Club. Selling Agents, Prakashani, Shyamacharan Dey Street, College Square, Calcutta. Pp. 146. Price Rs. 2-8.

This is the third, revised and enlarged edition of the very popular elementary book on the principles of politics and of problems relating to citizenship. A comparison with earlier editions shows that the text has been rewritten very largely and that the contents have also been rearranged in deference to the wishes of those engaged in teaching these subjects. It is recommended as one of the best Text-books on the subject written as it is by gentlemen whose other publications such as *Indian Constitution: Survey and New Constitution of India* clearly reveal how well-equipped they are for their work.

The Land of the Soviets.—Published by the Friends of the Soviet Union, Calcutta. Pp. 204. Price Rs. 2.

This book edited by Messrs. Hirendranath Mockherjee and S. K. Acharyya, both well-known for their sympathy with the U.S.S.R., is a symposium of eleven studies of different facets of life in modern Russia such as political organisation, art, literature, science, military strength, etc. Almost all the contributors appear to be so familiar with their subjects as to tempt one to believe that they possess first-hand knowledge, a fact not true in every case. The value of the book lies in the clear way in which the achievements of the U.S.S.R., in such matters as the removal of illiteracy, the elevation of backward peoples, improvements in the status of women, democratisation of the army, the utilisation of science as a social instrument, etc., are explained in such a way as to show that in the amount and quality of the progress made they surpass anything achieved in these directions by modern nations in a comparable period of time. While it may be argued that the contributions are characterised by a certain partiality for the U.S.S.R., it is nonetheless correct to assume that, with this qualification, the different writers have succeeded in presenting to the readers of this book a fair and interesting description of modern Russia.

Alphabet of Fascist Economics.—By G. D. Parikh and M. N. Roy with an introduction by Prof. B. N. Banerjee. Published by Renaissance Publishers, Post Box 580, Calcutta. Pp. 104. Price Rs. 2-2.

In his introduction, Professor Banerjee shows the necessity of planning and refers to the work done in this particular direction by the National Planning Committee appointed by the Congress till the suspension of its activities brought about by the incarceration of Pandit Jawaharlal Nehru. Prof. G. D. Parikh, Professor of Ramnarain Ruia College, Bombay, analyses the Bombay plan in sixty pages or so while Mr. M. N. Roy in the latter half of the book lays down the general principles of planning as he sees them.

Prof. Parikh points out certain shortcomings of the Bombay plan, shows how one of its implications is the employment of cheap labour and foresees the emergence of fascism as the result of the financing of the plan through private capital. His dissection of capitalism is excellent. His findings, all supported by facts and arguments based on them, are summarised in the last six pages of the first part of the book to which the attention of the prospective reader is drawn.

Mr. Roy's exposition of the general principles of planning is marked by clarity of thought and lucidity of expression. His constructive suggestions find a place in the last five pages. It is a proof of his realism that he does not envisage the immediate replacement of private by State ownership in India. Nonetheless it is clear that he is a champion of the State ownership of all means of production.

Apart from the interest the book possesses as a criticism of the Bombay Plan, it deserves the serious consideration of those opposed to the exploitation of our ignorant and economically helpless masses.

H. C. MOOKERJEE.

A Plan for Developing Fisheries in India.—By E. V. S. Maniam, M.A., D. Econ.; Director, Bureau of Economic Research. Published by Patt & Co., Publisher. P. O. Box. No. 45, Cawnpore, U. P.

Mr. E. V. S. Maniam's booklet is generally meant for non-technical men, particularly the general readers. In a nutshell is presented in this booklet the general topics of fisheries beginning with the Policy Committee's recommendations and ending with practical hints for 'growing' fish in India. The booklet cannot and does not claim to be exhaustive; but the writer is an expert in the art of compilation and the treatment is thoroughly lucid and informative.

Of the different sections, the interesting ones are the discussions on India's resources; food value of fishes; by-products and allied industries; canning and preservation and the practical hints for fish 'growing' and it is hoped that the interested person, on a perusal of the last item, namely, practical hints for fish 'growing' (adapted from Dr. S. L. Hora) will be able to produce fish, if not of a vast, at least of a satisfactory amount, in his tank.

Although the author is earnest in gathering information he has shown a little negligence in the section dealing with the habits and inclinations of fish where he has mentioned the importance of research work done in Travancore State only and overlooked the work carried on in other places like Calcutta University, Madras and the Punjab Fisheries. Moreover his statement "enough of spade work has already been done, and they now only await practical application. We should pay more attention to the 'field' than to the laboratory research of a pure academic nature" cannot be justified fully. It is a fact that in a sub-continent like India very little work has been done up to date and there is enough work to be done in this line. It is true also that the principles of to-day's pure academic research might be of great use for tomorrow.

As the pamphlet is the draft report of an All India Survey in connection with the forthcoming All-India Fisheries Conference, New Delhi, it should contain correct and up-to-date information. I wish the author will make necessary changes and revise this book thoroughly.

Display, printing and binding are not up to the mark.

"PISCES."

Annual report of the Mysore Archaeological Department for the year 1942—Printed by the Asst. Superintendent at the Mysore Government Press, 1943.

The report under review has been divided into seven parts dealing with the activities of the Department, conservation works, study of monuments, numismatics, manuscripts, excavations and inscriptions.

Certain facts, mentioned by the writer of the report at the very beginning, are really deplorable for a progressive cultured state like Mysore. It is astonishing to learn that without the knowledge of the Archaeological Department, the P.W.D. carried on conservation work in a rather unorthodox way by removing old sculptures and replacing them by new ones.

The most important chapter of the report is Part VI which deals with excavations. It is apparent from the report that Brahmagiri is a very promising site yielding most valuable evidence from the Palaeolithic age up to the Paurayan period. We do not know of any other site which is so old and which was in continuous occupation up to at least 4th century B.C. The archaeological importance of such a site is quite obvious. But what the report reveals is positively disappointing and disquieting. We are led to conclude that the excavation was not at all conducted in a scientific way. Field archaeology is now a science by itself. What has been reported here is neither science nor art. Willful destruction of evidence went hand in hand with ignorant reconstruction. This is well illustrated by the following sentence in the report in connection with the excavation of burial sites, viz. "...where necessary the dolmens were blasted and circles of stones removed..." The report further proceeds "an attempt was made to recover some of the skeletons but many of the thinner bones and specially skull bones which had become soaked in moisture percolating from the canals and rice fields, had become exceedingly brittle and went to powder even with the lightest touch". The above statement shows that no precaution was taken to equip the excavation with preservative materials. Failing that it was much wiser not to expose the fragile bones at all.

The provisional conclusions drawn by the writer are too hasty and unscientific. Comparisons and correlations are mostly unjustifiable. The report is practically devoid of plans and sections of the excavated area. The photographs are few and unsatisfactory. There are similar other drawbacks in the excavation conducted at Brahmagiri. From the interim report however it is clear that the site is extremely rich and we do hope that the Archaeological Department of Mysore will conduct further excavation in this site with utmost care under expert guidance and in collaboration with the Archaeological Survey of India.

D. P. GHOSH.

Ourselves

VISIT OF PRINCE PETER OF GREECE TO THE ASUTOSH MUSEUM

H.R.H. Prince Peter of Greece paid a visit to the Asutosh Museum of Indian Art and Archaeology, Calcutta University, on August 28th last. Prince Peter was accompanied by Dr. Presvelos, Consul-General for Greece in Calcutta.

Prince Peter evinced great interest in the collections of the different departments, especially in the specimens of Bengal Folk Art, which recalled to his mind examples of Ancient Cretan Art.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library Collections :—

Philosophy, Sociology, etc.

"The Psychology of Society" by Morris Ginsberg (London, Methuen, 1944). "Studies in the Renaissance of Hinduism in the nineteenth and twentieth century" by D. S. Sarma (Benares, Hindu University, 1944).

"The Political Economy of Population" by Radhakamal Mukherjee. "The Individual and the State—a study in political theory" by Sampuranand (Allahabad, Kitab Mahal, 1944).

Economics.

"A Plan of Economic Development for India—pt. 2" by Sir Purshottamdas Thakurdas (Bombay, Commercial Printing Press, 1944).

"Industrial Problems of India" by P. C. Jain.

"Social Insurance Planning in India" by A. N. Agarwala (Allahabad, Kitab Mahal).

"Our Economic Resources" by R. D. Tiwari (Bombay, New Book Co., 1944).

"Money—its present and future" by G. D. H. Cole (London Cassell, & Co., 1944).

"The Danube Basin and the German Economic Sphere" by Basch.

"A Critique of the Bombay Plan" by Wadia and Merchant.

"Population Problems in S. E. Asia" by Radhakamal Mukherjee.

Natural Sciences, etc.

"Structural Petrology of Deformed Rocks" by H. W. Fairbairn (Cambridge, Addison-Wesley Press, 1942).

"The Three Ages, an Essay on Archaeological Method" by Dr. Glyn B. Daniel (Cambridge University Press, 1943).

Fine Arts.

"Painting in Islam, a study of the place of pictorial art in Muslim Culture" by Sir T. W. Arnold (Oxford, Clarendon Press).

"Soviet Art and Artists" by Jack Chen (London, Pilot Press, 1944).

History.

"Umar the Great" by Allamah Shibli Numani.

"The Caliphs and their Non-Moslim Subjects" by A. W. Tritton.

"Memoirs of Ousama ibn Munqidh—a Fyero-Arab gentleman" by Philip K. Hitti.

"The Rise of the Ottoman Empire" by Paul Wittek (Printed and Published under the patronage of the Royal Asiatic Society of Great Britain, London, 1938).

"Disraeli and the New Age" by Sir R. G. Stapledon (London, Faber and Faber, 1943).

"Romain Rolland—the story of a Conscience" by A. Aronson (Bombay, Padma Publications, 1944).

Buddhist and Far Eastern Studies.

Nanjio, Bunyiu : A Catalogue of the Chinese translation of the Buddhist Tripitaka.

"Histoire du Bouddha Sakya Mouni traduite du Tibetain" by P. Foucaux.

"Essai sur la Legende du Bouddha, son caractere et ses origines" by E. Se art (Paris, E. Leroux).

Economic History.

"An Economic History of Europe 1760-1939 by A. Birnie (London, Methuen, 1944).

"A Planned Economy or Free Enterprise, the lessons of history" by E. Lipson (London, A. and C. Black, 1944).

"A Short History of Labour conditions under Industrial Capitalism" by J. Kuczynski (London. F. Muller. 1944).

"Principles of War Economics" by U. N. Ghosh (Lahore, Minerva Book Shop).

"War and Indian Economic Policy" [2nd Ed.]. by D. R. Gadgil and N. V. Sovani (Poona, 1944).

A NEW DONATION

Messrs. M. M. Sur and R. Sur of Messrs. Sur Enamel and Stamping Works Ltd., Calcutta, have signified their desire to place at the disposal of the University a sum of Rs. 2,00,000 (Two lakhs) for the cultivation and advancement of fundamental research in Pure Physics, especially in Nuclear Physics, in the University College of Science

The University has accepted this munificent offer with grateful thanks.

Obituary

SIR NRIPENDRANATH SARKAR

We announce with profound regret the death of Sir N. N. Sarkar. The following resolutions were passed by the Syndicate on the 24th August, 1945, all the members present standing :—

(1) That the Syndicate place on record their profound sorrow at the death of Sir Nripendranath who had been an Ordinary Fellow of this University for some time and its Tagore Law Professor for the year 1941. Sir Nripendranath was a man of rare gifts. He was a profound scholar, a jurist of the highest order, an acute politician with a foresight and wideness of outlook that would do honour to any statesman, an eminent administrator and above all a sincere lover of his country. In his death, the University lost one of its best alumni and the country a great son.

(2) That a message expressing the heartfelt sympathy of the Vice-Chancellor and Syndicate be conveyed to the members of the bereaved family.



Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the
University of Calcutta

Notification No. Misc. R. 1

It is hereby notified for general information that the insertion of the following new Chapter XL-F after Chapter XL-E, of the Calcutta University Regulations, relating to the institution of the Examination for the Diploma in Librarianship has been sanctioned by Government :—

DIPLOMA IN LIBRARIANSHIP

1. An examination for a Diploma in Librarianship shall be held annually in Calcutta and in such other places as shall from time to time be appointed by the Syndicate, the dates to be duly notified.

2. Any candidate may be admitted to the examination, provided that after taking a Degree in this University, he has prosecuted for not less than one year a regular course of study in the subjects offered by him in the Librarianship Training Class organised and conducted by the University.

3. No candidate shall be admitted to the examination unless he has attended at least 75 per cent. of the lectures and Practical classes provided, and has produced the prescribed certificate.

4. Every candidate for admission to the examination shall send in his application to the Registrar with a certificate in the form prescribed by the Syndicate and a fee of Rs. 40 not less than two months before the date fixed for the commencement of the examination.

5. A candidate who fails to pass or appear at the examination immediately following the completion of his term shall not be entitled to claim a refund of the fee, but such a candidate may be admitted to one or more subsequent examinations on payment of the prescribed fee on each occasion on his prosecuting a fresh course of study as required under Section 2 above during the year immediately preceding the examination at which he presents himself.

6. The examination shall be both Written and Practical and in accordance with the prescribed syllabus. The Paper-setters and Examiners shall be appointed by the Syndicate on the recommendation of the Librarianship Training Committee to be annually constituted by the Syndicate. The Syndicate shall also appoint an Examination Board to consider the results and report the same to the Syndicate for confirmation.

7. Every candidate shall be examined in the following subjects and marks shall be distributed as given below :—

Subjects		Marks	
(1) Classification	... Two papers	{ Theoretical One paper	... 75
		{ Practical One paper	... 75
(2) Cataloguing	... Two papers	{ Theoretical One paper	... 75
		{ Practical One paper	... 75
(3) Library Organisation and Administration	One paper	...	... 100
(4) Bibliography and Book Selection	One paper	...	... 100
(5) Reference Work	... One paper	...	... 100
(6) General Knowledge	... One paper	...	... 100
(7) Languages	... One paper	...	... 100
Total		...	800

Any two of the following languages other than the candidate's mother-tongue are to be offered. Not more than one language is to be selected from one group—

GROUP A

(a) French, (b) German.

GROUP B

(a) Bengali, (b) Hindi, (c) Urdu, (d) Assamese.

GROUP C

(a) Sanskrit, (b) Arabic, (c) Persian, (d) Latin, (e) Greek.

The Syndicate shall have power to modify or to add to this list.
Each paper shall be of three hours.

8. In order to pass, a candidate must obtain 40 per cent. of the marks in each paper and 50 per cent. of the aggregate. If he passes and obtains 60 per cent. of the aggregate, he shall be declared to have passed with Distinction.

9. As soon as possible after the examination the Syndicate shall publish a list of the successful candidates. The names of those who have passed with Distinction will be arranged in order of merit. The names of the other successful candidates will be published in alphabetical order.

10. The limits of the different subjects shall be as indicated below. Books shall be prescribed and the limits of subjects may be modified from time to time by the Syndicate on the recommendation of the Librarianship Training Committee.

Classification

Paper I

Library Classification : Theoretical

Nature and purpose of Classification. Theory and general rules of Classification. History and comparative study of the principal schemes of Library Classification. Critical study of different classification schemes with special reference to Dewey's Decimal System.

Paper II

Library Classification : Practical

Practical course in classification schemes.

CATALOGUING

Paper I

Library Cataloguing : Theoretical

Object and purpose of Cataloguing, History of Library Cataloguing, various forms and kinds of catalogues and their purpose. Comparative study of cataloguing codes, particularly the Anglo-American Code. Special problems of cataloguing in Indian Libraries. Special cataloguing : maps, plans, prints, etc. Methods of displaying catalogues.

Paper II

Library Cataloguing : Practical

Practical course in Library Cataloguing in accordance with the Anglo-American Cataloguing Code, with special reference to Indian problems.

Library Organisation and Administration

Library Organisation. Modern idea of the Library Library Legislation Library Planning. Library Furniture Special libraries History of library movement in different countries, with special reference to India.

Library staff. Ordering, accessioning and preparing books for shelves. Library records. Methods of work for different sections and departments. Library finances and statistics Library Committee. Annual Report. Library extension work Preservation of Books, Records and other library materials. Stack Room and Shelving methods. Stock-taking. Charging system and lending methods.

Bibliography and Book Selection

Essentials of good book-production. Collation and Description of books, Material of Bibliographies. Compilation of Bibliographies Historical Bibliographies. History of printing; paper and book binding; Book illustration. History of authorship. Publishing and Book-selling. Different kinds of Bibliography. Preparation of copy for the press, styles of printing and proof-reading.

Principles of Book Selection. Aids and guides to selection. Method of selection. Book Selection Committee—its formation and function

Reference Work

Different types of Reference work, Essential equipment of Reference library. Reference library methods and routine.

General Knowledge

Such general knowledge as enables one to handle books in the library on various subjects, the subjects to be prescribed from time to time by the Syndicate on the recommendation of the Librarianship Training Committee.

Languages

Such working knowledge of the languages as enables one to follow intelligently the contents and the title pages of books and periodicals.

Senate House,
The 25th July, 1945.

J. CHAKRAVORTI
Registrar.

Notification No. T. 713

Hindi (Indian Vernacular) for Matriculation Examination of 1947

In modification of the previous notification on the subject, "Nabin Padya Sangraha" (revised edition of Sambal 2004) has been prescribed in place of "Nabin Padya Sangraha" (revised edition of Sambal 1936) for Hindi—Indian Vernacular for the Matriculation Examination of 1947.

The following pieces only are to be read for the Examination of 1947 :—

Gayaprasad Sukla	...	...	...	All pieces
Maithili Saran Gupta	...	...	...	Do.
Siyaram Saran Gupta	...	...	...	Do.
Gopal Singh Nepali	...	...	...	Do.

Senate House,
The 28th June, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 714

I.A. Examination, 1946*Special Paper in Pali in lieu of a Paper in Vernacular*

Intermediate Pali Selections. Pieces to be read—

• *Prose*

The first seventeen pieces from Devata Ayaccana to Dedication of Jetavana.

Poetry

Rejoicings at Siddhattha's Birth

Dhariyo Sutta

Downfall of the Brahmins

Gathas of Silava and Mahapajapati Gotami.

Senate House,

The 28th June, 1945.

J. CHAKRAVORTI,

Registrar.

Notification No. T. 715

I A. Examination, 1946

The following book is prescribed in French for the Intermediate Examination in Arts in 1946, as an alternative to La Fontaine—Choix de Fables (with commentary by Taine) :—

Theuriet. L'oncle Scipion et sa Promesse (edited by J. P. Park). (Blackie & Son).

Senate House,

The 1st August, 1945.

J. CHAKRAVORTI,

Registrar.

Notification No. T. 716

It is hereby notified for general information that in modification of the previous orders on the subject, J. Drinkwater—Abraham Lincoln (Longmans Green & Co.) which was prescribed under Paper II in English for the Intermediate Examinations of 1946 and 1947 has been transferred to Paper I.

Notification No. T. 717

B.A. Examination, 1946**SECOND LANGUAGE****BENGALI**

In modification of this Office Notification No. T. 676, dated the 16th September, 1943, on the subject, it is hereby notified for general information, that Kshemananda Ketakadas—Manasha Mangal, edited by Jatindramohan Bhattacharyya (published by the University), pages 169-362, has been prescribed as alternative to Krittibas—Ramayana Adi Kanda, edited by Nalinikanta Bhattacharya in Bengali (Second Language), Paper I (Poetry Text) for the B.A. Examination, 1946.

Notification No. T. 718

B.A. Examination, 1947**SECOND LANGUAGE****BENGALI**

In modification of this Office Notification No. T. 697, dated the 19th December, 1944, it is hereby notified for general information that Kshemananda Ketaka Das—Manasha Mangal, edited by Jatindramohan Bhattacharyya, published by the University (selected Padas only), has been prescribed in Bengali (Second Language). Paper I (Poetry Text) in place of Krittibas—Ramayana Adi Kanda, edited by Nalinikanta Bhattacharya for the B.A. Examination in 1947.

Notification No. T. 719

B.A. Examination, 1946**HINDI**

(Honours Course)

Tulsidas. Vinay Patrika—Padas to be read :—

Padas 101-151 (both inclusive)

(Tulsi Granthawali, Vol. II, published by Nagri Pracharini Sabha, Benares).

Notification No. T. 720

B.A. Examination 1947**HINDI**

(Honours Course)

Tulsidas. Vinay Patrika. Padas to be read :- Padas 62-101 (Tulsi Granthawali, Vol. II, published by Nagri Pracharini Sabha, Benares).

The corresponding Padas from the edition of India Press, Ltd., Allahabad, may also be read.

Senate House,
The 2nd August, 1945.

J. CHAKRAVORTI,
Registrar.

Notification No. T. 721

I.A. and I.Sc. Examinations, 1947**ENGLISH**

Select Short Stories (published by the University). Pieces to be read —

Hawthorne	... Old Esther Dudley
Bret Harte	... The Postmistress of Laurel Run
H. G. Wells	... The Star
G. Gissing	... Christopherson

Senate House,
The 6th August, 1945.

J. CHAKRAVORTI,
Registrar.

COLLEGE AFFILIATION**TULARAM GIRLS' COLLEGE, NARAYANGANJ**

It is notified for general information that the Governor is pleased to order that with effect from the commencement of the session 1945-46, the Tularam Girls' College, Narayanganj, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, Logic, Civics and History to the I.A. standard, with permission to present candidates at the examination in these subjects from 1947 and not earlier.

J. CHAKRAVORTI,
Registrar.

A Doctor of Philosophy

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

Dakshinaranjan Bhattacharyya.

Title of the thesis—The Origin and Development of the Rituals of Ancestor-Worship in India.

Senate House,
The 18th July, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Dates of D.P.H. and M.L. Examinations

- The next D. P. H. Part I Examination will be held from Friday the 21st September, 1945 and the D. P. H. Part II Examination will be held from Monday, the 19th November, 1945. Applications and fees for admission to the above examinations should reach the University not later than Tuesday, the 21st August, 1945.
- The next M.L. Examination will be held from Monday, the 10th December, 1945. Applications and fees for admission to the examination should reach the University not later than Monday, the 10th September, 1945.

Senate House,
The 3rd August, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Other Notifications

LETTERS TO THE EDITOR

To The Editor,

The Calcutta Review,

C. F. ANDREWS MEMORIAL LIBRARY

Dear Sir,

The late Mr. C. F. Andrews devoted his life to the cause of understanding between the peoples of India and Britain. It is fitting that he should be commemorated in the city of his boyhood, Newcastle-upon-Tyne, by a library of books on Indian culture and affairs which it is hoped will continue to promote the cause dear to his heart.

The Library Committee feel that many friends in India will be glad to know of this Memorial. We shall gratefully welcome gifts of books on Indian literature, philosophy, and public affairs published in India in the English language. Books may be sent to the Librarian, C. F. Andrews Memorial Library, c/o The Library and Philosophical Society, Westgate Road, Newcastle-upon-Tyne 1.

I am,

Yours truly,

Albert F. Bayly

Hon. Secretary.

THE FUTURE OF INDIA

... Depends upon her fighting services. You must help to keep them worthy of their great task. India must have strong, efficient and modern Defences. The services must have the best possible officers to lead their magnificent men who have created traditions of which the whole world is proud. You are the young men of India—the men in whose hands the future of India lies. The three services need young, educated, patriotic Indians—that means you :

Four points to note.

1. If you wish to obtain a regular commission, you need not be deterred by the fact that you have not previously offered your services, because it is essential that the regular officer cadre shall be spread evenly over the age groups.

2. For those who wish to return to civil life, there will be many opportunities in the posts which the Government has reserved for men who have served in the Fighting Forces

3. Universities have decided to grant liberal concessions to assist ex-students returning from the Services to complete their studies. Details can be obtained from your own University.

4. Apart from the signal privilege of being allowed to serve your country, there is little doubt that the training and experience gained in any of the three services will be of untold value, both to India and to you, whether you remain in the Army or return to a professional or a business life.

Full details can be obtained from the Secretary of your University or College or from any Recruiting Office

CALCUTTA UNIVERSITY PUBLICATIONS

X. MATHEMATICS

Matrices and Determinoids, Vol. I (Readership Lectures delivered at the Calcutta University), by C. E. Cullis, M.A., Ph.D., D.Sc. Sup. Royal 8vo. pp. 442. English prices 24s. net.

Contents :—Chap.

- I—Introduction of Rectangular Matrices and Determinoids.
- II—Affects of the Elements and Derived Product of a Matrix or Determinoid.
- III—Sequences and the Affects of Derived Sequences.
- IV—Affects of Derived Matrices and Derived Determinoids.
- V—Expansions of a Determinoid.
- VI—Properties of a Product formed by a Chain of Matrix Factors.
- VII—Determinoid of a Product formed by Chain of Matrix Factors.
- VIII—Matrices of Minor Determinoids.
- IX—Rank of a Matrix and Connections between the Rows of a Matrix.
- X—Matrix Equations of the First Degree.
- XI—Solution of any System of Linear Algebraic Equations.

Matrices and Determinoids, Vol. II. Sup. Royal 8vo. pp. 573. English price 42s. net.

Contents :—Chap.

- XII—Compound Matrices.
- XIII—Relations between the Elements and Minor Determinoids of a Matrix.
- XIV—Some Properties of Square Matrices.
- XV—Ranks of Matrix Products and Matrix Factors.
- XVI—Equipotent Transformations of a Matrix whose Elements are Constants.
- XVII—Some Matrix Equations of the Second Degree.
- XVIII—The Extravagances of Matrices and of Spacelets in Homogeneous Space.
- XIX—The Paratomy and Orthotomy of Two Matrices and of Two Spacelets of Homogeneous Space.

Matrices and Determinoids, Vol. III, Part I. Royal 8vo. pp. xx+682. English price 43 3s. net. Indian price Rs. 45.

Contents :—Chap.

- XX—The Irresoluble and Irreducible Factors of Rational Integral Functions.
- XXI—Resultants and Eliminants of Rational Integral Functions and Equations.
- XXII—Symmetric Functions of the Elements of Similar Sequences.
- XXIII—The Potent Divisors of a Rational Integral Functional Matrices.
- XXIV—Equipotent Transformations of Rational Integral Functional Matrices.
- XXV—Rational Integral Functions of a Square Matrix.
- XXVI—Equipotent Transformations of a Square Matrix whose Elements are Constants.
- XXVII—Commutants.
- XXVIII—Commutants of Commutants.
- XXIX—Invariant Transformands.

Appendices.

Chapters on Algebra (being the first three chapters of **Matrices and Determinoids**, Vol. III), by C. E. Cullis, M.A., Ph.D., D.Sc. Sup. Royal 8vo. pp. 191. 19s. 1-4.

This volume deals with rational integral functions of several scalar variable as also with functional matrices.

Algebra I (1942), by F. W. Levi, Dr.Phil.Nat., Hardinge Professor of Mathematics, Calcutta University. Rs. 5.

On the Fundamentals of Analysis, six public lectures delivered by F. W. Levi, Dr.Phil.Nat., Hardinge Professor of Mathematics, Calcutta University. Rs. 1-4.

In these lectures the Analysis of our present time is considered. Two theorems are stated to be fundamental, the repartitive theorem, and the general theorem of convergence in a generalised space. Some parts of Analysis can be derived from them directly, whereas other theorems need the consideration of more specific properties of the system of the real numbers.

Finite Geometrical System, by the same as Royal 8vo. pp. 54. As. ...

* **Algebra** (Bijganit Prabesika) in Bengali, by Dr. S. M. Ganguli, D.Sc. and Dr. J. Ghosh, M.A., Ph.D., page x+745, 1938. Rs. 2-12.

* **Functions of Two Variables**, by A. R. Forsyth, F.R.S. Sup. Royal 8vo. pp. 300. Rs. 11-4.

The author's purpose is to deal with a selection of principles and generalities that belong to the initial stages of the theory of functions of two complex variables. The consideration of relations between independent variables and dependent variables has been made more complete with illustrations in this publication.

Analytical Geometry of Hyper-Spaces, Part I, (Premchand Roychand Studentship Thesis), by Surendramohan Gangopadhyay, D.Sc. Demy 8vo. pp. 93. Re. 1-14.

Do., Part II. Demy 8vo. pp. 121. Rs. 3-12.

It deals with certain interesting problems in n-dimensional Geometry, the method adopted being one of deduction from first principles. The second part contains certain interesting results in the Geometry of Hyper-Spaces, which is now recognised as an indispensable part of the science with extensive applications in mathematical Physics. In the treatment of subject-matter, the easiest possible methods have been adopted, so that the discussions can be followed by an ordinary student of Mathematics without a knowledge of Higher Mathematics.

Theory of Higher Plane Curves, Vol. I, by Surendramohan Gangopadhyay, D.Sc. (Third Edition, thoroughly revised and enlarged.) Demy 8vo. pp. 396+xxi. Rs. 6-8.

Parametric Co-efficient (Griffith Memorial Prize), by Prof. Syamadas Mukhopadhyay, M.A., Ph.D. Demy 8vo. pp. 31. Rs. 3-0.

Collected Geometrical Papers, by Prof. Syamadas Mukhopadhyay, M.A., Ph.D. Crown 4 to pp. viii+158. Rs. 4-0.

Part II, Crown 4 to pp. vi+137. Rs. 2-0.

Parts I and II together. Rs. 7-0.

Vector Calculus (Griffith Memorial Prize, 1917), by Durga-prasanna Bhattacharyya, M.A. Demy 8vo. pp. 91. Rs. 3-0.

An attempt has been successfully made in this book by the author to place the foundation of vector-analysis on a basis independent of any reference to Cartesian co-ordinates and to establish the main theorems of that analysis directly from first principles as also to develop the differential and integral calculus of vectors from a new point of view.

Solutions of Differential Equations (Premchand Roychand Studentship Thesis, 1896), by Jnansaran Chakravarti, M.A. Demy 8vo. pp. 54. Rs. 3-12.

The subject of the book is an enquiry into the nature of solutions of differential equations, chiefly with reference to their geometrical interpretation, and the investigation of the connection that exists between the complete primitive and singular solution.

Reciprocal Polars of Conic Sections (Premchand Roychand Studentship Thesis, 1900), by Krishnaprasad De, M.A. Demy 8vo. pp. 66. Rs. 3-0.

An Introduction to the Theory of Elliptic Functions and Higher Transcendentals, by Ganesh Prasad, M.A., D.Sc., formerly Hardinge Professor of Higher Mathematics, Calcutta University. Royal 8vo. pp. 110. Rs. 3-12.

Theory of Fourier Series, by Ganesh Prasad M.A., D.Sc., Royal 8vo. pp. 152. Rs. 5-4.

Six Lectures on the Mean Value Theorem of the Differential Calculus, by Ganesh Prasad, M.A., D.Sc. Royal 8vo. pp. 108+viii. Rs. 3-0.

An Introduction to the Geometry of the Fourfold, by Surendramohan Ganguli, D.Sc. Demy 8vo. pp. 445. Rs. 6-8.

Text-book of Spherical Trigonometry, by Pramathanath Mitra, M.A., Lecturer in Pure Mathematics in the University of Calcutta. Size $5\frac{1}{2} \times 7\frac{1}{2}$ 16mo. pp. xxii+163. Rs. 2-8.

Calculus of Finite Differences by the same author. Demy 8vo. pp. 232. Rs. 7-8.

Selected Problems of Differential Geometry (Calcutta University Readership Lectures), by Prof. W. Blaschke, P., 8vo. pp. 42. Re. 1-0.

Khandakhadya, edited by Pandit Babua Misra, Jyotishacharyya. Demy 8vo. pp. 217. Rs. 2-0.

The book is an astronomical work by the great Scholar Brahmagupta. It contains the commentary called Vasana-Bhasya by Amaraja. This is the only available work which describes one of the two systems of astronomy as taught by Aryabhata I (born 476 A.D.), generally known as Ardhatrika system and is different from the Audayika System as taught in his Aryabhatiyam. It was widely read by Arab Scholars and was known by the name of Alarkand. Hence it is a very important work on the History of Hindu Astronomy.

The Khandakhadya (an astronomical treatise of Brahmagupta), translated into English with an introduction, notes, illustrations and an appendix, by Prabodhchandra Sengupta, M.A. Royal 8vo. pp. XXX+204. Rs. 3-8.

